ANATOMY
OF
MELANCHOLY

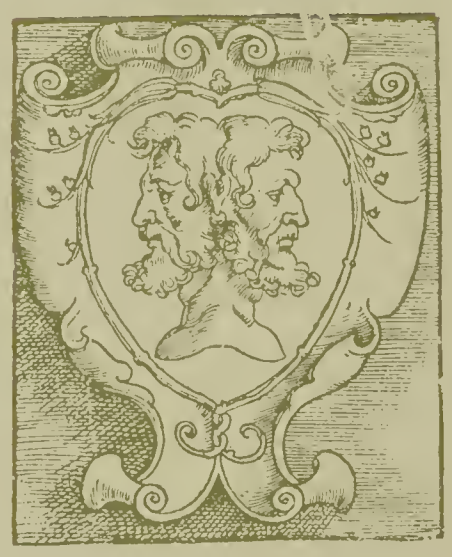






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THE ANATOMY OF MELANCHOLY.

What it is; With all the Kinds causes, Symptomes, Prognosticks, & Severall cures of it.
In three Partitions, with their severall Sections, members & subsections.
Philosophically, Medicinally, Historically, opened & cut vp.

By

Democritus Junior.

With a Satyricall Preface, Conducing to the following Discourse.
The thirde Edition, corrected and augmented by the Author.

Omne tulit punctum, qui miscuit vtile dulci.

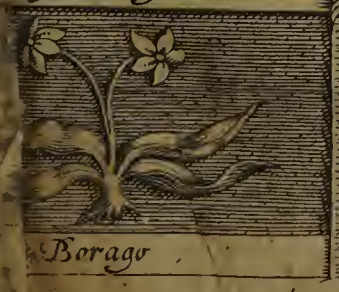

Inamorato.


Hypocondriatus.


Superstitiosus.


Democritus Junior.


Maniacus.


Borago.

Oxford
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Henry Cripps.
C. Le 1628 Blon. fc.


Helleborus.

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DOMINO SVO

Multis Nominibus Obseruando.

HANC SVAM
MELANCHOLIAE
ANATOMEN,
IAM TERTIO
REVISAM,
D.D.
DEMOCRITVS Iunior.

DEMOCRITVS IVNIOR
TO THE READER.



Entle Reader, I presume thou wilt bee verie niquisitiue to know what Anticke or Personate Actor this is, that so insolently intrudes vpon this common Theater, to the Worlds view, arrogating another mans Name, whence he is, why hee doth it, and what hee hath to say? Although, as [a] he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man borne, and may chuse whether I will tell, who can compell me? If I be vrged I will as readily reply as that *Ægyptian* in [b] *Plutarch*, when a curious fellow would needs know what he had in his Basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore couered, because hee should not know what was in it. Seeke not after that which is hid, if the contents please thee, [c] *and be for thy vse, suppose* the Man in the Moone, *or whom thou wilt to be thy Author*; I would not willingly bee knowne. Yet in some sort to giue thee satisfaction, which is more then I need, I will shew a reason, both of this vsurped Name, Title, and Subiect. And first of the Name of *Democritus*; lest any man by reason of it, should bee deceiued, expecting a Pasquill, a Satyre, some ridiculous Treatise (as I my selfe should haue done) some prodigious Tenent, or Paradox of the Earths motion, of infinit Worlds *in infinito vacuo, ex fortuitâ atomorum collisione*, in an infinit wast, so caused by an accidentall collision of Motes in the Sunne, all which *Democritus* held, *Epicurus* and their Master *Leucippus* of old maintained, and are lately reuiued by *Copernicus*, *Brunus*, and some others. Besides it hath been alwayes an ordinarie custome, as [d] *Gellius* obserues, *For later Writers and Impostors, to broach many absurd and insolent fictions, vnder the name of so noble a Philosopher as* Democritus, *to get themselues credit, and by that meanes the more to bee respected*, as Artificers vsually doe, *Nouo qui marmori ascribunt praxatilem suo.* 'Tis not so with mee,

a *Seneca in lud. in mortem Claudii Cæsaris*

b *Lib. de curiositate.*

c *Modò hæc tibi vsui sint, quæ-uis authorem fingito. Wecliev*

d *Lib. 10. c. 12. Multa à malè feriatis in Democriti nomen commẽta data, nobilitatis, authoritatisque eius perfugio vtentibus.*

> [e] *Non hic Centauros, non Gorgonas, Harpyasq;*
> *Inuenies, hominem pagina nostra sapit.*

e *Martialis lib. 10, epig. 14*

> No *Centaures* here, or *Gorgons* looke to find,
> My subiect is of Man, and humane kind.

Thou thy selfe art the subiect of my Discourse.

f *Iuv. Sat. 1.*

f *Quicquid agunt homines, votum, timor, ira, voluptas,*
Gaudia, discursus, nostri farrago libelli.
What e're men doe, vowes, feares, in ire, in sport,
Ioyes, wandrings, are the summe of my report.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, vse the name of *Mercury*, g *Democritus Christianus*, *&c.* Although there be some other circumstances, for which I haue masked my selfe vnder this Visard, and some peculiar respects, which I cannot so well expresse, vntill I haue set downe a briefe Character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by h *Hippocrates* and i *Laertius*, was a litle weariſh old man, verie melancholy by nature, auerse from companie in his latter dayes, k and much giuen to solitarinesse, a famous Philosopher in his age, l *coæuus* with *Socrates*, wholly addicted to his studies at the last, and to a priuate life, writ many excellent Workes. A great Diuine, according to the Diuinitie of those times, an expert Physitian, a Politician, an excellent Mathematician, as m *Diacosmus*, and the rest of his Workes doe witnesse. He was much delighted with the studies of Husbandry, saith n *Columella*, and often I find him cited by o *Constantinus* and others, treating of that subiect. He knew the natures, differences of all Beasts, Plants, Fishes, Birds, and as some say, could vnderstand the tunes and voyces of them. In a word hee was *omnifariàm doctus*, a generall Schollar, a great Student; and to the intent hee might better contemplate, q I find it related, that he put out his eies, & was voluntarily blind, yet saw more then all *Greece* besides, and r writ of euerie subiect, *Nihil in toto opificio naturæ, de quo non scripsit.* A man of an excellent wit, profound conceit; and to attaine knowledge the better in his younger yeers, he trauelled to *Ægypt* and s *Athens*, to conferre with learned men, t *admired of some, despised of others.* After a wandring life, hee setled at *Abdera* a towne in *Thrace*, & was sent for thither to be their Law-maker, Recorder, or Town-clearke, as some will; or as others, he was their bred and borne. Howsoeuer it was, there he liued at last in a Garden in the Suburbs, wholly betaking himselfe to his studies, and a priuate life. u *Sauing that sometimes he would walke downe to the Hauen,* x *and laugh heartily at such varietie of ridiculous obiects, which there he saw.* Such a one was *Democritus.*

But in the meane time, how doth this concerne me, or vpon what reference doe I vsurpe his habit? I confesse indeed, that to compare my selfe vnto him for ought I haue yet said, were both impudencie and arrogancie. I doe not presume to make any parallell, *Antistat mihi millibus trecentis,* y *paruus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I will say of my selfe, and that I hope without all suspition of pride, or selfe-conceit, I haue liu'd a silent, sedentarie, solitarie, priuate life, *mihi & musis*, in the Vniuersitie as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*, to learne wisdome as hee did, penned vp most part in my Study. For I haue beene brought vp a Student in the most flouriſhing Colledge of *Europe*, z *Augustissimo Collegio*, and can bragge with * *Iouius* almost,

g *Auth. Pet. Bessæo. edit: Colonia* 1616.
h *Hip. Epist. Damaget.*
i *Laert. lib. 9.*
k *Hortulo sibi cellulam seligens, ibiq; seipsum includens, vixit solitarius*
l *Floruit Olympiade* 80, 700 *annis post Troiam.*
m *Diacos. quod cunctis operibus facilè excellit, Laert.*
n *Col. lib. 1. c. 1*
o *Const. lib. de agric. passim.*
p *Volucrum voce & linguas intelligere se dicit Abderitanus Ep. Hip.*
q *Sabellicus exempl. lib* 10 *oculis se priuauit, vt melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c.*
r *Naturalia, Moralia, Mathematica, liberales disciplinas, artiumque omnium peritiam callebat.*
s *Veni Athenas, et nemo me nouit.*
t *Idem conteptui et admirationi habitus.*
u *Solebat ad portum ambulare, et inde, &c. Hip. Ep. Dameg.*
x *Perpetuo risu pulmonem agitare solebat Democritus, Iuv. Sat. 7.*
y *Non sum dignus præstare malellam, Mart.*
z Christ-Church in Oxford.
* *Præfat. Hist.*

almoſt, *in eâ luce domicilij Vaticani, totius orbis celeberimi, per 37 annos multa opportunéq; didici*; for 27 yeeres I haue continued (hauing the vſe of as good [a] Libraries as euer hee had) a Scholler, and would bee therefore loth, either by liuing as a Drone, to bee an vnprofitable or vnworthy Member of ſo learned and noble a Societie, or to write that which ſhould be any way diſhonourable to ſuch a royall & ample Foundation. Something I haue done, though by my profeſſion a Diuine, yet *turbine raptus ingenij*, as [b] hee ſaid, out of a running wit, an vnconſtant, vnſetled mind, I had a great deſire (not able to attaine to a ſuperficiall skill in any) to haue ſome ſmattering in all, to bee *aliquis in omnibus, nullus in ſingulis*, which [c] *Plato* commends, out of him [d] *Lipſius* approues and further, *as fit to be imprinted in all curious wits, not be a Slaue of one Science, or dwell altogether in one ſubiect, as moſt doe, but to roue abroad*, centum puer artium, *to haue an Oare in euerie mans Boat*, [e] *to taſt of euerie Diſh, and ſip of euerie mans Cup*, which faith [f] *Montaigne*, was well performed by *Ariſtotle* and his learned Countrey-man *Adrian Turnebus*. This rouing humour (though not with like ſucceſſe) I haue euer had, & like a ranging Spaniell, that barkes at euerie Bird he ſees, leauing his game, I haue followed all, ſauing that which I ſhould, and may iuſtly complaine, and truly, *qui vbiq; eſt, nuſquam eſt*, which [g] *Geſner did in modeſtie*, that I haue read many Bookes, but to litle purpoſe, for want of good method, I haue confuſedly tumbled ouer diuers Authors in our Libraries, with ſmall profit, for want of Art, Order, Memorie, Iudgement. I neuer trauelled but in Mappe or Card, in which mine vnconfined thoughts haue freely expatiated, as hauing euer beene eſpecially delighted with the ſtudy of *Coſmography*. [h] *Saturne* was Lord of my geniture, culminating, &c. and *Mars* principall *ſignificator* of manners, in partile coniunction with mine *Aſcendent*; both fortunate in their Houſes, &c. I am not poore, I am not rich; *nihil eſt, nihil deeſt*, I haue litle, I want nothing: all my Treaſure is in *Minerua*'s Towre. Greater preferment as I could neuer get, ſo am I not in debt for it, I haue a competencie (*Laus Deo*) from my noble and munificent Patrons, though I liue ſtill a Collegeat Student, a *Democritus* in his Gardeu, and lead a Monaſtique life, ſequeſtred from thoſe tumults and troubles of the world, *Et tanquam in ſpeculâ poſitus* (as he ſaid) I heare what is done abroad, how others [k] run, ride, turmoile, and macerate themſelues in Court and Countrey, far from thoſe wrangling Law ſuits, *aulæ vanitatem, fori ambitionem, ridere mecum ſoleo*: I laugh at all, [l] *only ſecure, leſt my Suit goe amiſſe, my Ships periſh*, Corne and Cattle miſcarrie, Trade decay, *I haue no Wife nor Children, good or bad to prouide for*. A meere ſpectator of other mens fortunes & aduentures, and how they act their parts, which me thinks are diuerſly preſented vnto me, as from a common Theater or Sceane. I heare new newes euerie day, and thoſe ordinarie rumors of War, Plagues, Fires, Inundations, Thefts, Murders, Maſſacres, Meteors, Comets, Spectrums, Prodigies, Apparitions: of townes taken, cities beſieged in *France, Germany, Turky, Perſia, Poland*, &c. daily muſters and preparations, and ſuch like, which theſe tempeſtuous times afford, Battels fought, ſo many men ſlaine, Monomachies, Shipwracks, Piracies, and Sea-fights, Peace, Leagues, Stratagems, and freſh Alarums.

[a] Keeper of our Colledge Librarie, lately reuiued by *Otho Nicholſon* Eſquire.

[b] *Scaliger.*

[c] *In Theæt.*
[d] *Phil. Stoic. l. 3. Dogma cupidis & curioſis ingeniis imprimendum, vt ſit tritis quæ nullis res ſeruat, aut exactè vnum aliquid elaboret, alia negligens, vt artifices, &c.*
[e] *Deliberare gratum de quocunq; cibo, & pretiſare de quocunq; dolio iucundum.*
[f] *Eſſaies lib. 3.*
[g] *Præfat. Bibliothec.*

[h] *Ambo fortes & fortunati, Mars idem magiſterii dominus, iuxta primam Leovitii regulam.*

[i] *Henſius*
[k] *Calide ambitioſi, ſollicite litigantes, aut miſere excidentes, voces, ſtrepitum, contentiones, &c. Cyp. ad Donat.*
[l] *Vnico ſecurus, ne excidam in foro, aut in mari. In lico bonis olnam, de dote filia, patrimonia, filii non ſum ſollicitus.*

Alarums. A vaſt confuſion of Vowes, Wiſhes, Actions, Edicts, Petici-ons, Law-ſuites, Pleas, Lawes, Proclamations, Complaints, Grieuances, are daily brought to our Eares. New Bookes euerie day, Pamphlets, Currantoes, Stories, whole Catalogues of Volumes of all ſorts, new Paradoxes, Opinions, Schiſmes, Hereſies, Controuerſies in Philoſophy, Religion, &c. Now come tidings of Weddings, Maskings, Mummeries, Entertainments, Iubilies, Embaſſies, Tilts and Tournaments, Trophies, Triumphes, Reuels, Sports, Playes. Then againe Treaſons, Cheating trickes, Robberies, enormious Villanies in all kinds, Funerals, Burials, Death of Princes, new Diſcoueries, Expeditions; now Comicall, then Tragicall matters. To day we heare of new Lords and Officers created, to morrow of ſome Great-men depoſed, & then againe of freſh Honors conferred; one is let looſe, another impriſoned; one purchaſeth, another breaketh; he thriues, his neighbour turns banckrupt; now plentie, then againe dearth and famine; one runs, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, and ſuch like, both priuate, and publike newes, *priuus priuatus*, as I haue ſtill liued, and ſo now continue, *ſtatu quo priùs*, left to a ſolitarie life, and mine owne domeſticke diſcontents: Sauing that ſome times, *ne quid mentiar*, as *Diogenes* went into the Citie, and *Democritus* to the Hauen to ſee faſhions, I did for my recreation now and then walke abroad, looke into the world, and could not chuſe but make ſome little obſeruation, *non tam ſagax obſeruator, ac ſimplex recitator*, not as they did, to ſcoffe or laugh at all, but with a mixt paſſion.

m *Hor.* m *Bilem ſæpè, iocum veſtri mouêre tumultus.*

I did ſometime laugh and ſcoffe with *Lucian*, and Satyrically taxe with *Menippus*, lament with *Heraclitus*, ſometimes againe I was n *petulanti ſplene cachinno*, and then againe, o *vrere bile iecur*, I was much moued to ſee that abuſe which I could not amend. In which paſſion howſoeuer I may ſympathiſe with him or them, 'tis for no ſuch reſpect I ſhroud my ſelfe vnder his name, but either in an vnknowne habite, to aſſume a litle more libertie and freedome of ſpeech, or if you will needs know, for that reaſon and onely reſpect, which *Hippocrates* relates at large in his Epiſtle to *Damegetus*, wherein he doth expreſſe, how comming to viſite him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, p vnder a ſhady Bowre, q with a Booke on his Knees, buſie at his ſtudy, ſometimes writing, ſometime walking. The ſubiect of his Booke was Melancholy and Madneſſe, about him lay the carkaſſes of many ſeuerall Beaſts, newly by him cut vp and anatomized, not that he did contemne Gods creatures, as hee told *Hippocrates*, but to find out the ſeat of this *atra bilis* or Melancholy, whence it proceeds, and how it was engendred in mens bodyes, to the intent he might better cure it in himſelfe, by his writings and obſeruations, r teach others how to preuent and auoid it. VVhich good intent of his, *Hippocrates* highly commended: *Democritus Iunior* is therefore bold to imitate, and becauſe he left it vnperfect, *quaſi ſuccenturiator* Democriti, to proſecute and finiſh in this Treatiſe.

You haue had a reaſon of the Name, if the Title and Inſcription offend your

n *Per.*
o *Hor.*
p *Secundùm mania locus erat frondoſis populis opacus, vitibuſque ſponte natis; tenuis propè aquadefluebat, placidè murmurans, vbi ſedile et domus Democriti conſpiciebatur.*
q *Ipſe cõpoſitè conſidebat, ſuper genua volumen habens, & vtrinq; alia patentia parata, diſſectáque animalia cumulatim ſtrata, quorũ viſcera rimabatur:*
r *Cùm mundus extra ſe ſit, & mente captus ſit, et neſciat ſe languere, vt medelam adhibeat.*

your grauitie, were it a ſufficient iuſtification to accuſe others, I could produce many ſober Treatiſes, euen Sermons themſelues, which in their Fronts carrie more phantaſticall names. Howſoeuer it is a kind of pollicie in theſe dayes, to prefix a phantaſticall Title to a Booke which is to be ſold: For as Larkes come downe to a Day-net, many vaine Readers will tarrie and ſtand gazing like ſilly paſſengers, at an anticke Picture in a Painters ſhop, that will not looke at a iudicious peece. And indeed, as [r] *Scaliger* obſerues, *nothing more inuites a Reader then an Argument vnlook'd for, vnthought of, and ſels better then a ſcurrile Pamphlet*, tum maximè cùm nouitas excitat * palatum. Many men, ſaith *Gellius*, *are very conceited in their Inſcriptions*, and able (as [t] *Pliny* quotes out of *Seneca*) to make him loyter by the way, *that went in haſt to fetch a Mid-wife for his Daughter, now ready to lye downe.* For my part I haue honourable [u] Preſidents for this which I haue done: I will cite one for all, *Anthony Zara Pap. Epiſc.* his Anatomie of Wit, in foure Sections, Members, Subſections, &c. to be read in our Libraries.

[r] *Scaliger Ep. ad Patiſonem. nihil magis lectorem inuitat quàm inopinatum argumentum, neq; venditior merx eſt quàm petulans liber.*

* *Lib. 29. c. 11. miras ſequuntur inſcriptionum feſtiuitates.*

[t] *Præfat. Nat. Hiſt. patri obſtetricem parturienti filiæ accerſenti moram iniicere poſſunt.*

[u] Anatomy of Popery. Anatomy of Immortalitie. *Angelus Salas*, Anatomy of *Antimony*, &c.

If any man except againſt the matter or manner of treating of this my Subiect, & will demand a reaſon of it, I can alledge more then one, I write of Melancholy, by being buſie to auoid Melancholy. There is no greater cauſe of Melancholy then idleneſſe, *no better cure then buſineſſe*, as [x] *Rhaſis* holds: and howbeit, *ſtultus labor eſt ineptiarum*, to bee buſied in toyes is to ſmall purpoſe, yet heare that diuine *Seneca*, better *aliud agere quàm nihil*, better do to no end then nothing. I writ therefore, and buſied my ſelfe in this playing labor, *otioſaq; diligentiâ vt vitarem torporem feriandi* with *Vectius* in *Macrobius*, atque otium in vtile verterem negotium.

[x] *Cont. l. 4. tr. 9. non eſt cura melior quàm labor.*

> [y] ------- *Simul & iucunda & idonea dicere vitæ,*
> *Lectorem delectando ſimul atq; monendo.*

[y] *Hor.*

To this end I write, like them, ſaith *Lucian*, that *recite to Trees, and declaime to Pillers for want of Auditors*: as [z] *Paulus Ægineta* ingeniouſly confeſſeth, *not that any thing was vnknowne or omitted, but to exerciſe my ſelfe*, which courſe if ſome tooke, I thinke it would be good for their bodies, and much better for their ſoules, or peraduenture as others do for fame, to ſhew my ſelfe (*Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*) I might be of *Thucydides* opinion, [a] *to know a thing and not expreſſe it, is all one as if he knew it not.* When I firſt tooke this taske in hand, & quod ait [b] ille, *Impellente Genio negotium ſuſcepi*, this I aymed at; [c] *vel vt lenirem animum ſcribendo*, to eaſe my mind by writing, for I had [d] *grauidum cor, fatum caput*, a kind of Impoſtume in my head, which I was very deſirous to be vnladen of, and could imagine no fitter euacuation then this. Beſides I might not well refraine, for *vbi dolor, ibi digitus*, one muſt needs ſcratch where it itcheth. I was not a little offended with this malady, ſhall I ſay my Miſtris *Melancholy*, my *Egeria*, or my *malus Genius*, & for that cauſe, as he that is ſtung with a Scorpion, I would expell *clauum clauo*, [e] comfort one ſorrow with another, idleneſs with idleneſs, *vt ex viperâ Theriarum*, make an Antidote out of that which was the prime cauſe of my diſeaſe. Or as he did, of whom [f] *Felix Plater* ſpeakes, that thought he had ſome off

[z] *Non quòd de rebus quibus addere aut à veteribus prætermiſſum, ſed propriæ exercitationis cauſa.*

[a] *Qui nouit, neq; id quod ſentit exprimit perinde eſt ac ſi neſciret.*

[b] *Iouius Præf. Hiſt.*

[c] *Eraſmus.*

[d] *Otium otio, dolorem dolore ſum ſolatus.*

[e] *Obſerues. l. 1*

Ariſtophanes

Aristophanes Frogs in his belly, still crying *Brecc' ckex, coax, coax, cop, cop*, and for that cause studied Physicke seuen yeers, and trauelled ouer most part of *Europe* to ease himselfe: To do my selfe good I turned ouer such Physitians our Libraries would afford, or my [g] priuate friends impart, and haue taken this paines. And why not? *Cardan* professeth he writ his Booke *De Consolatione* after his Sons death, to comfort himselfe, so did *Tully* write of the same Subiect with like intent, after his Daughters departure, if it bee his at least, or some Impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peraduenture affirme with *Marius* in *Salust*, [h] *that which others heare or read of, I felt and practised my selfe, they get their knowledge by Bookes, I mine by melancholizing*, Experto crede ROBERTO. Something I can speake out of experience, *ærumnabilis experientia me docuit*, and with her in the Poet, [i] *Haud ignara mali miseris succurrere disco*. I would helpe others out of a fellow-feeling, & as that vertuous Lady did of old, [k] *being a Leaper her self, bestow all her portion to build an Hospitall for Leapers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer, that this is [l] *actum agere*, an vnnecessarie worke, *cramben bis coctam apponere*, the same againe and againe in other words: To what purpose? [m] *Nothing is omitted that may well be said*, so thought *Lucian* in the like Theam. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this Subiect? No newes here, that which I haue is stolne from others, [n] *Dicitq; mihi mea pagina fur es*. If that seuere doome of [o] *Synesius* be true, *It is a greater offence, to steale dead mens Labours, then their Clothes*, what shall become of most Writers? I hold vp my hand at the Barre amongst others, & am guiltie of Fellonie in this kind, *habes confitentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos Scribendi cacoëthes*, and [p] *there is no end of writing of Bookes*, as the Wise-man found of old, in this [q] scribling age, especially wherein [r] *the number of Bookes is without number* (as a worthy man saith) *Presses be oppressed*, and out of an itching humor, that euerie man hath to shew himselfe, [s] desirous of fame and honour (*scribimus indocti doctiq;*---.) he will write no matter what, & scrape together it bootes not whence. [t] *Bewitched with this desire of fame, etiam medijs in morbis* to the disparagement of their health, & scarce able to hold a pen, they must say something, haue it out, [u] *and get themselues a name*, saith *Scaliger*, *though it be to the downfall and ruine of many others*. To be counted writers, *scriptores vt salutentur*, to bee thought and held *Polumathes* and *Polihistors*, *apud imperitum vulgus ob ventosæ nomen artis*, to get a Paper-Kingdome: *nulla spe quæstus sed amplâ famæ*, in this præcipitate, ambitious age, *nunc vt est sæculum, inter immaturam eruditionem ambitosum & præceps*, ('tis [x] *Scaligers* censure) and they that are scarce Auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, diuine, humane Authors, rake ouer all *Indices* and Pamphlets for notes, as our Merchants doe strange Hauens for traffique, write great Tomes, *Cum non sint reuera doctiores, sed loquaciores*, when as they are not thereby better Schollers, but greater praters. They commonly pretend publique good,

g M. Ioh. Rous our *Protobib. Oxon.* M. Hopper: M Guthridge *&c.*

h *Quæ illi audire & legere solent eorum partim vidi egomet, alia gessi, quæ illi literis, ego militando didici, nunc vos existimate facta an dicta pluris sint.*

i *Do Virg.*

k *Camden, Ipsa elephantiasi correpta elephantiasis hospicium construxit.*

l *Iliada post Homerum.*

m *Nihil prætermissum qd à quouis dici possit.*

n *Martialis.*

o *Magis impiũ mortuorum lucubrationes quàm vestes furari.*

p *Eccl. 12.*

q *Libros eunuchi gignunt, steriles pariunt*

r D. King *præfat lect. Ionas* the late right reuerend Lord B of *London.*

s *Homines famelici gloriæ ad ostentationem eruditionis vndique congerunt,* Buchananus.

t *Effalcinati etiam laudis amore, &c.* *Iustus Baronius*

u *Ex ruinis alienæ existimationis sibi gradum ad famam struunt.*

x *Exercit. 288.*

good,but as [a]*Geſner* obſerues,'tis pride and vanitie that egges them on, no newes or ought worthy of note but the ſame in other tearmes. *Ne feriarentur fortaſſe typographi, vel ideo ſcribendum eſt aliquid vt ſe vixiſſe teſtentur.* As Apothecaries we make new mixtures euerie day,poure out of one Veſſell into another,and as thoſe old *Romans* rob'd all the Cities of the World, to ſet out their bad ſited *Rome*,we skim off the Creame of other mens Wits,pick the choyce Flowers of their tild Gardens to ſet out our owne ſterill plots. *Caſtrant alios vt libros ſuos per ſe graciles alieno adipe ſuffarciant* (ſo [*]*Iouius* inueighes) They lard their leane Books with the fat of others Workes. *Ineruditi fures,&c.* A fault that euerie Writer findes,as I doe now,and yet faultie themſelues,[b]*Trium literarum homines,* all Theeues, they pilfer out of old Writers to ſtuffe vp their new Comments,ſcrape *Ennius* Dung-hils,and out of [c]*Democritus* Pit,as I haue done.By which meanes it comes to paſſe,[d] *that not onely Libraries and Shops are full of our putid Papers,but euerie Cloſe-ſtoole & Iakes, Scribunt carmina quæ legant cacantes*; they ſerue to put vnder Pies,to [e]lapp Spice in,and keepe Roſt-meat from burning.With vs in *France*,ſaith [f]*Scaliger*, *euerie man hath libertie to write, but few abilitie,* [g] *heretofore Learning was graced by iudicious Schollers, but now noble Sciences are vilified by baſe and illiterate Scriblers*,that either write for vain-glorie,need,to get mony, or as Paraſites to flatter and collogue with ſome great men, they put out [h] *burras,quiſquiliaſq;,ineptiaſq;,* [i] *amongſt ſo many thouſand Authors, you ſhall ſcarce find one by reading of whom you ſhall be any whit better,but rather much worſe,quibus inficitur potius,quam perficitur*,by which he is rather infected then any way perfected.

a *Omnes ſibi famam quærũt et quouis modo in orbem ſpargi contendunt vt noua alicuius rei habeantur Authores præf. Biblioth.*
* *Præf. hiſt.*
b *Plautus.*
c *E Democriti puteo.*
d *Non tam referta bibliothecæ quàm cloacæ.*
e *Et quicquid chartis amicitur ineptis.*
f *Epiſt. ad Petaſ. In Regno Franciæ omnibus ſcribendi datur libertas, paucis facultas*
g *Olim literæ ob homines in precio nunc ſordent ob homines.*
h *Anſ. pac.*
i *Inter tot mille volumina vix vnus à cuius lectione quis melior euadat, immo potius non peior.*

——— [k] *Qui talia legit,*
Quid didicit tandem,quid ſcit niſi ſomnia,nugas?

k *Palingenius.*

So that oftentimes it falls out (which *Callimachis* taxed of old) a great Booke is a great miſchiefe.[l] *Cardan* finds fault with *French-men* and *Germanes* for their ſcribling to no purpoſe,*non inquit ab edendo deterreo,modo nouum aliquid inueniant*,he doth not bar them to write,ſo that it be ſom new inuention of their owne; but we weaue the ſame Web ſtill, twiſt the ſame Rope againe and againe, or if it bee a new inuention, 'tis but ſome bable or toy, which idle fellows write for as idle fellows to read, and who ſo cannot inuent? [m] *He muſt haue a barren wit,that in this ſcribling age can forge nothing.* [n] *Princes ſhew their Armies,Rich men vaunt their Buildings,Souldiers their Man-hood,and Schollers vent their toyes*,they muſt read, they muſt heare whether they will or no.

l *Lib. 5. de ſap.*
m *Sterile oportet eſſe ingeniũ quod in hoc ſcripturiendum pruritu,&c.*
n *Cardan præf. ad conſol.*

o *Et quodcunq; ſemel chartis illeuerit,omnes*
Geſtiet à furno redeuntes ſcire lacuq;,
Et pueros & anus ———
p What once is ſaid and writ, all men muſt know,
Old Wiues and Children,as they come and goe.

o *Hor. ſer. l. Sat. 4.*
p *Epiſt. Lib. 1 Magnum poetarum prouentum annus hic attulit menſe Aprili, nullus fere dies quo non aliquis recitauit.*

What a companie of Poets hath this yeere brought out, as *Pliny* complaines to *Soſius*

Soſsius Sineſius, this April euerie day ſome or other haue recited. What a Catalogue of new Bookes all this yeere, all this age (I ſay) haue our *Francfurt* Marts, our Domeſticke Marts brought out? Twice a yeere; [a] *Proferunt ſe noua ingenia & oſtentant*, we ſtretch our wits out & ſet them to ſale, *magno conatu nihil agimus.* So that which *Geſner* much deſires, if a ſpeedy reformation bee not had by ſome Princes Edicts and graue Superuiſors, to reſtraine this libertie, it will run on *in infinitam. Quis tam auidus librorum helluo*, Who can read them? As already, we ſhall haue a vaſt *Chaos* and [b] confuſion of Bookes. We are [c] oppreſſed with them, our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus ſumus.* I doe not deny it, I haue onely this of *Macrobius* to ſay for my ſelfe, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good houſ-wife out of diuers fleeces weaues one peece of Cloath, a Bee gathers Waxe and Hony out of many Flowers, and makes a new bundle of all,

a *Idem.*
b *Principibus & doctoribus deliberandum relinquo, & arguentur authorum furta et millies repetita tollantur, et temerè ſcribendi libido coerceatur aliter in infinitum progreſſura.*
c *Onerabuntur ingenia, nemo legendis ſufficit*
d *Libris obruimur, oculi legendo, manus volitando dolent. Fam. Strade Memo.*

Lucretius.

* *Floriferis vt apes in ſaltibus omnia libant,*

I haue laborioufly [e] collected this *Cento* out of diuers Writers, & that *ſine iniuria*, I haue wronged no Authors, but giuen euerie man his owne, which [f] *Hierom* ſo much commends in *Nepotian*, he ſtole not whole Verſes, Pages, Tracts, as ſome doe now adayes, concealing their Authors names, but ſtill ſaid this was *Cyprians*, that *Lactantius*, that *Hilarius*, ſo ſaid *Minutius Fœlix*, ſo *Victorius*, thus far *Arnobius:* I cite & quote mine Authors, *ſumpſi, non ſurripui*, and what *Varro Lib. 6. de re ruſt.* ſpeakes of Bees, *minimè maleficæ nullius opus vellicantes faciunt deterius*, I can ſay of my ſelfe, whom haue I iniured? The matter is theirs moſt part, and yet mine, *apparet vnde ſumptum ſit* (which *Seneca* approues) *aliud tamen quàm vnde ſumptum ſit apparet*, which nature doth with the aliment of our bodyes, incorporate, digeſt, aſſimulate, I doe *conquoquere quod hauſi*, diſpoſe of what I take. I make them pay tribute, to ſet out this my *Macaronicon*, the method onely is mine owne, I muſt vſurpe that of *Gwecker è Ter. nihil dictum quod non dictum prius, methodus ſola artificem oſtendit*, wee can ſay nothing but what hath been ſaid, the compoſition & method is ours onely, and ſhewes a Schollar. *Oribaſius, Ætius, Auicenna*, haue all out of *Galen*, but to their owne method, *diuerſo ſtylo, non diuerſa fide*, our Poets ſteale from *Homer*, he ſpewes, ſaith *Ælian*, they licke it vp. Diuines vſe *Auſtins* words *verbatim* ſtill, and our Storie-dreſſers doe as much, hee that comes laſt is commonly beſt,

e *Quicquid vbiq; benè dictum facio meum, & illud nunc meis ad compendium, nunc ad fidem & authoritatẽ alienis exprimo verbis, omnes authores meos clientes eſſe arbitror, &c. Sarisburienſis ad Polycrat. prol.*
f *In Epitaph. Nep. Illud Cyp. hoc Latt. illud Hilar. eſt; Ita Victorinus in huc modum locutus eſt Arnobius, &c.*
g *Præf. ad Syntax. med.*

——— *donec quid grandius ætas*
Poſtera, ſorſq; ferat melior ———.

Though there were many Giants of old in Phyſick and Philoſophy, yet I ſay with [h] *Didacus Stella, A Dwarfe ſtanding on the ſhoulders of a Giant, may ſee farther then a Giant himſelfe*; I may likely adde, alter, and ſee farther then my Predeceſſors; [i] And it is no greater preiudice for me to endite after others, then for *Ælianus Montaltus* that famous Phyſitian, to write

h *In Luc. 10. Tom. 2 Pigmei Gigantum humeris impoſiti pluſquam ipſi Gigantes vident.*

de

de morbis capitis after *Iason Pratensis*, *Heurnius*, *Hildesheim*, *&c.* Many Horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet vsq; nos & vsq;,
Et gannitibus improbis lacessas,

I solue it thus. And for those other faults of Babarisme [a] *Doricke* dialect, Extemporanean stile, Tautologies, Apish imitation, a Rapsody of Rags gathered together from seuerall Dung-hills, excrements of Authors, toyes and fopperies, confusedly tumbled out, without Art, Inuention, Iudgement, Wit, Learning, harsh, raw, rude, phantasticall, absurd, insolent, indiscreet, ill-composed, indigested, vaine, scurrile, idle, dull, and dry; I confesse all ('tis partly affected) thou canst not thinke worse of me then I doe of my selfe. 'Tis not worth the reading, I yeeld it, I desire thee not to loose time in perusing so vaine a Subiect, I should be peraduenture loth my selfe to read him or thee, so writing, 'tis not *operæpretium*. All I say, is this, that I haue [b] presidents for it, which *Isocrates* cals *perfugium ijs qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Nonnulli alij idem fecerunt*, others haue done as much, it may be more, & perhaps thou thy selfe, *Nouimus & qui te, &c.* we haue all our faults, *scimus & hanc veniam, &c.* [c] thou censurest me, so haue I done others, and may doe thee, *Cedimus inq; vicem, &c.* 'tis *lex talionis, quid pro quo*. Goe now censure, criticize, scoffe, and rayle.

[a] *Nec aranearum textus ideò melior quia ex se fila gignuntur, nec noster ideo vilior, quia ex alienis libamus vt apes. Lipsius aduersus dialogist.*

[b] *Vno absurdo dato mille sequuntur.*

[c] *Non dubito multos lectores hic fore stultos.*

[d] *Nasutus sis vsq; licet, sis deniq; nasus:*
Non potes in nugas dicere plura meas,
Ipse ego quam dixi, &c.

[d] *Martial. 13. 2.*

Wer'st thou all scoffes and flouts, a verie *Momus*,
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cry'd whore first, & in some mens censures, I am afraid I haue ouer-shot my selfe, *Laudari se vani, vituperare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrûm non sum nec imus*, I am not none of the best, I am none of the meanest of you. Be it therefore as it is, well or ill, I haue assay'd, put my selfe vpon the Stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes vs, and as [e] Hunters find their game by the trace, so is a mans *Genius* descried by his workes, *Multò melius ex sermone quàm lineamentis, de moribus hominum iudicamus*; 'twas old *Cato*'s rule. I haue layd my selfe open (I know it) in this Treatise, I shall be censured, I doubt not, yet this is some comfort, *vt palata, sic iudicia*, our censures are as various as our Palats.

[e] *Vt Venatores feram è vestigio impresso, virum scripti-unculâ. Lipsius*

[f] *Tres mihi conuiuæ prope dissentire videntur*
Poscentes vario multum diuersa palato, &c.

[f] *Hor.*

Our writings are as so many Dishes, our Readers Guests; our Bookes

like beautie, that which one admires another reiects; so are we approued as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli,

That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many minds: that which thou condemnest he commends.

g *Hor.* g *Quod petis, id sane est inuisum acidumq; duobus.*

He respects matter, thou art wholly for words, he loues a loose and free stile, thou art all for neat composition, strong Lines, hee desires a fine Frontispeece, entising Pictures, to draw on the Readers attention, which thou reiectest, that which one admires, another explodes as most absurd and ridiculous. If it be not point blanke to his humor, his method, his conceit, h *Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted or added, which he likes or dislikes, thou art *mancipium paucæ lectionis*, an Idiot, an Asse, *nullus es*, or *plagiarius*, a trifler, a triuant, thou art an idle fellow; or else 'tis a thing of meere industry, a collection without wit or inuention, a very toy. i *Facilia sic putant omnes quæ iam facta, nec de salebris cogitant, vbi via strata*, so men are valued, their labours vilified by fellowes of no worth themselues; as things of nought, who could not haue done as much: *Vnusquisq; abundat sensu suo*, euerie man abounds in his owne sense, and whil'st each particular partie is so affected, how should one please all?

k *Hor.* l *Fieri non potest, vt quod quisq; cogitat, dicat Omnis. Muretus.* m *Lib. 1. de ord. cap. 11.* n *Erasmus.* k *Quid dem, quid non dem? Renuis tu quod iubet ille?*

How shall I hope to expresse my selfe to each mans humor, & l conceipt, or to giue satisfaction to all? Some vnderstand too litle, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as m *Austin* obserues, not regarding what, but who write, n *orexin habet Authoris celebritas*, not valuing the mettle, but stampe that is vpon it, *Cantharum aspiciunt, non quid in eo.* Some are too partiall, as friends to ouerweene, others come with a preiudice to carpe, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est omni contemptu contemptiùs iudicant*) some as Bees for Hony, some as Spiders to gather poyson; What shall I doe in this case? As a Dutch Host, if you come to an Inne in *Germany*, & dislike your fare, diet, lodging, &c. replyes in a surly tone, o *aliud tibi quæras diuersorium*, if you like not this, get you to another Inne; I resolue, if you like not my writing, goe read something else. I doe not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we haue both done, that of p *Plinius Secundus* to *Traian*, will proue true, *Euerie mans wittie labour takes not, except the matter, subiect, occasion, and some commending Fauorite happen to it.* If I be taxed, exploded by thee and some such, I shall haply be approued and commended by others, and so haue been (*Expertus loquor*) and may truly say with q *Iouius* in like case (*absit verbo iactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasq; gratias, & multorum* r *benè laudatorum laudes sum indè promeritus*, as I haue been honored by some worthy men, so haue I been vilified by others, and shall bee. At the first publishing of this Booke, (which s *Probus* of *Persius* Satyrs) *editum librum continuò mirari homines, atq;*

o *Erasm. dial.*

p *Epist. lib. 6. Cuiusq; ingenium non statim emergit, nisi materia fautor, occasio, commendatorque contingat:*

q *Præf. hist.*

r *Laudari a laudato laus est.*

s *Vit. Persij.*

atq; auidè deripere cœperunt, I may in ſome ſort apply to this my Worke, The firſt and ſecond Edition were ſuddenly gone, egerly read, and as I haue ſaid, not ſo much approued by ſome, as ſcornefully reiected by others. But it was *Democritus* his fortune, *Idem admirationi & irriſioni habitus*. 'Twas *Seneca*'s fate, that Superintendent of Wit, Learning, Iudgement, [t] *ad ſtuporem doctus*, the beſt of *Greeke* and *Latine* writers, in *Plutarch*'s opinion, that *renouned corrector of vice*, as [u] *Fabius* termes him, *and painfull omniſcious Philoſopher, that writ ſo excellently & admirably well*, could not pleaſe all parties, or eſcape cenſure: How is he vilified by [x] *Caligula*, *Agellius*, *Fabius*, and *Lipſius* himſelfe, his chiefe propugner? *In eo pleraq; pernitioſa*, ſaith the ſame *Fabius*, many childiſh tracts and ſentences he hath, *ſermo illaboratus*, too negligent often, and remiſſe, as *Agellius* obſerues, *oratio vulgaris & protrita, dicaces & ineptæ ſententiæ, eruditio plebeia*, an homely ſhallow writer as he is, *In partibus ſpinas & faſtidia habet*, ſaith [*] *Lipſius*, and as in all his other Workes, ſo eſpecially in his Epiſtles, *aliæ in argutijs & ineptijs occupantur, intricatus alicubi, & parum compoſitus, ſine copiâ rerum hoc fecit*, hee iumbles vp many things together immethodically, after a Stoicks faſhion, *parum ordinauit, multa accumulauit, &c.* If *Seneca* be thus laſhed, and many famous men that I could name, what ſhall I expect? How ſhall I that am *vix vmbra ſanti Philoſophi*, hope to pleaſe? *No man ſo abſolute*, [y] *Eraſmus* holds, *to ſatisfie all, except Antiquitie, Preſcription, &c. ſet a barre*. But as I haue proued in *Seneca*, this will not alwayes take place, how ſhall I euade? 'Tis the common doom of all Writers, I muſt (I ſay) abide it, I ſeeke not applauſe; [z] *Non ego ventoſæ venor ſuffragia plebis*, againe *non ſum adeò informis*, I would not bee vilified:

——— [b] *laudatus abundè,*
Non faſtiditus ſi tibi lector ero.

I feare good mens cenſures, and to their fauourable acceptance I ſubmit my labours,

——— [c] *& linguas Mancipiorum*
Contemno ———,

As the barking of a Dog, I ſecurely contemne thoſe malitious and ſcurrile obloquies, flowts, calumnies, of Raylers and Detractors, I ſcorne the reſt. What therefore I haue ſaid *pro tenuitate meâ*, I haue ſaid.

One or two things yet I was deſirous to haue amended if I could, concerning the manner of handling this my Subiect, for which I muſt Apologize, *deprecari*, and vpon better aduice giue the friendly Reader notice. It was not mine intent to proſtitute my Muſe in *Engliſh*, or to diuulge *ſecreta Mineruæ*, but to haue expoſed this more contract in *Latin*, if I could haue got it printed. Any ſcurrile Pamphlet is welcome to our mercenarie Stationers in *Engliſh*; they print all

——— *cudant q; libellos*
In quorum foljs vix ſimia nuda cacaret;

But in *Latin* they will not deale; which is one of the reaſons [d] *Nicholas Car* in his Oration of the paucitie of *Engliſh* Writers, giues; that ſo many flouriſhing wits are ſmothered in obliuion, lie dead and buried in in this our Nation. Another maine fault is, that I haue not reuiſed the

t *Lipſius Iudic. de Seneca.*
u *Lib. 10. Plurimum ſtudij, multam rerum cognitionem, omnem ſtudiorum materiam &c. multa in eo probanda, multa admiranda.*
x *Suet. Arena ſine calce.*
* *Introduc. ad Sen.*
y *Iudic. de Sen. Vix aliquis tã abſolutus, vt alteri per omnia ſatisfaciat niſi longa temporis præſcriptio, ſemotâ iudicandi libertate, religione quadam animos occuparit.*
z *Hor. Ep. 1. lib. 19.*
a *Æquè turpe frigide laudari ac inſectanter vituperari. Phanorinus Agell. li. 19 cap. 2.*
b *Ouid. triſt. 1 eleg. 6.*
c *Iuuen. Sat. 5*

d *Aut artis inſcij aut quæſtus magis quam ſtudij ſtudentes hab. Cantabr. & Lond. Excuſ 1576.*

Copie,and amended the ſtile,which now flowes remiſly, as it was firſt conceiued,but my leaſure would not permit,*Feci nec quod potui,nec quod volui*,I confeſſe it is neither as I would,or as it ſhould be.

e *Ouid. de pont.Eleg.1.6*:

e *Cùm relego ſcripſiſſe pudet,quia plurima cerno*
Me quoq; quæ fuerant iudice digna lini.
When I peruſe this Tract which I haue writ,
I am abaſh'd,and much I hold vnfit.

Et quod grauiſſimum,in the matter it ſelfe,many things I diſallow at this preſent,which then I writ,f*Non eadem eſt ætas,non mens*,I would willingly retract much,&c.but 'tis too late,I can only craue pardon now for what is amiſſe.

f *Hor.*

I might indeed(had I wiſely done)obſerued that Precept of the Poet,

---------- *nonumq; prematur in annum*,

And haue taken more care : Or as *Alexander* the Phyſitian would haue done by *Lapis Lazuli*,fiftie times waſhed before it be vſed,I ſhould haue reuiſed,corrected,and amended this Tract ;but I had not(as I ſaid)that happy leiſure,no *Amanuenſes* or Aſſiſtants.*Pancrates* in g *Lucian*,wanting a Seruant,as he went from *Memphis* to *Coptus* in *Ægypt*, tooke a doore barre,and after ſome ſuperſtitious words pronounced (*Eucrates* the relator was then preſent) made it ſtand vp like a Seruing-man,fetch him water,turne the ſpit,ſerue in ſupper,and what worke he would beſides; and when he had done that ſeruice he deſired,turned his man to a ſtick againe.I haue no ſuch skill to make new men at my pleaſure,or meanes to hire them ; no whiſtle to call like the Maſter of a Ship,and bid them run,&c. I haue no ſuch authoritie,muſt for that cauſe,doe my buſineſſe my ſelfe, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confuſed lumpe, I had not time to licke it into forme, as ſhe doth her yong ones,but euen ſo to publiſh it,as it was firſt written *quicquid in buccam venit*, in an extemporean ſtile, as h I doe commonly all other exerciſes,*effudi quicquid dictauit Genius meus*,out of a confuſed companie of notes,and writ with as ſmall deliberation as I doe ordinarily ſpeak,without all affectation of big words,fuſtian phraſes,jingling termes,tropes,ſtrong lines,ſtraines of wit,braue heates,elogies,hyperbolicall exornations,elegancies, &c. which many ſo much affect. I am i *aquæ potor*,drinke no wine at all,which ſo much improues our moderne wits,a looſe,plaine,rude writer,*ficum voco ficum,& ligonem ligonem*, and as free,as looſe,*idem calamo quod in mente*, k I call a ſpade a ſpade,*animis hæc ſcribo,non auribus*,I reſpect matter,not words ; remembring that of *Cardan*, *verba propter res, non res propter verba* : and ſeeking with *Seneca*, *quid ſcribam non quemadmodum*, rather what,then how to write. For as l *Philo* thinkes, *He that is conuerſant about matter,neglects words, and thoſe that excell in this art of ſpeaking,haue no profound learning*,

g *Tom.3.philopſeud.accepto peſſulo quum carmen quoddam dixiſſet, effecit vt ambularet,aquam hauriret,Cænã pararet, &c.*

h *Stans pede in vno*,as he made Verſes.

i *Non eadem à ſummo expectes,minimoq; Poeta.*
k *Stylus hic nullus præter parrheſiam.*
l *Qui rebus ſe exercet, verba negligit,& qui callet artem dicendi,nullam diſciplinam habet recognitam.*

m *Verba nitent phaleris,at nullas verba medullas*
Intus habent ---------.

m *Palingenius*

Beſides, it was the obſeruation of that wiſe *Seneca*, n *when you ſee a fellow carefull about his words, and neat in his ſpeech, know this for a certaintie, that mans mind is buſied about toyes,ther's no ſoliditie in him. Non eſt ornamentum virile concinnitas*,as he ſaid of a nightingale, --*vox es præterea nihil*,*&c.*

n *Cuiuſcunque orationem videspolitam,& ſollicitam,ſcito animum in puſillis occupatum,in ſcriptis nil ſolidum, Epiſt. lib.1.21*

I am therefore in this point a profeſſed Diſciple of ° *Apollonius*, a Scholler of *Socrates*, I neglect phraſes, and labour wholly to informe my Readers vnderſtanding, not to pleaſe his eare; 'tis not my ſtudy or intent to compoſe neatly, which an Orator requires, but to expreſſe my ſelfe readily and plainly, as it happens. So that as a Riuer runs ſometimes precipitate and ſwift, then dull and ſlow; now direct, then *per ambages*; now deepe, then ſhallow; now muddy, then cleare; now broad, then narrow; doth my ſtile flow: now ſerious, then light; now Comicall, then Satyricall; now more elaborate, then remiſſe, as the preſent ſubiect required, or as at that time I was affected. And if thou vouchſafe to read this Treatiſe, it ſhall ſeeme no otherwiſe to thee, then the way to an ordinarie Traueller, ſometimes faire, ſometimes foule; here champion, there incloſed; barren in one place, better ſoyle in another: by Woods, Groues, Hills, Dales, Plaines, &c. I ſhall lead thee *per arduа montium, & lubrica vallium, & roſcida ceſpitum, & gleboſa camporum*, through varietie of obiects, that which thou ſhalt like and ſurely diſlike.

° *Philoſtratus li. 8. Vit. Apoll. Negligebat oratoriam facultatem, & penitùs aſpernabatur eius profeſſores, qd linguam duntaxat, non autẽ mentem rederent eruditiorem.*

For the matter it ſelfe or method, if it bee faultie, conſider I pray you that of *Columella*, *Nihil perfectum, aut à ſingulari conſummatum induſtriâ*, no man can obſerue all, much is defectiue no doubt, may bee iuſtly taxed, altered, and auoided in *Galen*, *Ariſtotle*, thoſe great Maſters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; Hee is a good Huntſman can catch ſome, not all: I haue done mine endeauour. Beſides, I dwell not in this ſtudy, *Non hic ſulcos ducimus, non hoc puluere deſudamus*, I am but a ſmatterer, I confeſſe, a ſtranger, q here and there I pull a flower, I doe eaſily grant, if a rigid cenſurer ſhould criticize on this which I haue writ, hee ſhould not find three ſole faults, as *Scaliger* in *Terence*, but 300, ſo many as he hath done in *Cardans* ſubtilties, as many notable errors as r *Gul. Laurembergius*, a late Profeſſor of *Roſtocke*, diſcouers in that Anatomie of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boſcus*. And although this be a third Edition, in which I ſhould haue been more accurate, corrected all thoſe former eſcapes, yet it was *magni laboris opus*, ſo difficult and tedious, that as Carpenters doe find out of experience, 'tis much better build a new ſomtimes, then repaire an old houſe; I could as ſoone write as much more, as alter that which is written. If ought therefore be amiſſe (as I grant there is) I require a friendly admonition, no bitter inuectiue,

P *Pet. Nannius not. in Hor.*

q *Non hic colonus domicilium habeo, ſed topiarij in morem, hinc indè florem vellico. Vt canis Nilũ lambens.*

r *Supra bis mille notabiles errores Laurentij demonſtraui, &c.*

[f] *Sint Muſis ſocij Charites, Furia omnis abeſto,*

Otherwiſe as in ordinarie Controuerſies, *funem contentionis nectamus, ſed cui bono?* Wee may contend, and likely miſuſe each other, but to what purpoſe? Wee are both Schollers, ſay,

[t] ---------- *Arcades ambo,*
Et cantare pares, & reſpondere parati.

f *Philo de Con.*

t *Virg.*

If we doe wrangle, what ſhall we get by it? Trouble & wrong our ſelues, make ſport of others. If I be conuict of an error, I will yeeld, I will amend. *Si quid bonis moribus, ſi quid veritati diſſentaneum, in ſacris vel humanis literis a me dictum ſit, id nec dictum eſto.* In the meane time I require a fauourable cenſure of all faults omitted, harſh compoſitions, pleonaſmes of words, Tautologicall repetitions, perturbations of Tenſes, Numbers, Printers faults, &c. My tranſlations are ſometimes rather Paraphraſes, then interpretations,

pretations,*non ad verbum*,but as an Author, I vſe more libertie,and that's onely taken, which was to my purpoſe: Quotations are often inſerted in the Text,which make the ſtile more harſh,or in the Margent as it hapned: *Grecke* Authors,*Plato*,*Plutarch*,*Athenæus*,*&c.* I haue cited out of their Interpretors,becauſe the Originall was not ſo ready. I haue mingled *Sacra prophanis*,but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronologie; ſomtimes Neotericks before Antients,as my memorie ſuggeſted. Some things are here altered,expunged in this Edition,others amended; much added, and 'tis no preiudice,no ſuch *indecorum*,or ouerſight.

x *Ter. Adelph.*

x *Nunquam ita quicquam benè ſubductâ ratione ad vitam fuit,*
Quin res,ætas,vſus,ſemper aliquid apportent noui,
Aliquid moneant, vt illa quæ ſcire te credas,neſcias,
Et quæ tibi putâris prima,in exercendo vt repudias.
Ne're was ought yet at firſt contriu'd ſo fit,
But vſe,age, or ſomething would alter it;
Aduiſe thee better,and vpon peruſe,
Make thee not ſay,and what thou tak'ſt,refuſe.

But I am now reſolued neuer to put this Treatiſe out again,*Ne quid nimis*, I will not hereafter add,alter,or retract,I haue done.The laſt and greateſt exception is,that I being a Diuine,haue meddled with Phyſicke,

y *Heaut. act. 1. ſcen. 1.*

y ---------*tantumne eſt ab re tuâ otij tibi,*
Aliena vt cures,eaq; nihil quæ ad te attinent?

Which *Menedemus* obiected to *Chremes*, haue I ſo much leaſure,or little buſineſſe of mine owne, as to looke after other mens matters which concerne me not? What haue I to doe with Phyſicke? The z *Lacedemonians* were once in counſell about State-matters, a deboſhed fellow ſpake excellent well, and to the purpoſe, his ſpeech was generally approued. A graue Senator ſteps vp,and by all meanes would haue it repealed,though good, becauſe *dehonestabatur peßimo Authore*, it had no better an Author; let ſome good man relate the ſame,and then it ſhould paſſe. This counſell was embraced,*factum eſt*, and it regiſtred forth-with, *Et ſic bona ſententia manſit,malus Author mutatus eſt.* Thou ſaiſt as much of me,Stomachoſus as thou art, and granteſt peraduenture this which I haue written in Phyſicke, not to be amiſſe, had another done it, a profeſſed Phyſition, or ſo; but why ſhould I meddle with this Tract? Heare mee ſpeake: There be many other ſubiects,I doe eaſily grant,both in Humanitie and Diuinitie, fit to be treated of,of which had I written *ad oſtentationem* onely, to ſhew my ſelfe, I ſhould haue rather choſen, and in which I haue beene more conuerſant, I could haue more willingly luxuriated, and better ſatiſfied my ſelfe and others; but that at this time I was fatally driuen vpon this Rocke of Melancholy, and carried away by this by-ſtreame, which as a Rillet, is deducted from the maine Channell of my ſtudies, in which I haue pleaſed and buſied my ſelfe at idle houres,as a ſubiect moſt neceſſarie and commodious. Not that I prefer it before Diuinitie, which I doe acknowledge to bee the Queene of Profeſſions, and to which all the reſt are as Handmaids,but that in Diuinitie I ſaw no ſuch great need. For had I written poſitiuely,there be ſo many Bookes in that kind,ſo many Commentators,

z *Gellius li. 18 cap. 3.*

mentators, Treatiſes, Pamphlets, Expoſitions, Sermons, that whole teems of Oxen can not draw them; and had I been as forward and ambitious as ſome others, I might haue haply printed a Sermon at *Pauls-Croſſe*, a Sermon in St *Maries Oxon.* a Sermon in *Chriſt-Church*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worſhipful, a Sermon in Latin, in Engliſh, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as deſirous to ſuppreſſe my labours in this kind, as others haue beene to preſſe and publiſh theirs. To haue written in controuerſie, had beene to cut off an *Hydra*'s head, [a] *lis litem generat*, one begets another, ſo many duplications, triplications, and ſwarmes of Queſtions, *In ſacro bello hoc quod ſtili mucrone agitur*, that hauing once begun, I ſhould neuer make an end. One had much better, as [b] *Alexander* the ſixth Pope, long ſince obſerued, prouoke a great Prince then a begging Fryer, a Ieſuite, or a Seminarie Prieſt, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable ſocietie, they muſt and will haue the laſt word; and that with ſuch eagerneſſe, impudence, abominable lying, falſefying, and bitterneſſe in their Queſtions they proceed, that as [c] hee ſaid, *furor ne cæcus, an rapit vis acrior, an culpa, reſponſum date?* Blind furie, or error, or raſhneſſe, or what it is that egges them, I know not, I am ſure many times, which [d] *Auſtin* perceiued long ſince, *tempeſtate contentionis ſerenitas charitatis obnubilatur*, with this tempeſt of contention, the ſerenitie of charitie is ouer-clouded, & there be too many ſpirits coniured vp already in this kind, in all Sciences, and more then we can tell how to lay, which doe ſo furiouſly rage and keepe ſuch a racket, that as [e] *Fabius* ſaid, *It had beene much better for ſome of them to haue beene borne dumbe, and altogether illiterate, then ſo far to dote to their own deſtruction.*

At melius fuerat non ſcribere, namq; tacere
Tutum ſemper erit, ——— ———

'Tis a generall fault, ſo *Seuerinus* the *Dane* complaines, [f] *Vnhappy men, as we are, we ſpend our dayes in vnprofitable queſtions and diſputations*, Intricate ſubtilties, *de lanâ caprinâ*, about Moonſhine ith'water, *leauing in the meane time thoſe chiefeſt treaſures of Nature vntouched, wherein the beſt medicines for all manner of diſeaſes art to be found, and doe not onely neglect them our ſelues, but hinder, condemne, forbid & ſcoffe at others, that are willing to enquire after them.* Theſe motiues at this preſent, haue induced mee to make choyce of this Medicinall ſubiect.

If any Phyſitian in the meane time ſhall infer, *Ne ſutor vltra crepidam*, and find himſelfe grieued that I haue intruded into his Profeſſion, I will tell him in briefe, I doe not otherwiſe by them, then they doe by vs. If it be for their aduantage, I know many of their Sect which haue taken Orders, in hope of a Benefice, 'tis a common tranſition, and why may not a Melancholy Diuine, that can get nothing but by Simonie, profeſſe Phyſicke? *Druſianus* an *Italian* (*Cruſianus*, but corruptly, *Trithemius* cals him) [g] *becauſe he was not fortunate in his practiſe, forſooke his profeſſion, and writ afterwards in Diuinitie. Marſilius Ficinus* was *ſemel & ſimul*, a Prieſt & Phyſitian at once, and [h] *T. Linacer* in his old age tooke Orders. The *Ieſuites* profes both at this time, diuers of them *permiſſu ſuperiorum*, Chirurgions, Panders, Bawdes, and Midwiues, &c. Many poore Countrey-Vicars, for want

[a] *Et indè catena quædam fit quæ haredes etiam ligat. Cardan. Henſius.*

[b] *Malle ſe bellũ cum magno principe gerere, quàm cum vno ex fratrum mendicantium ordine.*

[c] *Hor. epod. lib. od. 7.*

[d] *Epiſt. 86. ad Caſulãpresbyt.*

[e] *Lib. 12. ca. 1. Mutos naſci, et omni ſcientia egere ſatius fuiſſet, quàm ſic in propriam perniciem inſanire.*

[f] *Infelix mortalitas inutilibus quæſtionibus ac diſceptationibus vitam tradacimus, naturæ principes theſauros, in quibus grauiſſima morborum medicina collocatæ ſunt, interim intactos relinquimus. Nec ipſi ſolùm relinquimus ſed et alios prohibemus, impedimus, cõdemnamus, ludibriiſque afficimus.*

[g] *Quod in praxi minimè fortunatus eſſet, medicinã reliquit, & ordinibus initiatus in Theologia poſt modũ ſcripſit. Geſner Bibliotheca.*

[h] *P. Iouius.*

want of other meanes, are driuen to their ſhifts, to turne Mountebankes, Quackſaluers, Empiricks, and if our greedy Patrons hold vs to ſuch hard conditions, as commonly they doe, they will make moſt of vs worke at ſome Trade, as *Paul* did, at laſt turne Taskers, Malſters, Coſtermongers, Graſiers, ſell Ale as ſome haue done, or worſe. Howſoeuer in vndertaking this taske, I hope I ſhall commit no great errour or *indecorum*, if all bee conſidered aright, I can vindicate my ſelfe with *Georgius Braunus*, and *Hieronymus Hemingius*, thoſe two learned Diuines who (to borrow a line or two of mine [i] elder Brother) drawne by a *naturall loue, the one of Pictures and Mappes, Proſpectiues and Chorographicall delights, writ that ample Theater of Cities; the other to the ſtudy of Genealogies, penned Theatrum Genealogicum.* Or elſe I can excuſe my ſtudies with [k] *Leſſius* the *Ieſuite* in like caſe, 'tis a diſeaſe of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Phyſitian; and who knows not what an agreement there is betwixt theſe two Profeſſions? A good Diuine either is or ought to be a good Phyſitian, a Spirituall Phyſitian at leaſt, as our Sauiour calls himſelfe, and was indeed, *Math.*4 23. *Luke* 5.18. *Luke* 7.8. They differ but in obiect, the one of the Body, the other of the Soule, and vſe diuers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [l] our Regius Profeſſor of Phyſicke well informed vs in a learned Lecture of his not long ſince. One helpes the vices and paſſions of the Soule, Anger, Luſt, Deſperation, Pride, Preſumption, &c. by applying that Spirituall Phyſicke; as the other, vſe proper remedies in bodily diſeaſes. Now this being a common infirmitie of Body and Soule, and ſuch a one that hath as much need of Spirituall as a Corporall cure, I could not find a fitter taske to buſie my ſelfe about, a more appoſite Theame, ſo neceſſarie, ſo commodious, and generally concerning all ſorts of men, that ſhould ſo equally participate of both, and require a whole Phyſitian. A Diuine in this compound mixt Malady, can doe little alone, a Phyſitian in ſome kinds of Melancholy much leſſe, both make an abſolute cure.

[m] *Alterius ſic Altera poſcit opem.*

And 'tis proper to them both, and I hope not vnbeſeeming me, who am by my Profeſſion a Diuine, and by mine inclination a Phyſitian. I had *Iupiter* in my ſixt Houſe; I ſay with [n] *Beroaldus, Non ſum medicus, nec medicinæ prorſus expers.* In the Theoricke of Phyſicke I haue taken ſome paines, not with an intent to practiſe, but to ſatiſfie my ſelfe, which was a cauſe likewiſe of the firſt vndertaking of this Subiect.

If theſe reaſons do not ſatiſfie thee good Reader, as *Alexander Munificus* that bountifull Prelat, ſomtimes Biſhop of *Lincolne*, when he had built ſix Caſtles, *ad inuidiam operis eluendam*, ſaith [o] Mr. *Camden*, to take away the enuie of his worke (which verie words *Nubrigenſis* hath of *Roger* the rich Biſhop of *Salisbury*, who in King *Stephen*'s time, built *Shirburne* Caſtle, and that of *Deuiſes*) to diuert the ſcandall or imputation, which might be thence inferred, built ſo many Religious Houſes. If this my Diſcourſe be ouer medicinall, or ſauour to much of humanitie, I promiſe thee, that I will hereafter make thee amends in ſome Treatiſe of Diuinitie. But this I hope ſhall ſuffice when you haue more fully conſidered of the matter of this my Subiect, *rem ſubſtratam*, Melancholy, Madneſſe, and of the Reaſons

i M. *W. Burton* Preface to his deſcription of *Leceſterſhire*, printed at *London* by *W. Iaggard* for *I. White*, 1622

k *In Hygiaſticon, neq; enim hæc tractatio alteri Sideri debet à Theologo, &c. agitur de morbo animæ*

l *Dr Clayton in Comitijs, Anno* 1621.

m *Hor.*

n *Lib. de peſtil.*

o In *Newarke* in *Nottinghamſhire. Cùm duo ædificaſſet caſtella ad tollendam ſtructionis inuidiam, & expiandam maculam duo inſtituit cœnobia, & collegis religioſis implenit.*

Reasons following, which were my chiefe Motiues: The generalitie of the Disease, the necessitie of the Cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the Members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, the Creekes and Sounds of the North-East, or North-West passages, & all out as good a discouerie, as that *Hungry* [p] *Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the Motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as [q] *Theophrastus* did by his Characters, *That our Posteritie, O friend* Policles, *shall be the better for this which we haue written, by correcting and rectifying what is amisse in themselues by our examples, and applying our precepts and Cautions to their own vse.* Yet one Caution let me giue by the way to my present or future Reader, who is actually Melancholy, that he read not the [r] Symptomes or Prognostickes in this following Tract, least by applying that which hee reads to himselfe, aggrauating, appropriating things generally spoken to his own person (as Melancholy men most part doe) he trouble or hurt not himself, and get in conclusion more harme then good. I aduise them therefore warily to peruse that Tract, *Lapides loquuntur* (so said [s] *Agrippa de occ. Phil.*) *& caueant Lectores ne cerebrum ijs excutiat.* The rest I doubt not they may securely read, and to their benefit. But I am ouer-tedious, I proceed.

[p] *Ferdinando de Quir, Anno 1612. Amsterdami impress.*
[q] *Præfat. ad Characteres: Spero enim (ô Policles) libros nostros meliores indè futuros, quòd istius modi memoriæ mandatæ reliquerimus, ex præceptis & exemplis nostris ad vitam accommodatis, & se inde corrigant.*
[r] *Part. 1. Sect. 3*
[s] *Præf. Lectori.*

Of the necessitie and generalitie of this which I haue said, if any man doubt, I shall desire him to make a briefe suruey of the world, as [t] *Cyprian* aduiseth *Donat, supposing himselfe to bee transported to the top of some high Mountaine, and thence to behold the tumults & chances of this wauering world, and he cannot chuse but either laugh at, or pittie it.* S[t] *Hierome* out of a strong imagination, being in the Wildernesse, conceiued with himselfe, that hee then saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yeeres since in a Map) made like a Fooles head (with that Motto *Caput Helleboro dignum*) a crased head, *cauea stultorum*, a Fooles paradise, or as *Apollonius*, a common prison of Gulles, Cheaters, Flatterers, &c. and needs to be reformed. *Strabo* in the ninth Booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* Map, approues; The Brest lyes open from those *Acroceraunian* Hilles in *Epyrus*, to the *Sunian* Promontorie in *Attica*, *Pagæ* and *Megara* are the two Shoulders, that *Istmos* of *Corinth* the Necke, & *Peloponnesus* the Head. If this allusion hold, 'tis sure a mad head; *Morea* may bee *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, & true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall find that Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* Table, *omnes errorem bibunt*, before they come into the World, they are intoxicated by

[t] *Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in arduum montis verticem celsiorem, speculare inde rerum tacentium facies, & oculis in diuersa porrectis, fluctuantis mundi turbines intuere, iam simul ac videbis aut misereberis, &c.*

Errors Cup, from the higheſt to the loweſt, haue need of Phyſicke, and thoſe particular *Actions* in[u] *Seneca*, where father & ſon proue one another mad, may be generall; *Porcius Latro* ſhall plead againſt vs all. For indeed who is not a Foole, Melancholy, Mad? ------[x]*Qui nil molitur ineptè*, who is not brain-ſicke? Folly, Melancholy, Madneſſe, are but one Diſeaſe, *Delirium* is a common name to all. *Alexander*, *Gordonius*, *Iaſon Pratenſis*, *Sauanarola*, *Guianerius*, *Montaltus*, confound them as differing *ſecundùm magis & minùs*; ſo doth *Dauid*, *Pſal.*37.50. *I ſaid vnto the Fooles, deale not ſo madly*, and 'twas an old *Stoicall* paradox, *omnes ſtultos inſanire*,[y] all Fooles are mad, though ſome madder then others. And who is not a Foole, who is free from Melancholy? Who is not touched more or leſſe in habit or diſpoſition? If in diſpoſition, *ill diſpoſitions beget habits, if they perſeuere*, ſaith[z] *Plutarch*, habits either are, or turne to diſeaſes. 'Tis the ſame which *Tully* maintaines in the ſecond of his *Tuſculanes*, *omnium inſipientum animi in morbo ſunt & perturbatorum*, Fooles are ſicke, and all that are troubled in mind, for what is ſickneſſe, but as[a] *Gregory Tholoſanus* defines it, *A diſſolution or perturbation of the bodily league, which health combines*: And who is not ſicke, or ill diſpoſed, in whom doth not paſſion, anger, enuie, diſcontent, feare and ſorrow raigne? Who labours not of this diſeaſe? Giue mee but a little leaue, and you ſhall ſee by what teſtimonies, confeſſions, arguments I will euince it, that moſt men are mad, that they had as much need to goe a pilgrimage to the *Anticyræ* (as in[b] *Strabo*'s time they did) as in our dayes they run to *Compoſtella*, our Lady of *Sichem*, or *Lauretta*, to ſeeke for helpe; that it is like to bee as proſperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are ſo miſ-affected, melancholy, mad, giddy-headed, heare the teſtimonie of *Solomon*, *Eccl.*2.12. *And I turned to behold wiſdome, madneſſe and folly &c.* And *Verſe* 23. *All his dayes are ſorrow, his trauell griefe, and his heart taketh no reſt in the night.* So that take Melancholy in what ſence you will, properly or improperly, in diſpoſition or habite, for pleaſure or for paine, dotage, diſcontent, feare, ſorrow, madneſſe, for part, or all, truly, or metaphorically, 'tis all one. *The hearts of the ſonnes of men are euill, and madneſſe is in their hearts while they liue*, Eccl 9.3. *Wiſemen themſelues are no better*, Eccl.1.18 *In the multitude of wiſedome is much griefe, and he that increaſeth wiſdome, increaſeth ſorrow*, Cap.2.17. He hated life it ſelfe, nothing pleaſed him; he hated his labour, all, as[c] he concludes, is *ſorrow, griefe, vanitie, vexation of ſpirit*. And though he were the wiſeſt man in the world, *ſanctuarium ſapientiæ*, and had wiſedome in abundance, hee will not vindicate himſelfe, or iuſtifie his owne actions. *Surely I am more fooliſh then any man, and haue not the vnderſtanding of a man in me*, *Prou.* 30. 2. Be they *Solomons* words, or the words of *Agur* the Son of *Iakeh*, they are Canonicall. *Dauid* a man after God's owne heart, confeſſeth as much of himſelfe, *Pſ.*37.21.22. *So fooliſh was I and ignorant, I was euen as a beaſt before thee*. And condemnes all for Fooles, *Pſ.*93. and 32.9. and 49.20. He compares them to *beaſts, horſes, and mules, in which their is no vnderſtanding*. The Apoſtle *Paul* accuſeth himſelfe in like ſort, 2 *Cor.*11.21. *I would you would ſuffer a little my fooliſhneſſe, I ſpeake fooliſhly. The whole head is ſicke*, ſaith *Eſay*, *and the heart is heauie*, *Cap.*1.5. And makes lighter of them *then of oxen and aſſes*, *the*

u *Controu. l.*2. *cont* 7. *& l.*6. *cont.*
x *Hor.*
y *Idem Hor. l.*2 *Sat* 3. *Damaſippus Stoicus probat omnes ſtultos inſanire.*
z *Tom.*2 *Sympoſ. l.*5. *c.*6. *Animi affectiones, ſi diutiùs inhæreant, prauos generãt habitus.*
a *Lib.*28. *c.*1. *Synt. art. mi. Morbus nihil eſt aliud q. am diſſolutio quædam aſperturbat ò fœderis in corpore exiſtentis, ſicut & ſanitas eſt conſentientis bene corporis conſammatio quædam.*
b *Lib.*9. *Geogr. Plures olim gentes nauigabant illuc ſanitatis cauſâ.*
c *Eccleſ.*1.24.

the oxe knowes his owner, &c. read *Deut.* 32.6. *Ierem.* 4. *Amos* 3.1. *Eph.*5.6. *Be not mad, be not deceiued, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithite of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the World, and how they valued mens actions.

I know that wee thinke farre otherwise, and hold them most part wise men that are in authoritie, Princes, Magistrates, [d] rich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speake against them? And on the other, so corrupt is our Iudgement, we esteeme wise and honest men fooles. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates*: [e] The *Abderites account vertue madnesse*, and so doe most men liuing. Shall I tell you the reason of it; [f] *Fortune* and *Vertue*, *Wisedome* and *Folly*, their Seconds, vpon a time contended in the *Olympicks*; Euerie man thought that *Fortune* and *Folly* would haue the worst, and pittied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without Lawes, &c. *Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisedome* gaue g place, were hissed out, and exploded by the common people, *Folly* and *Fortune* admired, & so are all their Followers euer since, Knaues and Fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: *Achish*, 1 *Sam.* 21.14. held *Dauid* for a mad man. [h] *Elisha* and the rest were no otherwise esteemed. *Dauid* was derided of the common people, *Ps.*9.7. *I am become a monster to many.* And generally wee are accounted fooles for Christ, 1 *Cor.*14. *We fooles thought his life madnesse, & his end without honour, Wisd.*5.4 Christ and his Apostles were censured in like sort, *Ioh.*10. *Mark.*3. *Act.*26. And so were all Christians in [i] *Pliny*'s time, *fuerunt & alij similis dementiæ &c.* And called not long after, [k] *Vesaniæ sectatores, euersores hominum, polluti nouatores, fanatici, canes, malefici, venefici, Galilæi homunciones, &c.* 'Tis an ordinarie thing with vs, to account Honest, Deuout, Orthodoxe, Diuine, Religious, plain-dealing-men, Idiots, Asses, that cannot or will not lye and dissemble, shift, flatter, accommodare se ad eum locum vbi nati sunt, make good bargaines, supplant, thriue, patronis inseruire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè obseruare, candidè laudare, fortitèr defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage fœlicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe, [l] hand & take bribes, &c. but feare God, and make a conscience of their doings. But the Holy Ghost that knows better how to iudge, he cals them Fooles. *The foole hath said in his heart, Ps.*53.1. *And their wayes vtter their folly, Ps.*49.14. [m] *For what can be more mad, then for a little worldly pleasure to procure vnto themselues eternall punishment?* As *Gregory* & others inculcate vnto vs.

Yea euen all those great Philosophers, the world hath euer had in admiration, whose Workes we doe so much esteeme, that gaue Precepts of wisedome to others, Inuentors of Arts and Sciences, *Socrates* the wisest

d *Iure hæreditario sapere iubentur.* *Euphormio Satyr.*

e *Apud quos virtus, insaniæ & furor esse dicitur.*

f *Calcagninus Apol. omnes mirabantur, putãtes illis familiari stultitiam. Sed præter expectationem res cessit. Audax stultitia in eam irruit &c. illa cedit irrisi, et ludures hinc habet sectatores stultitiæ.*

g *Non est respondendum stulto secũdum stultitiam.*

h 2 *Reg.*7.

i *Lib.*10. *ep.*97

k *Aug. Ep.* 178.

l *Quis nisi mentis inops, &c.*

m *Quid insanius quam pro momentanea fœlicitate æternis te mancipare supplicijs?*

man of his time by the Oracle of *Apollo*, whom his two Schollers [n] *Plato* and [o] *Xenophon* so much extoll and magnifie, with those honourable titles, *best and wisest of all mortall men, the happiest and most iust*; those seuen wise men of *Greece*, those *Brittaine Druides*, *Indian Brachmanni*, *Æthiopian Gymnosophists*, *Magi* of the *Persians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholler *Lucretius*;

Qui genus humanum ingenio superauit, & omnes
Perstrinxit Stellas exortus vt æthereus Sol.
Whose wit excell'd the wits of men as farre,
As the Sunne rising doth obscure a Starre.

All those, of whom we read such [p] *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdome it selfe in the abstract, [q] a Miracle of Nature, breathing Libraries, as *Eunapius* of *Longinus*, Lights of Nature, Gyants for wit, Quintessence of wit, Diuine Spirits, Eagles in the Clouds, falne from Heauen, Gods, Spirits, Lampes of the World, Dictators,

Nulla ferant talem sæcla futura virum.

Monarchs, Miracles, Superintendents of wit and learning, *Oceanus*, *Phœnix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis vniuersi musæum*, *vltimus humanæ naturæ conatus*, *naturæ maritus*,

---------- *merito cui doctior orbis,*
Submissis defert fascibus imperium.

As *Ælian* writ of *Protagoras* and *Gorgias*, wee may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were Children in respect, Infants, not Eagles but Kites, Nouices, Illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their age, as he censured *Alexander*, I doe them, there were 10000 in his Armie as worthy Captaines (had they beene in place of command) as valiant as himselfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to bee. [r] *Lactantius* in his Booke of Wisedome, proues them to be Dizards, Fooles, Asses, mad-men, so full of absurd and ridiculous tenents and brain-sicke positions, that to his thinking neuer any old woman or sicke person doted worse. [s] *Democritus* tooke all from *Leucippus* and left saith he, *the inheritance of his folly to* Epicurus, [t] *insanienti dum sapientiæ, &c.* The like he holds of *Plato*, *Aristippus* and the rest, making no difference [u] *betwixt them and beasts, sauing that they could speake.* [x] *Theodoret* in his Tract *De cur. græc. affec.* manifestly euinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the Plague, whom 2000 yeeres haue admired, of whom some will as soone speake euill as of *Christ*, yet *reuera*, hee was an illiterate Idiot, as [y] *Aristophanes* cals him, *irrisor & ambitiosus*, as his Master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an [z] enemie to all Arts and Sciences, as *Athenæus*, to Philosophers and Trauellers, an opinatiue Asse, a Cauiller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a * *Sodomite*, an *Atheist*, (so conuict by *Anytus*) *iracundus & ebrius, dicax, &c* a pot companion, and that of all others he was most sottish, a verie mad-man in his actions and opinions. If you desire to heare more of *Apollonius* a great wise man, sometime parallel'd by *Iulian* the Apostate to Christ,

n *In fine Phædonis. Hic finis fuit amici nostri Eucratis nostro quidem iudicio omnium quos experti sumus optimi & apprimè sapientissimi & iustissimi.*
o *Xenop. l. 4. de dictis Socratis ad finem. Talis fuit Socrates quem omnium optimum & felicissimum statuã.*
p *Anaxagoras olim mens dictus ab antiquis.*
q *Regula naturæ, naturæ mira vlũ, ipsa eruditio, dæmoniũ hominum, sol scientiarum, mare, Sophia, antistes literarũ et sapientiæ, vt Scioppius olim de Scal. et Hẽsius, Aquila in nubibus, Imperator literatorũ, columen literarũ, abyssus eruditionis, ocelle Europæ, Scaliger.*
r *Lib. 3, de sap. c. 17. et 20. omnes Philosophi aut stulti aut insani, nullus anus, nullus æger ineptius deliravit.*
s *Democritus à Leucippo doctus hæreditatem stultitiæ reliquit Epic.*
t *Hor. car. li. 1. od. 34. et epicur.*
u *Nihil interest inter hos et bestias nisi quod loquũtur. de sa. l. 2 5 c. 8.*
x *Cap. de virt.*
y *Neb. et Ranis.*
z *Omnium disciplinarum ignarus.*
* *Pulchrorum adolescentum causa frequenter gymnasium obibat, &c.*

Christ,

Christ, I refer you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians Piscator, Ircaomenippus, Necyomantia:* their actions, opinions in generall were so prodigious, absurd, ridiculous, which they broached and maintained, their Bookes and elaborate Treatises were full of dotage, which *Tully ad Atticum* long since obserued, *delirant plerumq; scriptores in libris suis*, their liues being opposite to their words; they commended pouertie to others, and were most couetous themselues, extolled loue and peace, and yet persecuted one another with virulent hate and malice. They could giue Precepts for Verse and Prose, but not a man of them (as *Seneca* tels them home) could moderate his affections. Their musicke did shew vs *flebiles modos, &c.* how to rise and fall, but they could not so containe themselues as in aduersitie not to make a lamentable tone. They will measure ground by Geometry, set downe limits, diuide & subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason & discretion. They can square Circles, but vnderstand not the state of their owne Soules, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit ignorant*, so that as he said,

Seneca Scis rotundè metiri sed non tuum animum.

Nescio an Anticyram ratio illis destinet omnem.

I thinke all the *Anticyræ* will not restore them to their wits, [a] if these men now, that held [b] *Zenodotus* heart, *Crates* liuer, *Epictetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall wee thinke of the commonaltie? What of the rest?

a *Ab Ebenibus sapientia tractati recutire non possunt.*

b *Cor Xenodoti & secur Cratetis.*

Yea, but will you infer, that is true of *Heathens*, if they be conferred with Christians, 1 *Cor.* 3.19. *The wisdome of this world is foolishnesse with God, Earthly and diuelish*, as *Iames* cals it, 3.15. *They were vaine in their imaginations, and their foolish heart was full of darknesse*, *Rom.* 1.21, 22. *When they professed themselues wise, became fooles.* Their wittie workes are admired here on earth, whilst their Soules are tormented in Hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, and if compared to that wisedome no better then Fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise*, *Rom.* 16. *Paul* determines, *only good*, as *Austin* well contends, *and no man liuing can be iustified in his sight. God looked down from Heauen vpon the children of men, to see if any did vnderstand*, *Ps.* 53.2,3. but all are corrupt, erre. *Rom.* 3.12. *None doth good, no not one. Iob* aggrauates this 4.18. *Behold he found no stedfastnesse in his Seruants, and layd folly vpon his Angels:* 19. *How much more on them that dwell in Houses of Clay?* In this sense wee are all as Fooles, and the [c] Scripture alone is *Arx Mineruæ*, we and our writings are shallow and vnperfect. But I doe not so meane, euen in our ordinarie dealings, we are no better then Fooles. All our actions, as [d] *Pliny* told *Traian*, *vp-braid vs of folly*, our whole course of life is but matter of laughter: we are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquitie, as [e] *Hugo de Prato Florido* will haue it, *semper stultizat, is euerie day more foolish then other, the more it is whipped the worse it is, and as a Child will still be crowned with roses and flowres.* Wee are apish in it, *asini bipedes*, and euerie place is full *inuersorum Apuleiorum*, of metamorphised and two legged Asses, *inuersorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in vlnâ. Iouianus Pontanus, Antonio*

Lib. de nat. boni.

c *Hic profundissime Sphæ fodinæ.*

d *Panegyr. Trai no. omnes actiones exprobrare stultitiæ videntur.*

e *Ser. 4 in domi. Pal. Mundus, qui ob antiquitatem deberet esse sapiens, semper stultizat, et nullis flagellis a stoltitia retrahitur. sed & puer vult rosis & floribus coronari.*

nio Dial, brings in ſome laughing at an old man, that by reaſon of his age was a little fond, but as hee admoniſheth there, *Ne mireris mî hoſpes de hoc ſene*, maruell not at him onely, for *tota hæc Ciuitas delirium*, all our Towne dotes in like ſort,[f] wee are a companie of Fooles. Aske not with him in the Poet,[g] *Laruæ hunc intemperiæ inſaniæq; agitant ſenem?* What madneſſe ghoſts this old man, but what madneſſe ghoſts vs all? For we are *ad vnum omnes*, all mad, *ſemel inſaniuimus omnes*, not once, but alway ſo, *& ſemel & ſimul, & ſemper*, euer, and altogether as bad as hee, and not *ſenex bis puer, delira anus*; but ſay it of vs all, *ſemper pueri*, young and old, all dote, as *Lactantius* proues out of *Seneca*, and no difference betwixt vs and children, ſauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and ſuch toyes, we ſport with greater bables. We cannot accuſe or condemne one another being faultie our ſelues,[h] *deliramenta loqueris*, you talke idly, or as[i] *Mitio* vpbraided *Demea, inſanis, auſer te*, for we are as mad our owne ſelues, and 'tis hard to ſay which is the worſt. And 'tis vniuerſally ſo,

[k] *Vitam regit fortuna, non ſapientia.*

When[l] *Supputius* in *Pontanus* had trauelled all ouer *Europe*, to conferre with a wiſe man, hee returned at laſt without his errand, and could find none. [m] *Cardan* concurres with him, *Few there are (for ought I can perceiue) well in their wits.* So doth [n] *Tully, I ſee euerie thing to be done fooliſhly, and vnaduiſedly.*

Ille ſiniſtrorſum, hic dextrorſum, vnus vtrique
Error, ſed varijs illuſit partibus omnes.
One reeles to this, another to that wall.
'Tis the ſame Error that deludes them all.

[o] They dote all, but not alike, Μανία γὰρ πᾶσιν ὁμοία, not in the ſame kind, *One is couetous, a ſecond laſciuious, a third ambitious, a fourth enuious, &c.* as *Damiſippus* the *Stoicke* hath well illuſtrated in the Poet,

[p] *Deſipiunt omnes æquè ac tu.*

'Tis an in-bred malady in euerie one of vs, there is *ſeminarium ſtultitiæ*, a ſeminarie of folly, *which if it be ſtirred vp, or get a head, will run* in infinitum, *and infinitely varies, as wee our ſelues are ſeuerally addicted*, ſaith [q] *Balthazar Caſtilio:* and cannot ſo eaſily be rooted out, it takes ſuch faſt hold, as *Tully* holds, *altæ radices ſtultitiæ*,[r] ſo we are bred, and ſo we continue. Some ſay there bee two maine defects of wit, Error and Ignorance, to which all others are reduced, by Ignorance we know not things neceſſarie, by Error wee know them falſely. Ignorance is a priuation, Error a poſitiue Act. From Ignorance comes Vice, from Error, Hereſie, &c. But make how many kinds you will, diuide and ſubdiuide, few men are free, or that doe not impinge on ſome one kind or other.[s] *Sic plerumq; agitat ſtultos inſcitia*, as he that examines his owne and other mens actions, ſhall find.

Charon in *Lucian*, as hee wittily faignes, was conducted by *Mercury* to ſuch a place, where he might ſee all the World at once, after he had ſufficiently viewed and looked about, *Mercury* would needs know of him, what hee had obſerued: Hee told him, that he ſaw a vaſt multitude and a promiſcuous, their habitations like Molehils, the men as Emmets, *hee could diſcerne Cities like ſo many Hiues of Bees, wherein euerie Bee had a ſting, and*

f *Inſanum te omnes pueri clamantque puellæ Hor.*
g *Plautus Aulular.*
i *Adelph. act. 5 ſcen. 8.*
k *Tully Tuſc. 5*
l *Ant. Dial.*
m *Lib. 3. de ſap. pauci & videō ſanæ mentis ſunt.*
n *Stultè & incautè omnia agi videō.*
o *Inſania non omnibus eadē. Eraſm. chil. 3. cent. 10. nemo mortalium qui non aliqua in re deſipit, ſicet alius alio morbo laboret, hic libidinis, ille auaritiæ, ambitionis, inuidiæ*
p *Hor l. 2. ſat. 3*
q *Primaq; lux vitæ prima furoris erat.*
r *L. 1. de aulico Eſt in vnoquoque noſtrum ſeminarium aliquod ſtultitiæ, qd ſi quādo excitetur in infinitū facilè excreſcit.*
s *Tibullus. ſtulti præterreunt dies,* their wits are a woollgathering. So fools commonly dote. *Dial. contemplantes, Tom. 2*

and they did nought elſe but ſting one another, ſome domineering like Hornets bigger then the reſt, ſome like filching Waſps, others as Drones. Ouer their heads were houering a confuſed companie of perturbations, Hope, Feare, Anger, Auarice, Ignorance, &c. and a multitude of diſeaſes hanging, which they ſtill pulled on their pates. Some were brawling, ſome fighting, riding, running, *ſollicitè ambientes, callidè litigantes*, for toyes, and trifles, and ſuch momentanie things. There Townes and Prouinces meere factions, rich againſt poore, poore againſt rich, Nobles againſt Artificers, they againſt Nobles, and ſo the reſt. In concluſion he condemned them all, for Mad-men, Fooles, Idiots, Aſſes. *O ſtulti, quænam hæc eſt amentia?* O Fooles, O Mad-men he exclaimes, *inſana ſtudia, inſani labores, &c.* Mad indeauours, mad actions, mad, mad, mad. [t] *O ſeclum inſipiens & infacetum*, a giddy-headed age. *Heraclitus* the Philoſopher, out of a ſerious meditation of mens liues, fell a weeping, and with continuall teares bewailed their miſerie, madneſſe, & folly. *Democritus* on the other ſide burſt out a laughing, their whole life to him ſeemed ſo ridiculous, and he was ſo farre carried with this Ironicall paſſion, that the Citizens of *Abdera* tooke him to bee mad, and ſent therefore Embaſſadors to *Hippocrates* the Phyſitian, that he would exerciſe his skill vpon him. But the Storie is ſet downe at large by *Hippocrates*, in his Epiſtle to *Damogetus*, which becauſe it is not impertinent to this Diſcourſe, I will inſert *verbatim* almoſt, as it is deliuered by *Hyppocrates* himſelfe, with all the circumſtances belonging vnto it.

[t] *Catullus.*

When *Hippocrates* was now come to *Abdera*, the people of the Citie came flocking about him, ſome weeping, ſome intreating of him, that he would doe his beſt. After ſome little repaſt, he went to ſee *Democritus*, the people following him, whom hee found (as before) in his Garden in the Suburbs all alone, [u] *ſitting vpon a Stone vnder a plane Tree, without hoſe or ſhooes, with a Booke on his knees, cutting vp ſeuerall Beaſts, and buſie at his ſtudy.* The multitude ſtood gazing round about to ſee the congreſſe. *Hippocrates* after a little pauſe, ſaluted him by his name, whom he reſaluted, aſhamed almoſt that he could not call him likewiſe by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that hee was [x] *buſie in cutting vp ſeuerall Beaſts, to find out the cauſes of madneſſe, and melancholy.* *Hippocrates* commended his worke, admiring his happineſſe and leaſure. And why, quoth *Democritus*, haue not you that leaſure? Becauſe, replyed *Hippocrates*, domeſticall affaires hinder, neceſſarie to bee done, for our ſelues, neighbours, friends, expences, diſeaſes, frailties, and mortalities which happen, wife, children, ſeruants, and ſuch buſineſſes which depriue vs of our time. At this ſpeech *Democritus* profuſely laughed (his friends and the people ſtanding by, weeping in the meane time and lamenting his madneſſe.) *Hippocrates* asked the reaſon why hee laughed: Hee told him, at the vanities and fopperies of the time, to ſee men ſo emptie of all vertuous actions, to hunt ſo far after gold, hauing no end of ambition, to take ſuch infinite paines for a little glorie, and to be fauored of men, to make ſuch deepe mines into the earth for gold, & many times to find nothing, with loſſe of their liues and fortunes. Some to loue dogs, others horſes, ſome to deſire to bee obeyed in many Prouinces, [y] and yet themſelues will know no obedience. [z] Some to loue their wiues dearly at

[u] *Sub ramoſâ platano ſedentem, ſolum, diſcalceatum, ſuper lapidem, valde pallidum ac macilentũ, promiſſâ barbâ, librum ſuper genibus habentem.*

[x] *De furore, mania, melancholia ſcribo, & ſciam quo pacto in hominibus gignatur, fiat, creſcat, cumuletur, minuatur, hæc inquit animalia quæ vides, propterea ſeco, non Dei opera peroſus, ſed fellis bilisque naturam diſquirens.*

[y] *Auſt l. 1. in Gen. Iumenti & ſeruitui obſequium riuide poſtulas, & tu nullum præſtas alijs, ne ipſi Deo.*

[z] *Vxores ducũt mox foras eijciunt.*

first

firſt, and after a while to forſake and hate them, begetting children, with much care and coſt for their education, yet when they grow to mans eſtate [a] to deſpiſe, neglect, and leaue them naked to the worlds mercie. [b] Doe not theſe behauiours expreſſe their intolerable folly? When men liue in peace, they couet war, deteſting quietneſſe, [c] depoſing Kings, and aduancing others in their ſteed, murdering ſome men to beget children of their wiues. How many ſtrange humors are in men? When they are poore and needy, they ſeeke riches, and when they haue them, they doe not enioy them, but hide them vnder ground, or elſe waſtfully ſpend them. O wiſe *Hippocrates*, I laugh at ſuch things being done, but much more when no good comes of them, and when they are done to ſo ill purpoſe. There is no truth or iuſtice found amongſt them, for they daily plead one againſt another, [d] the ſon againſt the father and the mother, brother againſt brother, kinred & friends of the ſame qualitie, and all this for riches, whereof after death they cannot be poſſeſſors. And yet notwithſtanding they will defame and kill one another, commit all vnlawfull actions, contemning God and Men, Friends and Countrey. They make great account of many ſenſeleſſe things, eſteeming them as a great part of their treaſure, ſtatues, pictures, and ſuch like moueables, deare bought, & ſo cunningly wrought, as nothing but ſpeech wanteth in them, [e] and yet they hate liuing perſons ſpeaking to them. Others affect difficult things, if they dwell on firme Land, they will remoue to an Iland, and thence to Land againe, being no way conſtant in their deſires. They commend courage and ſtrength in warres, and let themſelues bee conquered by luſt and auarice; they are in briefe, as diſordered in their minds, as *Therſites* was in his body. And now mee thinkes, O moſt worthy *Hippocrates*, you ſhould not reprehend my laughing, perceiuing ſo many fooleries in men; [f] for no man will mocke his owne folly, but that which he ſeeth in a ſecond, & ſo they iuſtly mocke one another. The Drunkard cals him a Glutton, whom he knows to be ſober, many men loue the Sea, others Husbandry, briefely they cannot agree in their owne Trades and Profeſſions, much leſſe in their Liues and Actions.

a *Pueros amant mox faſtidiunt.*

b *Quid hoc ab inſania deeſt?*

c *Reges eligunt, deponunt.*

d *Contra parentes, fratres, ciues perpetuò vixantur, & inimicitias agunt.*

e *Idola inanimata amant, animata odio habent, ſic ponitur:* * *Credo equidem vinos dicent è marmore vultus.*

f *Suam ſtultitiam perſpicit nemo, ſed alter alterũ deridet.*

When *Hippocrates* heard theſe words, ſo readily vttered without premeditation to declare the worlds vanitie, full of ridiculous contrarietie, he made anſwer, That neceſſitie compelled men to many ſuch actions, and diuers wills enſuing from Diuine permiſſion, that wee might not be idle, being nothing is ſo odious to them as ſloth and negligence. Beſides, men cannot fore-ſee future euents, in this vncertaintie of humane affaires, they would not ſo marrie, if they could fore-tell the cauſes of their diſlike and ſeparation; or Parents if they knew the houre of their Childrens death, ſo tenderly prouide for them; or an Husband-man ſowe, if hee thought there would bee no increaſe; or a Merchant aduenture to Sea, if he fore-ſaw ſhipwracke; or be a Magiſtrate, if preſently to be depoſed. Alas, worthy *Democritus*, euerie man hopes the beſt, and to that end hee doth it, and therefore no ſuch cauſe of laughter.

Democritus hearing this excuſe, laughed againe aloud, perceiuing hee did not well vnderſtand what hee had ſaid concerning perturbations and tranquillitie of the mind. Inſomuch, that if men would gouerne their actions

actions by discretion and prouidence, they would not declare themselues Fooles, as now they doe, and hee should haue no such cause of laughter, but (quoth hee) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheeles about, nothing being firme and sure, hee that is now aboue, to morrow is beneath; he that sat on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconueniences & troubles coueting things of no profit, and thursting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, and learning to know themselues, would limit their ambition, [f] they would perceaue then that Nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but griefe and molestation. As a fat body is more subiect to diseases, so are rich men: There are many that take no heed what hapneth to others by bad conuersation, and therefore ouerthrow themselues in the same manner through their owne fault, not fore-seeing dangers manifest. These are things (ô more then mad, quoth he) that giue me matter of laughter, by suffering the paines of your impieties, as your Auarice, Enuie, Mutinies, vnsatiable desires, Conspiracies, and other incurable Vices; besides your [g] Dissimulation, and Hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Lawes, both of Nature and Ciuilitie. Many things which they haue left off, after a while they fall to againe, Husbandry, Nauigation, and leaue againe, fickle and vnconstant as they are: When they are young, they would bee old, and old young. [h] Princes commend a priuate life, priuate men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, and what is the cause of all this, but that they know not themselues. Some delight to destroy, one to build, another to spoyle one Countrey to enrich another and himselfe. [k] In all these things they are like Children, in whom is no iudgement or counsell, and resemble beasts, sauing that beasts are better then they, as being contented with Nature. [l] When shall you see a Lyon hide Gold in the ground, or a Bull contend for a better Pasture? when a Bore is thirstie, he drinks what will serue him, and no more, and when his belly is full, hee ceaseth to eat: But men are immoderate in both; as in Lust, they couet carnall copulation at set times, men alwaies, ruinating thereby the health of their bodies. And doth it not deserue laughter, to see an amorous Foole torment himselfe for a Wench; weepe, howle for a mis-shapen slut, a dowdy, sometimes that might haue his choyce of the fineſt beauties? Is there any remedy for this in Physicke? I doe anatomize and cut vp these poore Beasts, [m] to see these distempers, vanities, and follies, yet such proofe were better made on mans body, if my kind nature would endure it: [n] Who from the houre of his birth is most miserable, weake, and sickly; when he sucks, he is guided by others, when he is growne great, practiseth vnhappinesse, [o] and is sturdy, and when old, a child againe, and repenteth

f *Deniq; sit finis quærendi, cumq; habeas plus, pauperiem metuas minùs, et finire laborē incipias, tartia quod annebas, vtere. Hor.*

g *Astutâ vafria ao seruat sub pectore vulpes. Et cum vulpe positus pariter vulpinarier. Cretizandum cum Crete.*

h *Qui fit Mecœnas vt nemo quam sibi sortem, seu ratio dederit, seu sors abiecerit, illi contentus vixit, &c Hor.*

i *Dirust, ædificat, mutat quadratà rotundis. Traianus pontem struxit super Danubium, quem successor eius Adrianus statim demolitus.*

k *Quâ qui in re ab infantibus differunt, quibus mens et sensus sine ratione inest, quicquid sese his offert, volupe est.*

l *Idem Plut.*

m *Vt insaniæ causam disquirā brutæ macie et seco, cùm hoc potiùs in hominibus inuestigandum esset*

n *Totus à natiuitate morbus est.*

o *In vigore furibundus, quum decrescit insanabilis.*

him of his life past. And here being interrupted by one that brought Bookes, hee fell to it againe, that all were madde, careleſſe, ſtupid. To prooue my former ſpeeches, looke into Courts or priuate Houſes. [p] Iudges giue iudgement according to their owne aduantage, doing manifeſt wrong to poore Innocents, to pleaſe others. Notaries alter Sentences, and for money looſe their Deedes. Some make falſe moneys, others counterfeit falſe weights. Some abuſe their Parents, yea corrupt their owne Siſters, others make long Libels and Paſquils, defaming men of good life, and extoll ſuch as are lewde and vicious, ſome robbe one, ſome another. [q] Magiſtrates make Lawes againſt Theeues, and are the verieſt Theeues themſelues. Some kill themſelues, others deſpaire, not obtaining their deſires. Some dance, ſing, laugh, feaſt, and backbite, whilſt others ſigh, languiſh, mourne and lament, hauing neither Meat, Drinke, nor Cloathes. [r] Some pranke vp their bodies, and haue their minds full of execrable Vices. Some trot about to beare falſe-witneſſe, and ſay any thing for money, and though Iudges know of it, yet for a bribe they winke at it, and ſuffer falſe Contracts to preuaile againſt Equitie. Women are all day a dreſſing, to pleaſe other men abroad, and goe like Sluts at home, not caring to pleaſe their owne Husbands whom they ſhould. Seeing men are ſo fickle, ſo ſottiſh, ſo intemperate, why ſhould not I laugh at thoſe to whom [t] folly ſeemes wiſedome, will not be cured, and perceiue it not?

It grew late, *Hippocrates* left him, and no ſooner was hee come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in briefe, that notwithſtanding thoſe ſmall neglects of his Attire, Body, Dyet, [u] the World had not a wiſer, a more learned, a more honeſt man, and they were much deceiued to ſay that he was mad.

Thus *Democritus* eſteemed of the World in his time, and this was the cauſe of his laughter: and good cauſe he had.

[x] *Olim iure quidem nunc plus Democrite ride,*
Quin rides? Vita hæc nunc mage ridicula eſt.

Democritus did well to laugh of old,
Good cauſe he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

Neuer ſo much cauſe of laughter, as now, neuer ſo many Fooles and mad-men. 'Tis not one *Democritus* will ſerue turne to laugh in theſe daies, wee haue now need of a *Democritus* to laugh at *Democritus*, one Ieſter to flout at another, one Foole to fleare at another: A great *Stentorean Democritus*, as big as that *Rhodian Coloſſus*. For now, as [z] *Saliſburienſis* ſaid in his time, *totus mundus hiſtrionem agit*, the whole World playes the Foole, we haue a new Theater, a new Sceane, a new Comedie of Errors, a new companie of perſonate Actors, *volupiæ ſacra* (as *Calcagninus* wittily faignes in

p *Cyprian ad Donatum Qui ſedet crimina iudicaturus, &c.*
q *Tu peßimus omniũ latro es*, as a theefe told *Alexander* in *Curtius. dinat foras iudex, qd intus operatur. Cyprian.*
r *Vultus magna cura, magna animi incuria. Amm. Marcell.*
ſ *Horrenda res eſt, ſix duo verba ſine mẽdacio proferuntur: et quãuis ſolenniter homines ad veritatem dicendã inuitentur, vehementer tamen non dubitant, vt ex decem teſtibus ſex Venus verũ dicat. Caluin. in 8. Ioh. Serm. 1.*
t *Sapientiam inſaniam eſſe dicunt.*
u *Siquidem ſapientiæ ſuæ admiratione me compleuit. Democritum offendi ſapientiſſimum virũ, qui ſolus poteſt omnes homines prudentiores reddere.*
x *Ex græc. Epig.*
y *Plures Democriti nunc non ſufficiunt, opus Democrito qui Democritum rideat. Eraſ. Moriã.*
z *Polycrat. l. 3 c. 8. è Petron.*

in his Apologs)are celebrated all the World ouer,*where all the Actors were Mad-men and Fooles, and euerie houre changed habites, or tooke that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a Smith one while,a Philosopher another,*in his voluptiæ ludis.* A King now with his Crowne, Robes, Scepter, Attendants, by and by droue a loaded Asse before him like a Carter, &c. If *Democritus* were aliue now,he should see strange alterations, a new companie of counterfeit Vizards, Whifflers,*Cumane* Asses,Maskers,Mummers, painted Puppets, Outsides, Phantasticke shadowes, Gulls, Monsters, Giddy-heads, Butter-flyes. And so many of them are indeed ([y] if all bee true that I haue read) For when *Iupiter* and *Iuno's* wedding was solemnized of old, the Gods were all inuited to the Feast, and many Noble-men besides: Amongst the rest came *Crysalus* a *Persian* Prince,brauely attended, rich in golden attires,in gay robes,with a maiesticall presence, but otherwise an Asse. The Gods seeing him come in such pompe and state, rose vp to giue him place,*ex habitu hominem metientes*;[z] but *Iupiter* perceiuing what hee was, a light, phantasticke, idle fellow,turned him and his proud followers into Butter-flyes: And so they continue still (for ought I know to the contrarie) rouing about in Pied-coates, and are called *Chrysalides* by the wiser sort of men: that is,Golden outsides,Drones,Flyes,and things of no worth. Multitudes of such,&c.

** Vbi omnes delirabāt, omnes insani,&c. hodiè nauta, cras Philosophus; hodie faber, cras pharmacopola; hic modò regem agebat multo satellitio, tiarâ et sceptro ornatus, nunc vile amictus centiculo,asinum clitellarium impellit.*

y Calcogninus Apol. Crysalus è cæteris auro dues, manicato pepło et tiarâ cōspicuus, leuis alio quin, & nullius consilij, &c. magno fastu ingredienti, assurgunt dij, &c.

z Sed hominis leuitatem Iupiter perspiciēs, at tu (inquit) esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant huiusmodi homines.

——————— vbiq; inuenies
Stultos auaros, sycophantas prodigos.

many additions, much increase of madnesse, folly, vanitie, should *Democritus* obserue,were he now to trauell,or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our Cities of *Moronia Pia*, and *Moronia Fœlix*, sure I thinke hee would breake the Rim of his Belly with laughing.

[a] *Si foret in terris rideret Democritus, seu,&c.*

a *Iuuen.*

A Satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at a full Sea,

[b] *Omne in præcipiti vitium stetit. ----*

b *Iuuen.*

* *Iosephus* the Historian, taxeth his Countrey-men *Iewes* for bragging of their vices,publishing their follies,and that they did contend amongst themselues, who should bee most notorious in villanies; but wee flow higher in madnesse,farre beyond them,

* *De bello Iud. l 8.c.11. Iniquitates vestra neminem latent,inq; dies singulos certamen habetis quis peior sit.*

[c] *Mox daturi progeniem vitiosiorem,*

c *Hor.*

and the latter end (you know whose Oracle it is) is like to bee worst. 'Tis not to bee denyed, the world alters euerie day, *Ruunt vrbes, regna transferuntur,&c. variantur habitus,leges innouantur*, as [d] *Petrarch* obserues, we change Language,Habites,Lawes,Customes,Manners,but not Vices, not Diseases,not the symptomes of Folly and Madnesse, they are still the same. And as a Riuer we see,keepes the like name and place,but not water,and yet euer runs,

d *Lib.5.epist.8*

[e] *Labitur, & labetur in omne volubilis ævum;*

e *Hor.*

Our times and persons alter, vices are the same, and euer will bee; looke

how Nightingales ſang of old, Cockes crowed, Kine lowed, Sheepe bleated, Sparrowes chirped, Dogges barked, ſo they doe ſtill, wee keepe our madneſſe ſtill, play the fooles ſtill, *nec dum finitus Orestes*, wee are of the ſame humors and inclinations as our Predeceſſors were, you ſhall find vs all alike, much at one, we and our Sonnes,

Et nati natorum, & qui naſcuntur ab illis.

And ſo ſhall our Poſteritie continue to the laſt. But to ſpeake of times preſent.

If *Democritus* were aliue now, and ſhould but ſee the ſuperſtition of our age, our [d] Religious madneſſe, as [e] *Meteran* cals it, *Religioſam inſaniam*, ſo many profeſſed Chriſtians, yet ſo few imitators of *Chriſt*, ſo much talke of Religion, ſo much Science, ſo little Conſcience, ſo much knowledge, ſo many Preachers, ſo little practiſe; ſuch varietie of Sects, ſuch heaue and hold of all ſides,

---------- * *obuia ſignis Signa, &c.*

ſuch abſurd and ridiculous Traditions, and Ceremonies: If hee ſhould meet a *Capuchine*, a *Franciſcan*, a *Ieſuite*, a Man-Serpent, a ſhaue-crowned *Monke* in his Robes, a begging Frier, or ſee their three-crowned Soueraign Lord the Pope, poore *Peter*'s Succeſſor, *Seruus ſeruorum Dei*, to depoſe Kings with his Foot, to tread on Emperors necks, make them ſtand bare-foot and bare-legg'd at his gates, hold his bridle and ſtirrup, &c. (O that *Peter* and *Paul* were aliue to ſee this.) If hee ſhould obſerue a [g] Prince creepe ſo deuoutly to kiſſe his Toe, and thoſe Red-cap Cardinals, poore Pariſh-Prieſts of old, now Princes companions; what would hee ſay, *Cœlum ipſum petitur ſtultitiâ*. Had he met ſome of our deuout Pilgrims going bare-foot to *Ieruſalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creep to thoſe counterfeit and Maggot-eaten Reliques. Had he beene preſent at a Maſſe, and ſeene ſuch kiſſing of Paxes, Crucifixes, cringes, duckings, their ſeuerall attires and Ceremonies, pictures of Saints, [h] Indulgences, Pardons, Vigils, Faſting, Feaſts, croſſing, knocking, kneeling at *Aue-Mary*-Bels, with many ſuch,

---------- *iucunda rudi ſpectacula plebi,*

praying in Gibberiſh, and mumbling of Beads. Had he heard an old woman ſay her prayers in Latine, their ſprinkling of Holy-water, and going a Proceſſion,

---------- * *incedunt monachorum agmina mille,*
Quid memorem vexilla, cruces, idolaq; culta, &c.

Their Breuiaries, Buls, hallowed Beanes, Exorciſmes, Pictures, curious Croſſes, Fables and Bables. Had hee read the *Golden Legend*, the *Turkes Alcaron*, or *Iewes Talmud*, the *Rabbins Comments*, what would hee haue thought? How doeſt thou thinke hee might haue beene affected? Had he more particularly examined a *Ieſuites* life amongſt the reſt, hee ſhould haue ſeene an Hypocrite profeſſe pouertie, [i] and yet poſſeſſe more Goods and Lands then many Princes, to haue infinite Treaſures and Reuenues, teach others to faſt, and play the Gluttons themſelues. [k] Vow virginitie, talke of holineſſe, and yet indeed a notorious Bawd, and famous Fornicator, *laſciuum pecus*, a verie Goat. Monkes by Profeſſion, ſuch as giue ouer the World, and the vanities of it, and yet a *Machiauilian* rout, intereſted

d *Superſtitio eſt inſanus error.*
e *Lib. 8. hiſt. Belg.*
* *Lucan.*
Father *Angelo*, the Duke of *Ioyeux*, going barefoot ouer the Alps to *Rome*, &c.
g *Sicui intueri vacet quæ patiuntur ſuperſtitioſi, inuenies tam indecora honeſtis, tam indigna liberis, tam diſſimilia ſanis, vt nemo fuerit dubitaturus furere eos, ſi cum vaecordibus furerent, Sexec.*
h *Quid dicã de eorũ indulgentijs, oblationibus, votis, ſolutionibus, ieiunijs, cœnobijs, ſomnijs, horis, organis, cantilenis, cãpanis, ſimulacris, miſſis, purgatorijs, mitris, breuiarijs, bullis, luſtralibus aquis, raſuris, vnctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorciſmis, ſputis, legendis, &c Baleus de actis Rom. Pont.*
* *Th. Neageor.*
i *Dum ſimulãt ſpernere, acquiſiuerũt ſibi 30 annorũ ſpatio bis centena millia librarũ annua. Arnold.*
k *Et quum interdum de Virtute loquuntur ſunt, ſero in latibulis clunes agitant labore nocturno, Agrippa.*
l 1 *Tim.* 3. 13. But they ſhall preuaile no longer, their madneſſe ſhall be knowne to all men.

[m] interested in all manner of state: holy men, peacemakers, and yet composed of enuy, lust, ambition, hatred, and malice, firebrands, *adulta patriæ pestis*, traitors, assasinats, *hâc itur ad astra*, and this is to supererogate, & merit Heauen for themselues & others. Had he seene on the other side, some of our nice and curious Schismaticks in another extreame, abhorre all ceremonies, and rather lose their liues and liuings, then doe or admit any thing Papists haue formerly vsed, though in things indifferent (they alone are the true Church, *sal terræ, cùm sint omnium insulsissimi.*) Formalists, out of feare and base flattery, like so many wethercockes turne round, a rout of temporisers, ready to embrace and maintaine all that is, or shall be proposed, in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as [n] *Lucian* said in like case, what dost thou think *Democritus* would haue done, had he bin spectator of these things?

Or had he but obserued the common people follow like so many sheep, one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quò se cunq; rapit tempestas*, ready to dye before they wil abiure any of those ceremonies, to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their brests, turn vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, such streames of blood able to turne Mils; *Vrius ob noxam furiasq;*, without any iust cause, † *for vaine titles* (saith *Austin*) *precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, reuenge, folly, madnesse* (goodly causes all, *ob quas vniuersus orbis bellis & cædibus misceatur;*) *warres began by the perswasion of a few debosh'd, hairebraine, poore, dissolute, hungry Captaines, parasiticall fawners, vnquiet hotspurs, restlesse innouators, green-heads, to satisfie one mans priuat spleen, lust, ambition, auarice, &c. tales rapiunt scelerata in prælia causæ. Flos hominum*, Proper men, carefully brought vp, able both in body and minde, sound, led like so many [p] beasts to the slaughter in the flowre of their years, pride and full strength, without all remorse and pitty, sacrificed to *Pluto*, as so many sheepe, 40000. at once. At once, said I, that were tolerable, but these warres last alwaies, and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations. ——*ignoto cælum clangore remugit*, they care not what mischiefe they procure, so that they may enrich themselues for the present, they will so long blow the coles of contention, till all the world be consumed with fire. The [a] siege of *Troy* lasted tenne yeeres eight moneths, there died 870000. *Grecians*, 670000. *Troians*, at the taking of the City, and after were slaine 276000. men, women, and children of all sorts. *Cæsar* killed a million, [b] *Mahomet* the 2 Turke 300000 persons: *Sicinius Dentatus* fought in an hundreth battels, eight times in single Combat he ouercame, had 40. wounds before, was rewarded with 140. Crownes, triumphed nine times for his good seruice. *M. Sergius* had 32. wounds; *Scæua* the Centurion I know not how many; euery Nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our [c] *Edward* the fourth was

[m] *Benignitatis sinus solebat esse, nunc lutiū efficina curia Romana. Badaus.*

[n] *Quid tibi videtur facturus Democritus, si horum spectator contigisset?*

† *Ob inanes dignitatum titulos, ob præreptum locum, ob interceptam mulierculam, vel quòd è stultitiâ natū, vel è vanitatē, quòd cupido dominandi, libido nocendi, &c.*

[p] *Bellum rem planè beluinā vocat Morus. Vtop. lib. 2.*

[a] *Munster Cosmog. lib. 5. c. 3.*

[b] *Iouius Vit. eius.*

[c] *Comines.*

was in 26.battels a foot: and as they doe all, he glories in it,'tis related to his honour. At the ſiege of *Ieruſalem* 1100000. died with ſword and famine. At the ſiege of *Oſtend* (the diuels Academy) a poore towne in reſpect,a ſmall Fort 120000. men loſt their liues, beſides whole Townes, Dorpes,and Hoſpitals, full of maimed Souldiers; there were Engines, fireworkes,and whatſoeuer the diuell could inuent to doe miſchiefe with 2500000 iron bullets ſhot off 40l weight,three or foure millions of gold conſumed. [d] *Who* (ſaith mine Author) *can be ſufficiently amazed at their flinty hearts,obſtinacy,fury, blindneſſe, who without any likelihood of good ſucceſſe,hazard poore Souldiers,and lead them without pittie to the ſlaughter,which may iuſtly be called the rage of furious beaſts, that run without reaſon vpon their owne deaths:* [*] *quis malus genius, quæ furia,quæ peſtis,&c.* what plague,what fury brought ſo diuelliſh, ſo brutiſh a thing as war firſt into mens minds? who made ſo ſoft and peaceable a creature,borne to loue, mercy,meekeneſſe,ſo/to raue,rage like beaſts, and runne on to their owne deſtruction? how may nature expoſtulate with mankinde, *Ego te diuinum animal finxi, &c.* I made thee an harmeleſſe, quiet, a diuine creature: how may God expoſtulate and all good men? yet, *horum facta* (as-[*] one condoles) *tantum admirantur, & heroum numero habent:* theſe are the braue ſpirits,the gallants of the world, theſe admired alone, triumph alone, haue ſtatues, crownes, piramids, obeliskes to their eternall fame, that immortall *Genius* attends on them,*hâc itur ad aſtra.* When *Rhodes* was beſieged, [e] *foſſæ vrbis cadaueribus repletæ ſunt*,the ditches were full of dead carcaſſes;and as when the ſaid *Solyman* great *Turke* belegred *Vienna*, they lay leuell with the top of the wals. This they make a ſport of, and will doe it to their friends and confederates,againſt othes, vowes,promiſes, by treachery or otherwiſe. -------- [z] *dolus an virtus? quis in hoſte requirat?* leagues and lawes of armes ([f] *ſilent leges inter arma*) for their aduantage, *omnia iura, diuina,humana,proculcata plerumq; ſunt*; Gods and mens lawes are trampled vnder-foot,the ſword alone determines all; to ſatisfie their luſt and ſpleene,they care not what they attempt,ſay,or doe,

[g] *Rara fides, probitaſq; viris qui caſtra ſequuntur.*

Nothing ſo common as to haue [h] *Father fight againſt the ſonne, brother againſt brother,kinſman againſt kinſman,kingdome againſt kingdome,Prouince againſt Prouince, Chriſtians againſt Chriſtians, à quibus nec vnquam cogitatione fuerunt læſi*,of whom they neuer had offence in thought, word or deede: Infinite treaſures conſumed,townes burned, flouriſhing cities ſacked and ruinated,*quod q; animus meminiſſe horret*,goodly countries depopulated and left deſolate,old inhabitants expelled,trade and trafficke decayed,maides defloured, *Virgines nondum thalamis iugatæ, & Comis nondum poſitis ephæbi*; rich,poore,ſicke, ſound, Lords, ſeruants, *eodem omnes incommodo mactì*,conſumed al or maimed,&c.*Et quicquid gaudens ſcelere animus audet, & perverſa mens*, ſaith *Cyprian*, and whatſoeuer torment, miſery, miſchiefe, hell it ſelfe, the diuell,[i] fury, and rage can inuent,to their own ruine and deſtruction;ſo abominable a thing is [k]war, as *Gerbelius* concludes, *adeò fœda & abominanda res eſt bellum, ex quo hominum cædes, vaſtationes,&c.* the ſcourge of God,cauſe,effect, fruit and puniſhment of ſinne. Had *Democritus* bin preſent at the late ciuill warres in *France*,

d Hiſt of the ſiege of *Oſtend* fol.23.

* *Eraſmus de bello.Et placidum illud animal beneuolentiæ natum tam ferinâ vecordiâ in mutuã rueret pernitiem.*

**Rich.Dinoth. præfat. Belli ciuilis Gall.*

e *Iouius.*

z *Dolus,ſperitas,iniuſtitia propria bellorum negotia. Tertul.*

f *Tully.*

g *Lucan.*

h *Pater in filium,affinis in affinem,amicus in amicũ, &c. Regno cum regione,regnum regno colliditur Populus populo in mutuam pernitiem,belluarum inſtar ſanguinolentè ruentium.*

i *Ira enim & furor Bellonæ conſultores & dementes ſacerdotes ſunt.*

k *Bellum quaſi bellua et ad omnia ſcelera furor immiſſus.*

France, those abominable warres, ------ *bellâq; matribus detestata*,
[l] *wherein lesse then in ten yeares, ten hundred thousand men were consumed*, saith *Colignius*, 20 thousand Churches ouerthrowne; nay, the whole kingdome subuerted (as [m] *Richard Dinoth* addes.) So many myriades of the Commons were butchered vp, with sword, famine, warre, *tanto odio vtrinq;, vt barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it: or at our late *Pharsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred thousand men slaine, * one writes, [n] another, ten thousand families were rooted out, *that no man can but maruell*, saith *Comineus*, *at that barbarous immanitie, ferall madnesse, committed betwixt men of the same nation, language and religion.* [o] Quis furor ô ciues? *Why doe the Gentiles so furiously rage*, saith the Prophet *Dauid*, *Psal.* 2. 1. But we may aske, why doe the Christians so furiously rage?

* *Arma volunt, quare poscunt, rapiuntq; Iuuentus?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the West *Indies*, that killed vp in 42 yeeres (if we may beleeue [p] *Bartholomæus à Casa* their owne Bishop) 12 Millions of men, with stupend and exquisite torments; neither should I lye (said he) if I said 50 Millions. I omit those *French* Massacres, *Sicilian* Euensongs, [q] the Duke of *Alvas* tyrannies, our gunpowder machinations, and that fourth fury, as [r] one cals it, the *Spanish* Inquisition, which quite obscures those ten persecutions,

-------- [s] *sævit toto Mars impius orbe*,

Is not this [t] *Mundus furiosus*, a mad world, as he tearmes it, *insanum bellum?* are not these madmen as * *Scaliger* concludes, *qui in prælio acerbâ morte, insaniæ suæ memoriam pro perpetuo teste relinquunt posteritati*; which leaue so frequent battels, as perpetuall memorials of their madnesse to all succeeding ages. Would this, thinke you, haue inforced our *Democritus* to laughter, or rather made him turne his tune, alter his tone, and weepe with [u] *Heraclitus*, or rather howle, [x] roare, and teare his haire in commiseration, stand amazed; or as the Poets faine, that *Niobe* was for griefe quite stupified and turned to a stone? I haue not yet said the worst, That which is more absurd and [y] mad, In their tumults, seditions, ciuill and vniust wars, [z] *quod stultè suscipitur, impiè geritur, miserè finitur*, such warres I meane, for all are not to be condemned, as those phantasticall *Anabaptists* vainly conceiue. our Christian Tacticks are all-out as necessary as the *Roman Acies*, or *Græcian* Phalanx; to be a Souldier is a most noble and honorable profession, as the world is, not to be spared, they are our best wals and bulwarkes, and I doe therefore acknowledge that of * *Tully* to be most true, *All our ciuill affaires, all our studies, all our pleading, industry and commendation, lyes vnder the protection of warlike vertues, and whensoeuer there is any suspicion of tumult, all our Arts cease*; warres are most behooefull, when *bellatores agricolis ciuitati sunt vtiliores*, as * *Tyrius* defends: and valour is much to be commended in a wise man, but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant &c.* ('Twas *Galgacus* obseruation in *Tacitus*) they terme theft, murder, and rapine, vertue, by a wrong name, rapes, slaughters, massakers, &c. *iocus & præsidia bellica virtutis, & simulatque increpuit suspicio tumultus, artes illico nostræ conticescunt.* *

ludus

[l] *Gallorum decies centũ millia cecidérunt, Ecclesiarum 20 millia fundamentis excisa.*
[m] *Belli ciuibis gal. l. 1. hoc ferali bello & cædibus omnia replenerunt & regnum amplissimũ a fundamentis pene euerterunt plebis tot myriades gladio, bello, fame miserabiliter perierunt.*
* *Pont. Heterus*
[n] *Comineus. Vt nullus non exocretur & admiretur crudelitatem, & barbaram insaniam, quæ inter homines eodem subcælo natos, eiusdem linguæ, sanguinis, religionis exercebatur.*
[o] *Lucan.*
* *Virg.*
[p] Bishop of *Cusca* an eye-witnesse.
[q] Read *Meteran* of his stupend cruelties.
[r] *Hensius Austriaco.*
[s] *Virg. Georg.*
[t] *Iansenius. Gallobelgicus* 1596. *Mundus furiosus, inscriptus Libri.*
* *Exercitat.* 250. *ser.* 4.
[u] *Fleat Heraclitus an rideat Democritus.*
[x] *Cuncta leues loquuntur, ingentes stupent.*
[y] *Arma amens capio, nec sat rationis in armis.*
[z] *Erasmus.*
* *Pro Murena. Omnes vrbana res, omnia studia, omnis forensis laus & industria latet in tutela & Ser.* 13.

ludus, are pretty paſtimes, as *Lodouicus Viues* notes. [a] *They commonly call the moſt hairebraine bloodſuckers, ſtrongeſt theeues, the moſt deſperate villaines, treacherous rogues, inhumane murderers, raſh, cruell and diſſolute catiffes; courragious and generous ſpirits, heroicall and worthy Captaines,* [b] *braue men at armes, valiant and renowned ſouldiers, poſſeſſed with a brute perſwaſion of falſe honour*, as *Pontus Huter* in his *Burgundian* Hiſtory complaines. By meanes of which it comes to paſſe that daily ſo many voluntaries offer themſelus, leauing their ſweet wiues, children, friends, for 6[d] (if they can get it) a day proſtitute their liues and limbs, deſire to enter vpon breaches, lye ſentinell perdue, giue the firſt onſet, ſtand in the forefront of all the battell, voide of all feare run into imminent dangers, *vt vulneribus ſuis ferrum hoſtium hebitent* ſaith [c] *Barletius*, to get a name of valour, honor and applauſe, which laſts not neither, for it is but a meere flaſh this fame, and like a roſe, *intra diem vnam extinguitur*, 'tis gone in an inſtant. Of 15000 proletaries ſlaine in a battell, ſcarce fifteene are recorded in Hiſtory, and after a while their names are likewiſe blotted out, the whole battel it ſelf is forgotten. Thoſe *Gracian* Orators, *ſummâ vi ingenij & eloquentiæ*, ſet out the renowned ouerthrowes at *Thermopylæ*, *Salamina*, *Marathro*, *Mycale*, *Mantanea*, *Cheronæa*, *Platæa*: The *Romans* record their battell at *Cannas*, and *Pharſalian* fields, but they doe but record, and wee ſcarce heare of them. And yet this ſuppoſed honor, popular applauſe, deſire of immortality by this meanes, pride and vain-glory ſpurres them on, many times raſhly and vnaduiſedly, to make away themſelues and multitudes of others. *Alexander* was ſorry, becauſe there were no moe worlds for him to conquer, he is admired by ſome for it, *animoſa vox videtur, & regia*, 'twas ſpoken like a Prince; but as wiſe [d] *Seneca* cenſures him, 'twas *vox iniquiſſima & ſtultiſſima*, 'twas ſpoken like a bedlam-foole; and that ſentence which the ſame [e] *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere peſtes mortalium, quàm inundatio, quàm conflagratio, quibus, &c.* they did as much miſchiefe to mortall men, as fire and water, thoſe mercileſſe elements when they rage; [f] which is yet more to be lamented, they perſwade them, this helliſh courſe of life is holy, they promiſe heauen to ſuch as venter their liues *bello ſacro*, and that by theſe bloody warres, as **Perſians*, *Greekes*, and *Romans* of old, as moderne *Turkes* doe their Commons, to incourage them to fight, *vt cadant infeliciter*, *If they die in the field they goe directly to heauen, and ſhall be canonized for Saints*, put in the Chronicles, *in perpetuam rei memoriam*, to their eternall memory, when as in truth, as [g] ſome hold, it were much better (ſince warres are the ſcourge of God for ſinne, by which he puniſheth mortall mens peeuiſhneſſe and folly) ſuch brutiſh Stories were ſuppreſſed, becauſe *ad morum inſtitutionem nihil habent*, they conduce not at all to manners, or good life. But they will haue it thus neuertheleſſe, and ſo they put a note of [h] *diuinity vpon the moſt cruell and pernicious plague of humane kinde*, adore ſuch men with grand titles, degrees, ſtatues, Images, [i] honour, applaud and highly reward them for their good ſeruice, no greater glory then to die in the field: as *Africanus* is extolled by *Ennius*; *Mars* and [k] *Hercules*, & I know

a *Crudeliſſimos, ſæuiſſimoſque latrones, fortiſſimos haberi propugnatores, fidiſſimos duces habent, brutâ perſuaſione donati.*

b *Eobanus Heſſus, quibus omnia in armis ſita placet, non vlla tuta niſi morte, nec vllam eſſe putant vitam, quæ non aſſueuerit armis.*

c *Lib. 10. Vit. Scanderbeg.*

d *Nulli beatiores habiti, quàm qui in prælijs cecidiſſent. Briſonius de rep. Perſarum l. 3. fo. 344. Idem Lactantius de Romanis & Græcis. Idem Ammianus li. 23. de Parthis. Iudicatur is ſolus beatus apud eos, qui in prælio fuderit animã. De Benefic. lib. 2. ca. 1.*

e *Nat. quæſt. lib. 3. q.*

f *Boterus Amphitridion. Buſbequius Turc. hiſt. per cædes & ſanguinem parare hominibus aſcenſum in cælum putant, Lactant. de falſa relig. l. 1. cap. 8.*

* *Cruentam humani generis peſtem, & pernitiem diuinitatis notã inſignunt.*

g *Quoniam bella acerbiſſima dei flagella ſunt, quibus hominum pertinaciam punit, ea perpetua obliuione ſepelienda potius quam memoriæ mandanda plerique iudicant. Rich. Dinoth. præfat. hiſt. Gall.*

h *Et quod dolendum, applauſum habent & accurſum viri tales.*

i *Et quod dolendum, applauſum habent & accurſum viri tales.*

k *Hercules eadem porta ad cælum patuit, qui magnam generis humani partem perdidit.*

not

not how many beſides of old were deified, went this way to Heauen, that were indeed bloody butchers, wicked deſtroyers and troublers of the World, prodigious monſters, hel-hounds, ferall plagues, deuourers, common executioners of humane kind, as *Lactantius* truly proues, and *Cyprian* to Donat, ſuch as were deſperate in wars, and præcipitately made away themſelues (like thoſe *Celtes* in *Damaſcen*, with ridiculous valor, *vt dedecoroſum putarent muro ruenti ſe ſubducere*, a diſgrace to run away for a rotten wall, now ready to fall on their heads) ſuch as will not ruſh on a ſwords point, or ſeeke to ſhun a Canons ſhot, are baſe Cowards, and no valiant men. By which meanes, *Madet orbis mutuo ſanguine*, the earth wallowes in her owne blood, [a] *Sæuit amor ferri & ſcelerati inſania belli.*

and for that, which if it be done in priuate, a man ſhall be rigorouſly executed [b] *and which is no leſſe then murder it ſelfe, if the ſame fact be done in publike in warres, it is called manhood, and the party is honoured for it.*

[c] *proſperum & fœlix ſcelus*
Virtus vocatur---------- we meaſure all as *Turkes* doe by the euent, and moſt part, as *Cyprian* notes, in all ages, countries, places, *ſæuitiæ magnitudo impunitatem ſceleris acquirit*, the foulneſſe of the fact, vindicates the offender. [d] One is crowned for that which another is tormented: *Ille crucem ſceleris precium tulit, hic diadema.*

made a Knight, a Lord, an Earle, a great Duke (as [e] *Agrippa* notes) for which another ſhould haue hung in gibbets, as a terror to the reſt,

[f] *& tamen alter,*
Si feciſſet idem caderet ſub iudice morum.

A poore ſheep-ſtealer is hanged for ſtealing of victuals, compelled peraduenture by neceſſity of that intollerable cold, hunger and thirſt, to ſaue himſelfe from ſtaruing: but a [g] great man in office, may ſecurely robbe whole Prouinces, vndoe thouſands, pill and pole, oppreſſe *ad libitum*, flea, grind, tyrannize, inrich himſelfe by ſpoyles of the commons, be vncontroleable in all his actions, and after all, be recompenced with turgent titles, honoured for his good ſeruice, and no man dare finde fault, or [h] mutter at it.

How would our *Democritus* haue bin affected, to ſee a wicked caytiffe, or [i] *foole, a very idiot, a funge, a monſter of man, to haue many good men, wiſe men, learned men to attend vpon him with all ſubmiſſion, as an appendix to his riches, for that reſpect alone, becauſe he hath more wealth and mony,* [k] *and to honor him with diuine titles, and bumbaſt Epithets*, to ſmother him with fumes and eulogies, whom they know to be a dizard, a foole, a couetous wretch, a beaſt, &c. *becauſe hee is rich.* To ſee *ſub exuuijs leonis onagrum*, a filthy lothſome carcaſſe, a *Gorgons* head puffed vp by paraſites, aſſume this vnto himſelfe, glorious titles, in worth an infant, a Cumæan aſſe, a painted ſepulchre, an *Ægyptian* temple. To ſee a withered face, a diſeaſed, deformed, cankred complexion, a rotten Carcaſſe, a viperous minde, and Epicurean ſoule ſet out with Orient Pearles, Iewels, Diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coats; and a goodly perſon of an Angelike diuine countenance, a Saint, an humble mind, a meeke ſpirit cloathed in ragges, beg, and now ready to be ſtarued. To ſee a ſilly contemptible ſlouen in apparell, ragged in his coat,

a *Virg. Æn. 7.*
b *Homicidium quum committunt ſinguli, crimen eſt, quia publicè geritur, Virtus vocatur. Cyprian.*
c *Seneca.*
d *Iuuen.*
e *De vanit. ſcient. de princip. nobilitatis.*
f *Iuuen. Sat. 4.*
g *Pauſa rapit quod Natta reliquit. Tuteſſimus omnium latro es, as Demetrius* the Pyrat told *Alexander* in *Curtius.*
h *Non auſi mutire, &c. Æſop.*
i *Improbum & ſtultum ſi dixeris item multos bonos viros, in ſeruitute habentē, ob id duntaxat quod ei contingat aureorum nummiſmatum cumulus, vt appendices, & additamenta nummiſmatum. Morus Vtopia.*
k *Eorumque deteſtantur Vtopienſes inſaniam, qui diuinos honores iis impendūt, quos ſordidos & auaros agnoſcūt, nō alio reſpectu honorantes, quā quod diues ſint. Idem. li. 2.*

polite in speech, of a diuine spirit, wise: another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Aduocates, so many Tribunals, so little Iustice; so many Magistrates, so little care of Common good; so many Lawes, yet neuer more disorders; *Tribunal litium segetem*, the Tribunal, a Labyrinth, so many thousand Suites in one Court sometimes, so violently followed. To see *iniustissimum sæpè iuri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosum humanitati.* To see [l] a Lambe executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe, [m] *eundem furtum facere & punire*, [n] *rapinam plectere, quùm sit ipse raptor.* Lawes altered, misconstred, interpreted *pro* and *con*, as the [o] Iudge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to day, none to morrow: or firme in his opinion, cast in his. Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, [p] *one thrust out of his inheritance, another falsely put in by fauour, false forged deeds or wils. Incisæ leges negliguntur*, lawes are made and not kept; or if put in execution, [q] they be some silly ones that are punished. As put case it be fornication, the father will disinherit or abdicate his childe, quite cashcere him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe penance to the vtmost, a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Trannio* in the [r] Poet, *nisi quod faciunt summis nati generibus*, hee hath done no more then what Gentlemen vsually doe.

[s] *Neq; novum, neq; mirum, neq; secùs quàm alij solent.*

For in a great person, right worshipfull Sir, a right honorable Grandy, 'tis not a veniall sinne, no not a *peccadillo*, 'tis no offence at all, a common and ordinary thing, no man takes notice of it; hee iustifies it in publike, and peraduenture brags of it,

[t] *Nam quod turpe bonis, Titio, Seioque decebat*
Crispinum--------

[u] Many poore men, yonger brothers, &c. by reason of bad policy, and idle education (for they are likely brought vp in no calling) are compelled to begge or steale, and then hanged for theft; then which, what can be more ignominious, *non minùs enim turpe principi multa supplicia, quàm medico multa funera*, 'tis the gouernors fault. *Libentiùs verberant quàm docent*, as Schoolemasters doe, rather correct their pupils, then teach them when doe amisse. [x] *They had more neede prouide there should be no more theeues and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe to their owne destruction:* root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies, *lites lustrales & sæculares*, by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, [y] *Mugit litibus insanum forum, & sævit invicem discordantium rabies*, they are ready to pull out one anothers throats, and for commodity [z] *to squise blood*, saith *Hierom*, *out of their brothers heart*, defame, lye, disgrace, backbite, raile, beare false witnesse, sweare, forsweare, fight and wrangle, spend their goods, liues, fortunes, friends,

l *Cypr. 2. ad Donat. epi Vt reus innocens persat si nocens. Iudex damnat foras, quod intus operatur.*
m *Sidonius Apo.*
n *Salustanus l. 3. de prouiden.*
o *Ergo Iudicium nihil est nisi publica merces. Petronius.*
Quid faciant leges vbi sola pecunia regnat. Idem.
p *Hîc arcentur hæreditatibus liberi, hic donatur bonis alienis, falsum consu'it alter, testamentum corrumpit, &c. Idem.*
q *Vexat censuz sura columbas.*
r *Plaut. mostel.*
s *Idem.*
t *Iuuen. Sat. 4.*
u *Quod tot sint fures & mendici magistratuum culpa sit, qui malos imitantur præceptores, qui discipulos libentius verberant, quã docent. Morus Vtop. l. 1.*
x *Decernuntur fieri grauia & horrenda supplicia, quum potius prouidendum multò foret ne fures sint, ne cuiquã tam dira furandi aut pereundi sit necessitas Idem.*
y *Boterus de augment. vrb. lib. 3 cap 3.*
z *E fraterno corde sanguinem eliciunt.*

friends, vndoe one another, to enrich an *Harpy* Aduocate, that preyes vpon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Æsop*, while the Mouse and Frog fought, carried both away. Generally they prey one vpon another as so many rauenous birds, brute beasts, deuouring Fishes, no *medium*, [b] *omnes hic aut captantur aut captant, aut cadavera quæ laceruntur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in peeces themselues; like so many buckets in a well, as one riseth another falleth, one's empty another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? a place according to [c] *Anacharsis*, where in they cozen one another, a trappe; nay, what's the world it selfe? [d] a vast *chaos*, a confusion of manners, as fickle as the Ayre, *domicilium insanorum*, a turbulent troope full of impurities, a mart of walking spirits, goblins, the theater of hypocrisie, a shop of knauery, flattery, a nursery of villany, the scene of babling, the schoole of giddinesse, the Academy of vice; a warfare, *vbi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be kill'd; wherein euery man is for himselfe, his priuate ends, and stands vpon his owne guard. No charity, [e] loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any wayes offended, or that string of commodity be touched they fall fowle. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now reuile and persecute one another to death, with more then *Vatinian* hatred, and will not be reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or cassеire him; which [f] *Cato* counts a great *indecorum*, to vse men like old shooes, or broken glasses, which are flung to the dunghill, he could not finde in his heart to sell an old oxe, much lesse to turne away an old seruant: but they instead of recompence, reuile him, and when they haue made him an instrument of their villany, as [g] *Baiazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away, or instead of [h] reward hate him to the death, as *Silius* was serued by *Tiberius*. In a word, euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore *Dea moneta*, Queene Money, to whom we daily offer sacrifice, which steeres our hearts, hands, [i] affections, all: that most powerfull Goddesse, by whom we are reared, depressed, eleuated, [k] esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, and contend as fishes doe for a crum that falleth into the water. It is not worth, vertue, wisdome, valour, learning, honesty, religion, or any sufficiency for which wee are respected, but [l] money, greatnesse, office, honour, authority; honesty is accounted folly; knauery, pollicy; [m] men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cosening, dissembling, [n] *that of necessity one must highly offend God if he be conformable to the world, Cretizare cum Crete, or else liue in contempt, disgrace, and misery.* One takes vpon him

Miluus rapit ac deglubit.
b *Petronius de Ceretone ciuitate.*
c *Quid forum? locus quo alius alium circumuenit.*
d *Vastum chaos, laruarum emporium, theatrum hypocrisios, &c.*
e *Nemo cœlum, nemo iusiurandum, nemo Iouem pluris facit, sed omnes apertis oculis bona sua computant. Petronius*
f *Plutarch. vit. eius: Indecorũ animatis & calceis & vti aut vitris, quæ vbi fracta abiicimus, nam & de meipso dicam, nec bouem senem vendideram nedum hominem natu grandem laboris socium.*
g *Iouius. Cum innumera illius beneficia rependere non posset aliter, interfici iussit.*
h *Beneficia eousque læta sunt dum videntur solui posse, vbi multũ antegenere, pro gratia odium redditur. Tac.*
i *Paucis charior est fides quã pecunia. Salust.*
k *Prima fere vota & cunctis etc.*
l *Et genus & formam Regina pecunia donat.*
m *Quantum quisque sua nummorum seruat in arca. Tãtum habet & fidei.*
n *Non à peritiâ sed ab ornatu & vulgi vocibus habemur excellẽtes. Cardan. l. 2. de cons.*
o *Periurata fides postponit numina lucro Mercatori. Vt necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi.*

temperance,holineſſe,another auſterity, a third an affected kinde of ſimplicity, when as indeed he,and he,and he,and the reſt are [a] *hypocrites,ambodexters*,outſides,[b] like ſo many turning pictures, a lyon on the one ſide, a lambe on the other. How would *Democritus* haue beene affected to ſee theſe things?

To ſee a man turne himſelfe into all ſhapes like a Camelion, or as *Proteus*, *Omnia transformans ſeſe in miracula rerum*, to act twenty parts at once, for his aduantage, to temporize and vary like *Mercury* the planet, good with good,bad with bad; of all religions,humors,inclinations, to fawne like a *Spaniard*, *mentitis & mimicis obſequijs*,rage like a Lyon, barke like a Curre,fight like a Dragon,ſting like a Serpent,as meeke as a Lambe,and yet againe grin like a Tyger, weepe like a Crocodile, inſult ouer ſome, and yet others inſult ouer him, here command, there crouch, tyrannize in one place,be baffled in another, a wiſe man at home, a foole abroad to make others merry.

To ſee ſo much difference betwixt words and deeds,ſo many paraſanges betwixt tongue and heart, men like Stage-players act variety of parts, [c] giue good precepts to others, ſore aloft, whilſt they themſelues grouell on the ground.

To ſee a man proteſt friendſhip,kiſſe his hand, [d] *quem mallet truncatum videre*, [e] ſmile with an intent to doe miſchiefe,or coſen him whom he ſalutes, *magnifie his friend vnworthy with hyperbolicall elogiums; his enemy albeit a good man,to vilifie and diſgrace him, yea all his actions, with the vtmoſt liuor and malice can inuent.

To ſee a [f] ſeruant able to buy out his maſter,him that carries the mace more worth then the Magiſtrate,which *Plato lib.* 11. *de leg*, abſolutely forbids,*Epictetus* abhors. An horſe that tils the [g] land fed with chaffe,an idle iade haue prouender in abũdance,him that makes ſhoos go barefoot himſelf, him ẏ ſels meat almoſt pined;a toyling drudge ſtarue,a drone floriſh.

To ſee men buy ſmoake for wares,caſtles built with fooles heads,men like apes follow the faſhions,in tires,geſtures,actions: if the King laugh, all laugh; [h] *Rides, maiore cachinno,*
Concutitur, flet ſi lachrymas conſpexit amici.
[i] *Alexander* ſtouped, ſo did his Courtiers, *Alphonſus* turned his head, and ſo did his paraſites. [k] *Sabina Poppea, Neroes* wife,wore amber-colour'd haire,ſo did all the *Roman* Ladies in an inſtant,her faſhion was theirs.

To ſee men wholy led by affection,admired and cenſured out of opinion without iudgement: an inconſiderate multitude, like ſo many dogs in a Village,if one barke all barke without a cauſe: as fortunes fan turnes,if a man be in fauour, or commended by ſome great one, all the world applauds him, [l] if in diſgrace,in an inſtant all hate him.

To ſee a man [m] weare his brains in his belly,his guts in his head,an hundreth oakes on his back,to deuoure an 100. oxen at a meale,nay more,to deuoure houſes & towns,or as thoſe *Anthropophagi*,[n] to eate one another.

To ſee a man rowle himſelfe vp like a ſnow-ball,from baſe beggery,to right worſhipfull and right honorable titles,iniuſtly to ſcrew himſelf into honors and offices;another to ſtarue his *Genius*, damne his ſoule to gather wealth,which he ſhall not enioy,[o] which his prodigall ſon melts and conſumes in an inſtant.

To

a *Qui Curios ſimulãt & Bacchanalia viuũt.*
b *Tragelapho ſimiles vel centauris, ſurſum homines, deorſum equi.*
c *Præceptis ſuis cœlum promittũt, ipſi interim pulvere in terreni vilia manc pia.*
d *Æneas Sylv.*
e *Arridere homines vt ſæuis an, blandiri vt fallant. Cyp. ad Donatum.*
* Loue and hate are like the two ends of a perſpectiue-glaſſe, one multiplies, the other maks all things leſſe.
f *Miniſtri locupletiores ijs quibus miniſtratur, ſeruus maiores opes habens quam patronus.*
g *Qui terram colunt equi pauci paſcuntur, qui otiantur caballi auenâ ſaginantur, diſcalceatus diſcurrit qui calces alijs facit.*
h *Iuuen.*
i *Bodin. l. 4. de Repub. cap. 6.*
k *Plinius l. 37. cap. 3. capillos habuit ſuccineos, extinde factũ vt omnes puellæ Romanæ colorem illum affectarent.*
l *Odit damnatos. Iuv.*
m *Agrippa epi. 28. l. 7. Quorũ cerebrum eſt in ventre, ingenium in patinis.*
n *Pſal.* They eat vp my people as bread.
o *Abſumet hæres cacuba dignior ſeruata centum clavibus, & mero diſtinguet pauimentũ ſuperbo, pontificum potiore cœnis Hor.*

To see the κακοζηλίαν of our times; a man bend al his forces, means, time, fortunes to be a fauorites, fauorites, fauorite, &c. a parasites, parasites, parasite, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate Pesant for a meales meat. A Scriuener better payd for an Obligation; A Faulkner receaue greater wages then a Student; A Lawyer get more in a day then a Philosopher in a yeere, better rewarded for an houre, then a Scholler for a yeeres study; him that can * paint *Thais*, play on a fiddle, curle hayre, &c. sooner get preferment then a Philologer or a Poet.

To see a fond Mother like *Æsop*'s Ape, hug her child to death, a [f] wittall winke at his wiues honestie, and too perspicuous in all other affaires; one stumble at a straw, and leap ouer a block; rob *Peter*, and pay *Paul*. Scrape vniust summes with one hand, purchase great Mannors by corruption, fraud, and cozenage, and liberally to distribute to the poore with the other, giue a remnant to pious vses, &c. Pennie wise, pound foolish; Blind men iudge of colours; Wise men silent, Fooles talke; [t] find fault with others, and doe worse themselues; * denounce that in publique, which he doth in secret, and which *Aurelius Victor* giues out of *Augustus*, seuerely censure that in a third, of which he is most guiltie himselfe.

To see a poore fellow or an hired Seruant venture his life for his new Master, that will scarce giue him his wages at yeeres end; A Noble man in a brauado to encounter death, and for a small flash of honour to cast away himselfe; A Worldling tremble at an Executioner, and yet not feare Hell-fire; To wish and hope for immortalitie, desire to be happy, and yet by all meanes auoyd death, a necessary passage to bring him to it.

To see a Foole-hardy fellow like those old [u] *Danes, Qui decollari malunt quam verberari*, dye rather then be punished, in a sottish humour embrace Death with alacritie, yet scorne to lament his owne sinnes and miseries, or his deerest Friends departures.

To see Wise-men degraded, Fooles preferred; one gouerne Townes and Cities, and yet a silly woman ouer-rules him at home; * Command a Prouince, and yet his own Seruants or Children prescribe Lawes to him, as *Themistocles* Sonne did in *Greece*, [x] *what I will* (said he) *my Mother will, and what my Mother will, my Father doth.* To see Horses ride in a Coach, men draw it; Dogges deuoure their Masters; Towres build Masons; Children rule; Old-men goe to Schoole; Women weare the Breeches; [y] Sheepe demolish Townes, deuoure men, &c. And in a word, the world turned vpside downward. *O viueret Democritus!*

[z] To insist in euerie particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab vno Disce omnes*, take this for a taste.

But these are obuious to sense, triuiall and well knowne, easie to be discerned. How would *Democritus* haue been moued, had he seene * the secrets of their hearts? If euerie man had a window in his brest, which *Momus* would haue had in *Vulcans* man, or that which *Tully* so much wisht it

* *Qui Thaidem pingere, inflare tibiam, crispare crines.*
[f] *Doctus spectare lacunar.*
[t] *Tullius Est enim proprium stultitiæ aliorũ cernere vitia, oblivisci suorũ.*
Idem Aristippus Charidemo apud Lucianũ. Omnino stultitiæ cuiusdam esse puto, &c.
* *Exe. rari publice quod occultè agat Salustianus lib. de pro. acres vicissendis vitijs quibus ipsi vehementer indulgent.*
u *Adamus eccl. hist. cap. 212. Si quis damnatus fuerit, lætus esse gloria, est nam lachrymas et planctum cæteraq; compunctionũ genera quæ nos salubria censemus, ita abominantur Dani, vt nec pro peccatis nec pro defunctis amicis vllı flere liceat.*
* *Orbi dat leges foras, Six famulum regit sine strepitu domi.*
x *Quicquid ego volo hoc vult mater mea, & quod mater vult facit pater.*
y *Oves olim mite pecus, nunc tam indomitum & edax vt homines deuorent, &c. Morus Vtop. lib. 1.*
z *Diuersos varijs tribuit natura furores.*

* *Democrit. ep prad. Hos deierantes et potantes deprehendet, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditae, mente captos, &c.*

it

it were written on euerie mans forehead, *Quid quisq; de republica sentiret*, what he thought, or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discerne *semel & simul rumores & susurros*,

Spes hominum cæcas, morbos, votumq; labores,
Et passim toto volitantes æthere curas.

Blind hopes and wishes, their thoughts and affaires,
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which [y] *Cyprian* desired, open doores and lockes, shoot bolts, as *Lucians Gallus* did with a feather of his tayle: or *Gyges* inuisible ring, or some rare perspectiue glasse, or *Otacousticon*, which might so multiply *Species*, that a man might heare and see all at once (as [z] *Martianus Capella*'s *Iupiter* did in a Speare, which he held in his hand, which did represent vnto him all that was daily done vpon the face of the Earth) obserue Cuckolds Hornes, forgeries of Alcumists, the Philosophers Stone, &c. and all those workes of darkenesse, foolish vowes, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene Windmills in one mans head, an Hornets nest in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Iupiter*'s whispering place, [a] and heard one pray for rayne, another for fayre weather; one for his Wiues, another his Fathers death, &c. *To aske that at God's hands, which they are abashed any man should heare:* How would hee haue beene confounded? Would hee, thinke you, or any man else say that these men were well in their wits? *Hæc sani esse hominis quis sanus iuret Orestes?*

Can all the *Hellebor* in the *Anticyræ* cure these men? No sure, *an Acre of Hellebor will not doe it.*

That which is more to bee lamented, they are mad like *Seneca*'s blind woman, and will not acknowledge, or [b] seeke for any cure of it. [c] If our legge or arme offend vs, wee couet by all meanes possible to redresse it, [d] and if wee labour of a bodily disease, wee send for a Physitian; but for the diseases of the mind, we take no notice of them: Lust harrows vs on the one side, Enuie, Anger, Ambition on the other. Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite; one is melancholy, another mad; [e] and which of vs all seekes for helpe, doth acknowledge his error, or knows hee is sicke? As that stupid fellow put out the Candle, because the biting Fleas should not find him; hee shroudes himselfe in an vnknowne habite, borrowed titles, because no body should discerne him. Euerie man thinkes with himselfe, *Egomet videor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that [f] which our Fore-fathers haue approued, Dyet, Apparell, Opinions, Humors, Customes, Manners, wee deride and reiect in our time as absurd. [g] Old men account Iuniors all Fooles, when they are meere Dizards, and as to Saylers

terreq; vrbesq; recedunt

they moue, the Land stands still, the World hath much more wit, they

y Ad Donatum ep. 2. f. 1. O si posses in speculâ sublimi constitutus, &c.

z Lib. 1. de nup. Philol. In qua quid singuli nationum populi quotidianis motibus agitarent, relucebat.

a O Iupiter contingat mihi aurum, hæreditas, &c. Multos da Iupiter annos. Dementia quæsta est hominis, turpissima vota dijs insusurrant, si quis admouerit aurem conticescunt, et quod scire hominem nolunt Deo narrant, Senec. ep. 10. l. 1

b Eog; grauior morbus quo ignotior periclitanti.

c Quæ lædunt oculos festinas demere si quid Est animum differs curandi tempus in annum. Hor.

† Plautus Mazech. non potest hæc res Helleborî iugere obtinerier.

d Si caput, crus dolet, brachium &c. Medicum accersimus, recte et honestè si par etiam industria in animi morbis poneretur. Ioh Peletius Iesuita, lib. 2. de hum affec. morborumq; cura.

e Et quotusquisq; tamen est qui contra tot pestes medicum requirat vel agrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam prisci exprobat. Budæus de asse, lib. 5.

f Senes pro stultis habent iuvenes. Balthasar Castilio.

dote

dote themſelues. *Turks* deride vs, we them; *Italians*, *Frenchmen*, accounting them light-headed fellows; the *French* ſcoffe again at *Italians*, and at their ſeuerall cuſtomes; *Greeks* haue condemned all the World but themſelues of *Barbariſme*, the world as much vilifies them now; we account *Germans* heauie dull fellowes, explode many of their faſhions; they as contemtibly thinke of vs; *Spaniards* laugh at all, and all againe at them. So are we Fooles and ridiculous, abſurd in our Actions, Carriages, Dyet, Apparell, Cuſtomes, and Conſultations; we [h] ſcoffe and point one at another, when as in concluſion all are Fooles, **and they the veriest asses that hide their eares most.* A priuate man if he be reſolued with himſelfe, or ſet on an opinion, accounts all Idiots and Aſſes that are not affected as he is,

[i] ------ *nil rectum, niſi quod placuit ſibi, ducit,*

that is not ſo minded, [k] *quodq; volunt homines ſe bene velle putant*, that thinke not as he doth, he will not ſay with *Atticus*, *Suam quiſq; ſpectet ſanam, mihi meam*, let euerie man enioy his owne Spouſe, but his alone is faire, *ſuus amor, &c.* and ſcornes all in reſpect of himſelfe, [l] will imitate none, heare none but [m] himſelfe, as *Pliny* ſaid, a Law, and example to himſelfe. And that which *Hippocrates* in his Epiſtle to *Dionyſius*, reprehended of old, is verified in our times, *Quiſq; in alio ſuperfluum eſſe cenſet, ipſe quod non habet nec curat*, that which he hath not himſelfe or doth not eſteeme, hee accounts ſuperfluitie, an idle qualitie, a meere fopperie in another: Like *Aeſop*'s Fox, when he had loſt his tayle, would haue all his fellow Foxes cut off theirs. The *Chinezes* ſay, that we *Europeans* haue one eye, they themſelues two, all the World elſe is blind: ſo thou and thy Sectaries are onely wiſe, others indifferent, the reſt beſides themſelues, meere Idiots and Aſſes. Thus not acknowledging our own errors, imperfections, we ſecurely deride others, as if we alone were free, and ſpectators of the reſt, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui inſaniâ*, to make our ſelues merrie with other mens obliquities, when as hee himſelfe is more faultie then the reſt, *mutato nomine de te fabula narratur*, he may take himſelfe by the noſe for a Foole, and which one cals *maximum ſtultitiæ ſpecimen*, to bee ridiculous to others, and not to perceaue or take notice of it, 'tis his owne caſe, he is a conuict mad-man, as *Auſtin* well infers, *In the eyes of wiſe men and Angels he ſeemes like one, that to our thinking walkes with his heels vpward.* So thou laugheſt at me, and I at thee, both at a third, and he returnes that of the Poet vpon vs againe. [o] *Hei mihi inſanire me aiunt, quam ipſi vltro inſaniant.* Wee accuſe others of madneſſe, of folly, and are the verieſt dizards our ſelues. For it is a great ſigne and propertie of a Foole (which *Eccl.* 10.3. points at) out of pride and ſelfe-conceit, to inſult, vilifie, condemne, cenſure, and call other men Fooles (*Non videmus manticæ quod a tergo eſt*) to taxe that in others, of which wee are moſt faultie; teach that which wee follow not our ſelues: For an inconſtant man to write of conſtancie, a prophane liuer preſcribe rules of ſanctitie and pietie, a Dizard himſelfe make a Treatiſe of wiſdome: This argues weakneſſe, and is an euident ſigne of ſuch parties indiſcretion. [p] *Peccat vter noſtrûm cruce dignius? Whoſe the Foole now?* Or elſe peraduenture in ſome places wee are [q] all mad for companie, and ſo 'tis not ſeene. *Satietas erroris, & dementiæ pariter abſurditatem & admirationem tollit.* 'Tis with vs, as it was of old (in

h *Clodius accuſat mœchos.*
* *Omnium ſtultiſſimi qui auriculas ſtudioſe tegunt. Sat. Menip.*
i *Hor. 2. ep. ſt. 2.*
k *Proſper.*
l *Statim ſapiunt, ſtatim ſciunt, neminem reuerentur, neminem imitantur, niſi ſibi exemplo. Plin. Epiſt. lib. 8.*
m *Nullum alteri ſapere concedit, ne deſipere videatur. Agrip.*
n *Auguſt. Qualis in oculis hominum qui inuerſis pedibus ambulat, talis in oculis ſapientum & Angelorum qui ſibi placet, aut cum paſſiones dominantur.*
o *Plautus Menechmi.*
p *Nunc ſanitatis patrocinium eſt inſanientium turba. Seneca.*

(in [a] *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, harebraine, mad fellow, and so esteemed of all, such onely excepted, that were as mad as himselfe: now in such a case there is [b] no notice taken of it.

Nimirum insanus paucis videatur, eo quòd
Maxima pars hominum morbo iactatur eodem.
When all are mad, where all are like oppresst.
Who can discerne one mad man from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse, [c] he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, iangling, spending, gaming, courting, scribling, prating, for which hee is ridiculous to others, [d] on which he dotes, he doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will perseuere in his dotage. 'Tis *amabilis insania, & mentis gratissimus error*, so pleasing, so delicious, that he [e] cannot leaue it. Hee knowes his error, but will not seeke to decline it, tell him what the euent will be, beggery, sorrow, sickneſse, disgrace, shame, losse, madnesse, yet [f] *an angry man will preferre vengeance, a lasciuious his whore, a thiefe his booty, a glutton his belly before his welfare.* Tell an Epicure, a couetous man, an ambicious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cryes anon, you haue vndone him, and as [g] *a dogge to his vomit*, he returnes to it againe: no perswasion will take place, no counsell, say what thou canst, *Clames licet, & mare cælo confundas, iurão narras*, demonstrate as *Vlysses* did to [h] *Elpenor* and *Gryllus*, and the rest of his companions, *those swinish men*, he is irrefragable in his humor, hee will be a hog still, bray him in a morter, he will be the same. If he be in an heresie, or some peruerse opinion, setled as some of our ignorant Papists are, conuince his vnderstanding, shew him the seuerall follies, and absurd fopperies af that faction, force him to say, *veris vincor*, make it as cleare as the sunne, [i] he will erre still, peeuish and obstinate as he is; and as he said, [k] *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, [l] and as my friends now doe: I will dote for company. Say now, are these men [m] mad or no, [n] *Heus age responde?* are they ridiculous? *cedo quem vis arbitrum*, are they *sanæ mentis*, sober, wise, and discreet? haue they common sense?

------ [o] *vter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them [p] worthy to be laughed at, a company of brainsicke dizards, as mad as *Orestes* and *Athamas*, that they may goe *ride the Asse*, and all saile along to the *Anticyræ*, in the *ship of fooles* for company together. I need not much labour to proue this which I say otherwise then thus, make any solemne protestation, or sweare, I think you will beleeue me without an oath; say at a word, are they fooles? I referre it to you, though you be likewise fooles and madmen your selues, and I as madde to aske the question; for what said our comicall *Mercury*, [q] *Iustum ab iniustis petere insipientia est.*

Ile stand to your censure yet, what thinke you?

But forasmuch as I vndertooke at first, that Kingdomes, Prouinces, Families, were melancholy as well as priuat men, I will examine them in par-

a *Pro Roscio Amerino. & quod inter omnes constat insanissimus, nisi inter eos, qui ipsi quoque insaniunt.*
b *Necesse est cum insanientibus furere, nisi solus relinqueris, Petronius.*
c *Quoniam nō est genus vnum stultitiæ, quid me insanire putas?*
d *Stultum, me fateor licet concedere veris, Atq; etiam insanum. Hor.*
e *Odi nec possũ cupiens nec esse quod odi Ouid. Errore grato libenter omnes insanimus.*
f *Amator scortum Vitæ præponit iracũdus vindictam, fur prædam, parasitus gulam, ambitiosus honores, auarus opes, &c. odimus hæc & accersimus Cardã. l. 2. de conso.*
g *Pro. 26. 11.*
h *Plutarch. Gryllo. sulli homines sic Clem. Alex Pæd.*
i *Non persuadebis etiam si persuaseris.*
k *Tully.*
l *Malo cum illis insanire, quam cum aliis benè sentire.*
m *Qui inter hos enutriũtur, non magis sapere possunt, quam qui in culinâ bene olere. Petron.*
n *Persius.*
o *Hor. 2. ser.*
p *Vesanum exagitant pueri, innuptæque puellæ.*
q *Plautus.*

particular, and that which I haue hitherto dilated at randome, in more generall teames, I will now particularly insist in, proue with more speciall and euident Arguments, Testimonies, Illustrations, and that in briefe.

[a] *Nunc accipe quare Desipiant omnes aquè ac tu.*

a Hor. l. 2. sat. 2

My first Argument is borrowed from *Solomon*, an Arrow drawne out of his Sententious Quiuer, *Prou.* 3.7. *Be not wise in thine owne eyes.* And 26.12. *Seest thou a man wise in his owne conceit, more hope is of a Foole then of him.* *Isay* pronounceth a woe against such men, Chapt. 5.21. *that are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, and men are much deceiued that thinke too well of themselues, an especiall Argument to conuince them of folly. Many men (saith [b] *Seneca*) *had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halfe-way.* Too forward, too ripe, *præproper*, too quicke and ready, [c] *citò prudentes, citò pij, citò mariti, citò patres, citò sacerdotes, citò omnis officij capaces & curiosi.* They had too good a conceit of themselues, and that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgement, Eloquence, their good parts, all their Geese are Swans, and that manifestly proues them to be no better then Fooles. In former times they had but seuen wise men, now you can scarce find so many Fooles. *Thales* sent the golden *Tripos*, which the Fishermen found, and the Oracle commanded to be *giuen to the wisest*, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three Goddesses did for the golden Apple, we are so wise: wee haue Women-Polititians, Children-Metaphysitians; euerie silly fellow can square a Circle, make perpetuall motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theorickes, new Logicke, new Philosophy, &c. *Nostra vtiq; regio*, saith [d] *Petronius*, *our Countrey is so full of deified Spirits, diuine Soules, that you may sooner find a God, then a man amongst vs*, we thinke so well of our selues, & that is an ample testimonie of much folly.

* *Superbam stultitiam Plinius vocat.* 7. *epist.* 2. *quod semel dixi, fixũ ratumq; sit.*

b *Multi sapientes procul dubio fuissent, si se non putassent ad sapientiæ summum peruenisse.*

c *Idem.*

† *Plutarchus Solone. Detur sapientiori.*

d *Tam præsentibus plena est numinibus, & facilius possis Deum quã hominẽ inuenire.*

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to bee repeated (and by *Plato*'s good leaue, I may doe it, [e] ὅτις τὸ καλὸν ῥηθὲν δὶς εἶπεν βλάπτει.) *Fooles* (saith *Dauid*) *by reason of their transgressions, &c. Ps.* 107.17. Hence *Musculus* infers, all transgressors must needs be Fooles. So we read *Rom.* 2. *Tribulation and anguish is on the Soule of euerie man that doth euill*, but all doe euill. And *Isay* 65.14. *My seruants shall sing for ioy, and* [f] *yee shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonestie* (saith *Cardan*) *is nothing else but folly and madnesse.* [g] *Probus quis nobiscum viuit?* Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, then all Fooles. And well may they be so accounted; for who will accompt him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem*, that goes backward all his life, Westward, when he is bound to the East, or hold him a wise man (saith [h] *Musculus*) *that prefers momentarie pleasures to eternitie, that spends his Masters goods in his*

e *Pulchrum bis dicere nõ nocet.*

f Malefactors.

g Who can find a faithfull man? *Pro.* 20.6

h *In Psal.* 49. *Qui momentanea sempiternis, qui dilapidat heri absentis bona, mox inius vocandus et damnandus.*

his abſence, for thwith to be condemned for it? Nequicquam ſapit qui ſibi non ſapit. Who will ſay that a ſicke man is wiſe, that eats and drinkes to ouerthrow the temperature of his body? Can you account him wiſe or diſcreet, that would willingly haue his health, and yet will doe nothing that ſhould procure or continue it? [i] *Theodoret* out of *Plotinus* the *Platoniſt*, *holds it a ridiculous thing for a man to liue after his owne Lawes, to doe that which is offenſiue to God, and yet to hope that he ſhould ſaue him: and when he voluntarily neglects his own ſafetie, & contemns the meanes, to thinke to be deliuered by another.* Who will ſay theſe men are wiſe?

A third Argument may bee deriued from the precedent, [k] all men are carried away with Paſſion, Diſcontent, Luſt, Pleaſures, &c. they generally hate thoſe vertues they ſhould loue, and loue ſuch vices they ſhould hate. Therefore more then melancholy, quite mad, bruit Beaſts, and void of all reaſon, ſo *Chryſoſtome* contends, *or rather dead and buried aliue*, as [l] *Philo Iudæus* concludes it for a certaintie, *of all ſuch that are carried away with paſſions, or labour of any diſeaſe of the mind: where is feare and ſorrow*, there [m] *Lactantius* ſtiffely maintaines, *wiſedome cannot dwell.* *Seneca* and the reſt of the *Stoickes* are of opinion, that where is any the leaſt perturbation, wiſedome may not be found. *What more ridiculous*, as [n] *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Helleſpont*, threatned the Mountaine *Athos*, and the like. To ſpeake *ad rem*, who is free from paſſion? [o] *Mortalis nemo eſt quem non attingat dolor, morbuſue*, as [p] *Tully* determines out of an old Poeme, no mortall men can auoid ſorrow and ſickneſſe, and ſorrow is an vnſeparable companion of Melancholy. [q] *Chryſoſtome* pleads farther yet, that they are more then mad, very Beaſts, ſtupified and void of common ſenſe: *For how* (ſaith he) *ſhall I know thee to be a man, when thou kickeſt like an Aſſe, neygheſt like an Horſe after women, raueſt in luſt like a Bull, rauenest like a Beare, ſtingest like a Scorpion, rakest like a Woolfe, as ſubtile as a Fox, as impudent as a Dogge; Shall I ſay thou art a man, that haſt all the ſymptomes of a Beaſt? How ſhall I know thee to be a man, by thy ſhape? That affrights me more, when I ſee a Beaſt in likeneſſe of a Man.*

[r] *Seneca* cals that of *Epicurus*, *magnificam vocem*, an heroicall ſpeech, *A Foole ſtill begins to liue*, and accompts it a filthy lightneſſe in men, euerie day to lay new foundations of their life, but who doth otherwiſe? One trauels, another builds, one for this, another for that buſineſſe, and old folkes are as farre out as the reſt; *O dementem ſenectutem*, *Tully* exclaimes. Therefore young, old, middle age, all are ſtupid, and dote.

* *Æneas Syluius* amongſt many other, ſets downe three ſpeciall wayes to finde a foole by. He is a foole that ſeekes that he cannot finde: He is a foole that ſeekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worſt. If ſo, me thinkes moſt men are fooles, examine their courſes, and you ſhall ſoone perceiue, what dizards and madmen the maior part are.

i *Perquam ridiculum eſt homines ex animi ſententia viuere, et quæ Dijs ingrata ſunt exequi, et tamen à ſolis Dijs velle ſalvos fieri, quum propria ſalutis curam abiecerint. Theod. c. 6 de prouid. lib. de curat græc. affect.*

k *Sapiens ſibi qui imperioſus, &c. Hor. 2. ſer 7.*

l *Concluſ lib. de vi. offer. Certũ eſt animi morbis laborantes pro mortuis cenſendos.*

m *Lib. de Sap. Vbi timor adeſt, ſapientia adeſſe nequit.*

n *Quid inſanius Xerxe Helleſpontum verberante, &c.*

o *Eccl. 21. 12.* Where is bitterneſſe, there is no vnderſtanding.

Prou. 12. 16. An angry man is a foole.

p *3 Tuſc. Iniuria in ſapientem non cadit.*

q *Hom. 6. in 2. Epiſt. ad Cor Hominem te agnoſcere nequeo, cùm tanquam aſinus recalcitres, laſciuias vt taurus, hinnias vt equus poſt mulieres, vt verſus ventri indulgeas, quum rapias vt lupus, &c. at iniuſ formam hominis habeo, id magis terret, quum feram humanâ ſpecie videre me putem.*

r *Epiſt. Lib. 2. 13. Stultus ſemper incipit viuere fæda hominum leuitas, noua quotidiè fundamenta vitæ ponere, nouas ſpes, &c.* * *De curiâ miſer. Stultus, qui quærit quod nequit inuenire, ſtultus qui quærit quod nocet inuẽtum, ſtultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, amentes, &c.*

Beroaldus

Bercaldus will haue drunkards, afternoone men, and ſuch as more then ordinarily delight in drinke, to be mad. The firſt pot quencheth thirſt, ſo *Panyaſis* the Poet determines in *Athenæus*, *ſecunda Gratijs*, *horis & Dyoniſio*: the ſecond makes merry, the third for pleaſure, *quarta ad inſaniam*, the fourth makes them mad. If this poſition be true, what a Catalogue of madmen ſhall we haue? what ſhall they be that drinke foure times foure? *Nonne ſupra omnem furorem, ſupra omnem inſaniam reddunt inſaniſſimos?* I am of his opinion, they are more then mad, much worſe then mad.

The [b] *Abderites* condemned *Democritus* for a madman, becauſe he was ſometimes ſad, and ſometimes againe profuſely merry. *Hâc patriâ* (ſaith *Hippocrates*) *ob riſum furere & inſanire dicunt*, his Country-men hold him mad becauſe he laughes, [c] and therefore *he deſires him to aduiſe all his friends at Rhodes, that they* doe not laugh too much, or be ouer ſad; Had thoſe *Abderites* bin conuerſant with vs, and but ſeene what [d] fleering and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

Ariſtotle in his *Ethicks* holds, *Fælix idemq; ſapiens*, to be wiſe and happy are reciprocall tearmes, *bonus idemq; ſapiens honeſtus*. 'Tis [e] *Tullies* paradox, *wiſe men are free, fooles are ſlaues*, liberty is a power to liue according to his owne Lawes, as we will our ſelues, who hath this liberty, who is free?

[b] *Ep Demagetæ*

[c] *Amicis noſtris Rhodi dicito, ne nimium rideant, aut nimiũ triſtes ſint.*

[d] *Per multum riſum poteris cognoſcere ſtultum*

[e] *Sapientes liberi, ſtulti ſerui, libertas eſt poteſtas, &c.*

> ——— [f] *ſapiens ſibiq́ imperioſus,*
> *Quem neq; pauperies, neq́ mors, neq; vincula terrent,*
> *Reſponſare cupidinibus, contemnere honores*
> *Fortis, & in ſeipſo totus teres atq; rotundus.*
> He is wiſe that can command his owne will,
> Valiant and conſtant to himſelfe ſtill,
> Whom pouerty, nor death, nor bands can fright,
> Checks his deſires, ſcornes honors, iuſt and right.

[f] *Hor. 2. ſer. 7.*

But where ſhall ſuch a man be found? If no where, then *è diametro*, wee are all ſlaues, ſenceleſſe, or worſe. *Nemo malus fælix*. But no man is happy in this life, none good, therefore no man wiſe. *Rari quippe boni* ---- *Iuven.* for one vertue, you ſhall finde ten vices in the ſame party; *pauci Promethei, multi Epimethei*, Wee may peraduenture vſurpe the name, or attribute it to others for fauour, as *Carolus Sapiens*, *Philippus Bonus*, *Lodouicus Pius*, *&c.* and deſcribe the properties of a wiſe man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Caſtilio* a *Courtier*, *Galen Temperament*. An Ariſtocracie is deſcribed by Politicians. But where ſhall ſuch a man be found?

> *Vir bonus & ſapiens, qualem vix repperit vnum*
> *Millibus è multis hominum conſultus Apollo.*
> A wiſe, a good man in a million,
> *Apollo* conſulted, could ſcarce finde one.

A man is a miracle of himſelfe, but *Triſmegiſtus* addes, *Maximum miraculum homo ſapiens*, a wiſe man is a wonder, *multi Thyrſigeri, pauci Bacchi.*

Alexander when he was preſented with that rich and coſtly Casket of King *Darius*, and euery man aduiſed him what to put in it, he reſerued it to keepe *Homers* Workes, as the moſt precious Iewell of humane

wit, and yet [a] *Scaliger* vpbraides *Homers* Muſe, *Nutricem inſanæ ſapientiæ*, a nurcery of madneſſe, impudent as a Court Lady, that bluſhes at nothing. *Iacobus Mycillus*, *Gilbertus Cognatus*, *Eraſmus*, and almoſt all poſterity admire *Lucians* luxuriant wit, yet *Scaliger* reiects him in his cenſure, and cals him the *Cerberus* of the *Muſes*. *Socrates* whom all the world ſo much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes*, *nulli ſecundus*, yet [c] *Seneca* ſaith of himſelfe, *when I would ſolace my ſelfe with a foole, I reflect vpon my ſelfe, and there I haue him.* *Cardan* in his 16 booke of *Subtilties*, reckons vp twelue ſupereminent, acute Philoſophers, for worth, ſubtilty and wiſdome; *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber* that firſt inuentor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *trimiuiri terrarum*, farre beyond the reſt, are *Ptolomæus*, *Plotinus*, *Hippocrates*; *Scaliger exercitat.* 224. ſcoffes at this Cenſure of his, cals ſome of them carpenters and mechanitions, hee makes *Galen ſimbriam Hippocratis*, a skirt of *Hippocrates*; and the ſaid [d] *Cardan* himſelfe elſewhere condemnes both *Galen* and *Hippocrates* for tediouſneſſe, obſcurity, confuſion. *Paracelſus* will haue them both meere idiots, infants in Phyſicke and Philoſophy. *Scaliger* and *Cardan* admire *Suiſſet* the *Calculator*, *qui pene modum exceſſit humani ingenij*, and yet [e] *Lod. Vives* cals them *nugas Suiſſeticas*; and *Cardan* oppoſite to himſelfe in another place, contemnes thoſe ancients in reſpect of times preſent, [f] *Maioreſq; noſtros ad præſentes collatos iuſtè pueros appellari.* In concluſion the ſaid [g] *Cardan* and Saint *Bernard* will admit none into this Catalogue of wiſe men, [h] but onely Prophets and Apoſtles; how they eſteeme themſelues, you haue heard before. We are worldly-wiſe, admire our ſelues, and ſeeke for applauſe; but heare Saint [i] *Bernard*, *quantò magis foras es ſapiens, tantò magis intus ſtultus efficeris, &c. in omnibus es prudens, circa teipſum inſipiens*: the more wiſe thou art to others, the more foole to thy ſelfe. I may not deny but that there is ſome folly approued, a Diuine fury, a Holy madneſſe, euen a ſpirituall drunkenneſſe in the Saints of God themſelues; *Sanctam inſaniam Bernard* cals it (though not as blaſpheming [k] *Vorſtius*, would inferre it as a paſſion iucident to God himſelfe, but familiar to good men, as that of *Paul*, 2 *Cor. he was a foole, &c.* and *Rom.* 9. he wiſheth himſelfe *to be anathematized for them.* Such is that drunkenneſſe which *Ficinus* ſpeakes of, when the ſoule is eleuated and rauiſhed with a diuine taſte of that heauenly Nectar, which Poets deciphered by the ſacrifice of *Dionyſius*, and in this ſenſe with the Poet [l] *inſanire lubet*, as *Auſtin* exhorts vs, *ad ebrietatem ſe quiſq; paret*, let's all be mad and [m] drunke. But we commonly miſtake, and goe beyond our commiſſion, we reele to the oppoſite part, [n] we are not capable of it, [o] and as he ſaid of the *Greekes*, *Vos Græci ſemper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

Proceede now *à partibus ad totum*, or from the whole to parts, and you ſhall finde no other iſſue, the parts ſhall be ſufficiently dilated in this following Preface. The whole muſt needs follow by a *Sorites* or Induction. Euery multitude is mad, [p] *bellua multorum capitum*, precipitate and raſh without Iudgement, *ſtultum animal*, a roaring rout. [q] *Roger Bacon* proues

a *Hypercrit.* b *Vt mulier aulica nullius pudens.*

c *Epiſt.* 33. *Quando fatuo delectari ſolo, non eſt longè quærendus, me video.*

d *Primo contradicentium.*

e *Lib. de cauſis corrupt. artium*

f *Actione ad ſubtil. in Scalig. fol.* 1226.

g *Lib.* 1. *de ſap.*

h *Vide miſer homo, quia totũ eſt vanitas, totum ſtultitia, totũ dementia, quicquid facis in hoc mundo præter hoc ſolũ quod propter Deum facis. Ser. de miſer. hom*

i *In* 2. *Platonis dial.* 1. *de iuſto*

k *Dum iram & odium in Deo refera ponit.*

l *Vir.* 1. *Ecl.* 3.

m *Pſ. inebriabuntur ab vbertate domus.*

n *In Pſal.* 104 *Auſtin.*

o *In Platonis Tim. ſacerdos Ægyptus.*

p *Hor. Vulgus inſanum.*

q *Patet ea diviſio probabilis &c ex Ariſt. Top. lib.* 1. *c.* 8. *Rog. Bac. epiſt. de ſecret. art. & nat. c.* 8, *non eſt iudicium in vulgo.*

proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod valgò videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approued in nought you say or doe, meere Idiots and asses: begin them where you will, goe backward or forward, choose out the of whole packe, winke and choose, you shall finde them all alike, *neuer a barrell better herring*.

Copernicus, *Atlas* his successour, is of opinion, the Earth is a Planet, moues and shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee also giddy vertiginous and lunaticke within this sublunary Maze.

I could produce such arguments till darke night: If you should heare the rest, *Ante diem clauso componet vesper Olympo*: but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men onely, but euen to vegetals and sensibles. I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it selfe, of which [a] *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Battes, Nightbirds, but that artificiall, which is perceiued in them all. Remoue a Plant, it will pine away, which is especially perceiued in Date-trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for sullennesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogs, that haue died for griefe, and pined away for losse of their Masters, but they are common in euery [b] Author.

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as [c] *Boterus* in his Politicks hath proued at large. *As in humane bodies* (saith he) *there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers*, as you may easily perceiue by their particular Symptomes. For where you shall see the people ciuill, obedient to God and Princes, iudicious, peaceable and quiet, rich, fortunate, [d] and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *vbi incolæ nitent*, as old [e] *Cato* said, the people are neat, polite and terse, *vbi benè, beatèq; viuũt*, which our Politicians make the chiefe end of a Common-wealth; and which [f] *Aristotle polit. lib. 3 cap. 4.* cals *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see pouerty,

[a] *De occult. Philos. l. 1. c. 25 & 19. eiusd. l. Lib. 10. ca. 4.*

[b] *See Lipsius epist.*

[c] *De politia illustrium lib. 1. cap. 4. vt in humanis corporibus varia accidunt mutationes corporis, animique, sic in repub. &c.*

[d] *Vbi reges philosophantur, Plato.*

[e] *Lib de re rust.*

[f] *Vel publicam vtilitatem. salus publica suprema lex esto. Beata ciuitas non vbi pauci beati, sed tota ciuitas beata. Plato quarto de repub.*

pouerty, barbariſme, beggery, plagues, warres, rebellions, ſeditions, mutinies, contentions, Idleneſſe, Riot, Epicuriſme, the Land lye vntilled, waſte, full of bogges, Fens, Deſarts, &c. Cities decayed, baſe and poore townes, villages depopulated, the people ſqualid, vgly, vnciuill; that Kingdome, that Country, muſt needs be diſcontent, melancholy, hath a ſicke body, and had need to be reformed.

Now that cannot well be effected, till the cauſes of theſe maladies be firſt remoued, which commonly proceed from their own default, or ſome accidentall inconuenience: as to be ſite in a bad clime, too farre North, ſterill, in a barren place, as the deſert of *Lybia*, deſerts of *Arabia*, places void of waters, as thoſe of *Lop* and *Belgian* in *Aſia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Piſa*, *Durazzo*, *&c.* or in danger of the ſeas continuall inundations, as in many places of the Low-Countries, and elſewhere, or neere ſome bad neighbours, as *Hungarians* to *Turkes*, *Polonians* to *Tartars*, or almoſt any bordering Countries, they liue in feare ſtill, and by reaſon of hoſtile incurſions are oftentimes left deſolate. So are Cities by reaſon [a] of warres, fires, plagues, inundations, [b] wilde beaſts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witneſſe of late, *Syracuſe* of old, *Brunduſium* in *Italy*, *Rhye* & *Douer* with vs, and many that at this day ſuſpect the Seas fury and rage, and labour againſt it as the *Venetians* to their ineſtimable charge. But the moſt frequent maladies are ſuch as proceed from themſelues; as firſt when Religion and Gods Seruice is neglected, they doe not feare God, obey their Prince, where Atheiſme, Epicuriſme, Sacriledge, Simony, &c. And all ſuch impieties are freely committed, that Country cannot proſper. When *Abraham* came to *Gerar*, and ſaw a bad land, he ſaid ſure the feare of God was not in that place. [c] *Cyprian Echouius* a *Spaniſh* Chorographer, aboue all other Cities of *Spaine* commends *Barcino, in which there was no begger, no man poore, &c. but all rich and in good eſtate, and he giues the reaſon, becauſe they were more Religious then their neighbours*: why was *Iſrael* ſo often ſpoyled by their enemies, led into captiuity, &c. but for their Idolatry, neglect of Gods word, for ſacriledge, euen for one *Achans* fault? and what ſhall we expect that haue ſuch multitudes of *Achans*, Church-robbers, ſimoniacall Patrons, &c. how can they hope to floriſh, that neglect diuine duties, that liue moſt part like Epicures?

Other common grieuances are generally noxious to a body politicke obſerued by [d] *Ariſtotle*, *Bodine*, *Boterus*, *Iunius*, *Arnſcus*, *&c.* I will onely point at ſome of the chiefeſt. [e] *Impotentia gubernandi*, *ataxia*, confuſion, ill gouernment, which proceeds from vnskilfull, ſloathfull, griping, couetous or tyrannizing magiſtrates, when they are fooles, idiots, children, proud, wilfull, partiall, vndiſcreet, oppreſſors, giddy heads, tyrants, not able or vnfit to manage ſuch offices, [f] many noble Cities and floriſhing Kingdomes by that meanes are deſolate, the whole body grones vnder ſuch heads, and all the members muſt needs be miſaffected, as at this day thoſe goodly Prouinces in *Aſia Minor*, *&c.* grone vnder the burden of a *Turkiſh* gouernment, and thoſe vaſt kingdomes of *Muſcouia*, *Ruſsia*, [g] vnder a tyrannizing Duke. Who euer heard of more ciuill and rich populous Countries, then thoſe of *Greece*, *Aſia*, *abounding with* [h] *all wealth*, *mul-*

a *Mantua Væ miſeræ nimium vicinæ Cremonæ*

b *Interdum à feris, & olim Mauritania, &c.*

c *Delicijs Hiſpaniæ Anno 1604. Nemo mendus, nemo pauper, optimus quiſq; atq; ditiſſimus. Pie, ſanctéque viuebant, ſummâque cum veneratione, & timore diuino cultui, ſacriſque rebus incumbebant.*

d *Polit. l. 5. c. 3*

e *Boterus polit. lib. 1. c. 1. Cùm nempe princeps rerum gerendarum imperitus, ſegnis ociſque ſuiq; muneris immemor aut fatuus eſt.*

f *Non viget reſpub. cuius caput infirmatur. Saliſburienſis cap. 22.*

g See D. *Fletchers* relation, and *Alexander Gaguinus* hiſtory.

h *Abundans omni diuitiarũ affluentiâ, incolarum multitudine, ſplendore ac potentiâ.*

multitude of inhabitants, force, power, ſplendor, and magnificence, and that miracle of Countries, [a] the Holy land, that in ſo ſmall a compaſſe of ground could maintaine ſo many Townes, Cities, produce ſo many fighting men? *Ægypt* another Paradiſe, now barbarous and deſert, and almoſt waſt, by a deſpoticall gouernment of an imperious *Turke*, *intolerabili ſeruitutis iugo premitur* ([b] one ſaith) not onely fire and water, goods or lands, *ſed ipſe ſpiritus ab inſolentiſſimi victoris pendet nutu*, ſuch is their ſlauery, their liues and ſoules depend vpon his inſolent will and command. A tyrant that ſpoyles all whereſoeuer he comes, inſomuch that an [c] Hiſtorian complaines, *if an old inhabitant ſhould now ſee them, he would not know them, if a traueller, or ſtranger, it would grieue his heart to behold them.* Whereas *Ariſtotle* notes, *Nouæ exactiones, noua onera impoſita*, new burdens and exactions daily come vpon them; they muſt needs be diſcontent, *hinc ciuitatum gemitus & ploratus*, as [d] *Tully* holds, hence come thoſe complaints and teares of Cities, *poore, miſerable, rebellious, and deſperate ſubiects*, as [e] *Hippolitus* addes: and [f] as a iudicious country-man of ours obſerued not long ſince in a Suruay of that great Dutchy of *Tuſcany*, the people liued much grieued and diſcontent, as appeared by their manifold and manifeſt complainings in that kinde. *That the State was like a ſicke body which had lately taken Phyſicke, whoſe humors are not yet well ſetled, and weakned ſo much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in luſt, Hypocrites, Epicures, of no religion, but in ſhew: *Quid hypocriſi fragilius?* what ſo brittle and vnſure, what ſooner ſubuerts their eſtates then wandring and raging luſt, on their ſubiects wiues, daughters, to ſay no worſe? They that ſhould *facem præferre*, lead the way to all vertuous actions, are the ring leaders oftentimes of all miſchiefe and diſſolute courſes. and by that meanes their Countries are plagued, [h] *and they themſelues often ruined, baniſhed or murdered by conſpiracie of their ſubiects*, as *Sardanapalus* was, *Dionyſius Iunior*, *Heliogabalus*, *Periander*, *Piſiſtratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Scorſia*, *Alexander Medices*, *&c.*

Whereas the Princes or great men are malicious, enuious, factious, ambitious, emulators, they teare a Common-wealth aſunder, as ſo many *Guelfes*, and *Gebellines*, diſturbe the quietneſſe of it, [i] and with mutuall murders let it bleed to death, our hiſtories are too full of ſuch barbarous inhumanities, and the miſeries that iſſue from them.

Whereas they be like ſo many horſe-leeches, hungry, griping, corrupt, [k] couetous, *auaritiæ mancipia*, rauenous as Wolues, for as *Tully* writes; *qui præeſt prodeſt, Et qui pecudibus præeſt, debet eorum vtilitati inſeruire*: or ſuch as prefer their priuate before the publike good. For as [l] he ſaid long ſince, *res priuatæ publicis ſemper offecere*. Or whereas they be illiterate, ignorant, Emperickes in policy, *vbi deeſt facultas*, [m] *virtus* (*Ariſt. pol. 5. cap 8*) *& ſcientia*, wiſe onely by inheritance, and in authority by birthright, fauour, or for their wealth and titles; there muſt needes be a fault, [n] a great defect: becauſe as an [o] old Philoſopher affirmes, ſuch a Common-wealth?

a Not about 200 miles in length, 60 in breadth, according to *Adricomius*.

b *Romulus Amaſeus.*

c *Sabellicus. Si quis incola vetus non agnoſceret, ſiquis peregrinus, ingemiſceret.*

d *Polit. l. 5. c. 6. Crudelitas principum, impunitas ſceleratum, violatio legum, peculatus pecuniæ publicæ, &c.*

e *Epiſt.*

f *De increm. vrb. cap. 9. ſubditi miſeri, rebelles, deſperati, &c.*

g *R. Dallingtō, 1595. concluſio libri.*

h *Poterus l. 2. c. 4. Polit. Quo fit vt aut rebus deſperatis exulent, aut coniuratione ſubditorum crudeliſſimè tandem trucidentur.*

i *Mutuis edijs & cædibus exhauſti, &c.*

k *Lucra ex malis, ſceleratiſque cauſis.*

l *Saluſt.*

m For moſt part wee miſtake the name of Politicians, accounting ſuch as read *Machiauil* and *Tacitus*, great ſtateſmen that can diſpute of politicall præcepts, ſupplant & ouerthrow their aduerſaries, enrich themſelues, get honors, diſſemble, but what is this to the *benè eſſe*, or preſeruation of

n *Imperium ſnapte ſponte corruit.* o *Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, è conſularibus pauci boni, è bonis adhuc pauci eruditi.*

men

men are not alwayes fit. *Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places,* it must needs turne to the confusion of a state.

For as the[a] Princes are, so are the people *Qualis Rex talis gex,* and which [b] *Antigonus* right well said of old, *qui Macedoniæ regem erudit, omnes etiam subditos erudit,* he that teacheth the King of *Macedon* teacheth all his subiects, is a true saying still.

For Princes are the glasse, the schoole, the booke,
Where subiects eyes doe learne, doe read, doe looke.

---------*Velotius & citius nos*
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos authoribus -------- their examples are soonest followed, vices entertained. If they be prophane, irreligious, lasciuious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, and therfore poore and needy (ἡ πενία γάρ σφιν ἕμτοιεῖ καὶ κακυεγίαν, for pouerty begets sedition and villany) vpon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouasions, in debt, cosseners, shifters, outlaws, *Proflagatæ famæ ac vitæ.* It was an old [e] Polititians Aphorisme, *They that are poore and bad, enuie rich, hate good men, abhorre the present gouernment, wish for a new, and would haue all turned topsie turuie.* When *Cateline* rebelled in *Rome,* hee got a company of such deboshed rogues together, they were his familiars and coadiutors, and such haue beene your rebels most part in all ages, *Iack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as as [d] *Plato* long since maintained: for where such kinde of men swarme, they will make more worke for themselues, and that body Politicke diseased, which was otherwise sound. A generall mischiefe in these our times, an vnsensible plague, and neuer so many of them: *which are now multiplied* (saith *Mat. Geraldus,* [e] a Lawyer himselfe) *as so many locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, couetous, litigious generation of men.* [h] *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, [i] *qui ex iniuriâ viuunt & sanguine ciuium,* theeues and Seminaries of discord; worse then any polers by the highway-side, *auri accipitres, auri exterebronides, pecuniarum hamiolæ, quadruplatores, Curiæ harpagones, fori tintinabula, monstra hominum, mangones, &c.* that take vpon them to make peace, but are indeede the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catchpoles (I meane our common hungry Pettefoggers, *rabulas forenses,* loue and honour in the meane time, all good Lawes, and worthy Lawyers, that are so many [k] Oracles, and Pilots of a well gouern'd Common-wealth.) Without Art, without Iudgement, that doe more harme, as [l] *Liuie* said, *Quàm bella externa, fames, morbiue,* then sickneſſe, warres, hunger, diseases: *and cause a most*

a *Non solum vitia concipiũt ipsi principes, sed etiam infundunt in ciuitatem, plusq; exempio quam peccato nocent.* Cic. 1. de legibus.
b *Epist. ad Zen.* *Iuuen. Sat. 14.* *Paupertas sedditionem gignit, & maleficium.* *Arist. polit. 2. cap 7.*
c *Salust. Semper in ciuitate quibus opes nullæ sunt bonis inuident, vetera odere, noua exoptant, odio suarum rerum mutari omnia vetunt.*
d *De legibus: profligatæ in reput. disciplinæ est inditus, Iuris peritorum numerus, & medicorum copia.*
e *In præf. stud. Iuris. Multiplicantur, nunc in terrâ vt locustæ, non patriæ parentes sed pestes, pessimi homines maiore ex parte supercilioſi, contentioſi, &c. licitum latrocinium exercent.*
f *Dousa epid. loquuteleia turba, vultures togati.*
g *Barck. Argenis.*
i *Iuris consulti domus oraculum ciuitatis. Tully.*
k *Lib. 3.*

most incredible destruction of a Common-wealth, saith [a] *Sesellius*, a famous Ciuilian sometimes in *Paris*. As Iuie doth by an Oke, imbrace it so long, vntill it hath got the heart out of it, so doe they by such places they inhabit; no counsell at all, no iustice, no speech to be had *nisi eum præmulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith [b] *Salisburiensis*) *in manus eorum millies incidi*, & Charon immitis qui nulli pepercit vnquam, his longè clementior est; *I speake out of experience, I haue beene a thousand times amongst them, and Charon himselfe is more gentle then they,* [c] *he is contented with his single pay, but multiply still, they are neuer satisfied:* besides, they haue *damnificas linguas*, as hee tearmes it,, *nisi funibus argenteis vincias*, they must be feed to say nothing, [d] and get more to hold their peace, then we can to say our best. They will speake their clients faire, and inuite them to their tables, but as he followes it, [e] *of all iniustice there is none so pernicious as that of theirs, which when they deceiue most, will seeme to be honest men.* They take vpon them to be peacemakers, *& fouere causas humilium*, to helpe them to their right, *patrocinantur afflictis*, [f] but all is for their owne good, *vt loculos pleniorum exhauriant*, they plead for poore men *gratis*, but they are but as a stale to catch others. If there be no iarre, [g] they can make a iarre, out of the law it selfe, finde still some quirke or other, to set men at oddes, and continue causes so long, *lustra aliquot*, I know not how many yeares before the cause is heard, and when 'tis iudged and determined, by reason of some tricks and errors, it is as fresh to begin, after twice seuen yeeres sometimes, as it was at first; and so they prolong time, delay sutes, till they haue enriched themselues, and beggered their clients. And as [h] *Cato* inueighed against *Isocrates* schollers, we may iustly taxe our wrangling Lawyers, they doe *Consenescere in litibus*, are so litigious and busie here on earth, that I thinke they will plead their Clients causes hereafter, some of them in hell. [i] *Simlerus* complaines amongst the *Suissers* of the Aduocates in his time, that when they should make an end, they began controuersies and *protract their causes many yeeres, perswading them their title is good, till their patrimonies be consumed, and that they haue spent more in seeking then the thing is worth, or they shall get by the recouery.* So that hee that goes to law, as the prouerbe is, [k] holds a wolfe by the eares, or as a sheepe in a storme runs for shelter to a brier, if hee prosecute his cause he is consumed, if hee surcease his suit he looseth all, what difference? They had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*; and so in *Switzerland* (wee are informed by [m] *Simlerus*) *they had some common arbitrators, or daiesmen in euery Towne, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, & end such great causes by that meanes.* At [n] *Fez* in *Africke*, they haue neither Lawyers nor Aduocates, but if there be any controuersies amongst them, both parties, plaintife and defendant come to their *Alfakins* or chiefe Iudge, *and at once, without any farther appeales, or pittifull delayes, the cause is heard and ended.* Our forefathers, as [o] a worthy Corographer of ours obserues, had wont

[a] *Lib. 3.*

[b] *Lib. 1 de rep. Gallorũ incredibilem reipub. perniciem asserunt.*

[c] *Polycrat. lib.*

[d] *Is stipe contentus, & hi assis integros sibi multiplicari iubent.*

[e] *Plus accipiunt tacere, quã nos loqui.*

[e] *Totius iniustitiæ nulla capitalior, quàm eorum qui cùm maxime decipiunt, id agunt, vt boni viri esse videantur.*

[f] *Nam quãcunque modo causa procedat hoc semper agitur, vt loculi impleantur, ersi auaritia nequit satiari.*

[g] *Camden in Norfolke: qui similibus sit litium & iuris apicibus lites tamen serere callent.*

[h] *Plutarch Vit. Cat. causas apud inferos quas in suam fidem recepe-runt, patrocinio suo tuebuntur.*

[i] *Lib. 2. de Heluet. repub. non explicandis, sed moliendis controuersijs operam dant, ita vt lites in multos annos extrahãtur summâ cum molestiâ vtriusq; partis, interea dum patrimonia exhauriantur.*

[k] *Lupum auribus tenent.* * *Hor.*

[l] *Lib. de Heluet. repub. Iudices quotannis pago constituũt qui amicâ alicuius transactione si fieri possit, lites tollant.*

Ego maiorum nostrorũ simplicitatẽ admiror, qui sic causas grauissimas composuerint, &c. [m] *Clenard. l. 1. ep. Si quæ controuersia vtrãq; pars iudicem adit, is semel & simul rem trãsigit, audit: nec quid sit appellatio, lachrymosaque mora nosciunt.* [o] *Camden.*

Pauculis cruculis aureis, with a few golden croſſes and lines in verſe, make all conueiances, aſſurances; and ſuch was the candor and integrity of ſucceeding ages, that a Deed (as I haue oft ſeene) to conuay a whole Manor, was *implicitè* contained in ſome twenty lines, or thereabouts, like that ſcede or *Scytala Laconica,* ſo much renowned of old in all contracts, which [p] *Tully* ſo earneſtly commends to *Atticus: Plutarch* in his *Lyſander, Ariſtotle polit; Thucidides lib.* 1. [q] *Diodorus* and *Suidas* approue and magnifie, for that *Laconicke* breuity in this kinde. And well they might, for according to [r] *Tertullian, certa ſunt paucis,* there is much more certainty in fewer words; And ſo was it of old throughout, but now many skins of parchment will ſcarce ſerue turne, hee that buyes and ſels a houſe, muſt haue a houſe full of writings, there be ſo many circumſtances, ſo many words, ſuch Tautologicall repetitions of all particulars (to auoid cauillation they ſay) but we finde by our wofull experience, that to ſubtle wits it is a cauſe of much more contention and variance, and ſcarce any conueyance ſo accurately penned by one, which another will not finde a cracke in, or cauill at, if any one word be miſplaced, any little error, all is diſanulled. That which is law to day is none to morrow, that which is ſound in one mans opinion, is moſt faulty to another; that in concluſion, here is nothing amongſt vs but contention and confuſion, we bandy one againſt another: And that which long ſince [f] *Plutarch* complained of them in *Aſia,* may be verified in our times. *Theſe men here aſſembled, come not to ſacrifice to their Gods, to offer* Iupiter *their firſt fruits, or merriments to* Bacchus; *but an yearely diſeaſe exaſperating* Aſia *hath brought them hither, to make an end of their Controuerſies and Lawſuites.* 'Tis *multitudo perdentium & pereuntium,* a deſtructiue rout, that ſeeke one anothers ruine. Such moſt part are our ordinary Suiters, Termers, Clients, new ſtirres euery day, miſtakes, errors, cauils, and at this preſent, as I haue heard in ſome one Court, I know not how many 1000 cauſes: no perſon free, no title almoſt good, with ſuch bitterneſſe in following, ſo many ſlights, procraſtinations, delayes, forgery, ſuch coſt (for infinite ſums are inconſiderately ſpent) violence and malice, I know not by whoſe fault, Lawyers, Clients, Lawes, both or all: but as *Paul* reprehended the [t] *Corinthians* long ſince, I may more appoſitely inferre now: *There is a fault amongſt you, and I ſpeake it to your ſhame, Is there not a* [u] *wiſe man amongſt you, to iudge betweene his brethren? but that a brother goes to law with a brother.* And *Chriſts counſel concerning Law-ſuites, was neuer ſo fit to be inculcated, as in this age. [x] *Agree with thine aduerſary quickly &c. Mat* 5 25.

I could repeat many ſuch particular grieuances, which muſt diſturbe a body politicke; to ſhut vp all in briefe, where good gouernment is, prudent and wiſe Princes, there all things thriue and proſper, peace and happineſſe is in that Land, where it is otherwiſe, all things are vgly to behold, incult, barbarous, vnciuill, a Paradiſe is turned to a wilderneſſe. This Iſland amongſt the reſt, our next neighbours the *French* and *Germanes,* may be a ſufficient witneſſe, that in a ſhort time by that prudent policy of the *Romans,* was brought from barbariſme; ſee but what *Cæſar* reports of vs, & *Tacitus* of thoſe old *Germanes,* they were once as vnciuil as they in *Virginia,* yet by planting of Colonies, & good Lawes, they be-

[p] *Lib.* 10. *epiſt. ad Atticum, epiſt* 11.

[q] *Biblioth. l.* 3.

[r] *Lib. de Anim.*

[f] *Lib. maior morb. corp. an animi. Hi non conueniunt & dijs more maiorum ſacra faciit, non & Iouti primitias offerant, aut Baccho commeſſationes, ſed anniuerſarius morbus exaſperans Aſiam huc eos coegit, & vt contentiones hic peragant.*

[t] *1 Cor.* 6. 5. 6.

[u] *Stulti quando demum ſapietis? Pſ* 49. 8

[x] Of which Text read two learned Sermons, * ſo intituled, and preached by our Regius Profeſſor Dr *Prideaux:* printed at *London* by *Felix Kingſton.* 1621.

became from barbarous outlawes, [a] to be full of rich and populous Cities, as now they are, and moſt floriſhing kingdomes. Euen ſo might *Virginia*, and thoſe wilde *Iriſh* haue beene ciuilized long ſince, if that order had beene heretofore taken, which now begins of planting Colonies &c. I haue red a [b] Diſcourſe, printed Anno 1612. *Diſcouering the true cauſes, why* Ireland *was neuer intirely ſubdued or brought vnder obedience to the Crowne of* England, *vntill the beginning of his Maieſties happy raigne.* Yet if his reaſons were throughly ſcanned by a iudicious Politician, I am afraid hee would not altogether be approued, but that it would turne to the diſhonor of our Nation, to ſuffer it to lye ſo long waſte. Yea, and if ſome trauellers ſhould ſee (to come neerer home) thoſe rich vnited Prouinces of *Holland*, *Zeland*, *&c.* ouer againſt vs; thoſe neat Cities and populous Townes, full of moſt induſtrious Artificers, [c] ſo much land recouered from the Sea, and ſo painfully preſerued by thoſe Artificiall inuentions, [d] ſo many nauigable channels from place to place, made by mens hands, &c. and on the other ſide ſo many thouſand acres of our fens lye drowned, our Cities thin, and thoſe vile, poore, and vgly to behold in reſpect of theirs, our trades decayed, our ſtill running riuers ſtopped, and that beneficiall vſe of tranſportation, wholly neglected, ſo many Hauens void of Ships and Townes, ſo many Parkes and Forreſts for pleaſure, barren Heaths, ſo many Villages depopulated &c. I thinke ſure he would finde ſome fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a moſt noble, a moſt flouriſhing kingdome, by common conſent of all [e] Geographers, Hiſtorians, Politicians, 'tis *vnica velut arx*, and which *Quintius* in *Liuy* ſaid of the inhabitants of *Pelleponeſus*, may be well applied to vs, wee are *teſtudines teſtâ ſuâ incluſi*, like ſo many Tortiſes in our ſhels, ſafely defended by the Sea, as a wall on all ſides; Our Iland hath many ſuch honorable Elogiums; And as a learned Country-man of ours right well hath it, [f] *Euer ſince the Normans firſt comming into* England, *this Country both for military matters, and all other of ciuility, hath beene paralelled with the moſt flouriſhing Kingdomes of Europe, and our Chriſtian world*, a bleſſed, a rich Country, and one of the fortunate Iſles: And for ſome things [g] preferred before other Countries, for expert Seamen, our laborious diſcoueries, Art of Nauigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* and *Hollanders* themſelues, [h] *without all feare*, ſaith *Boterus*, *furrowing the Ocean, Winter and Summer, and two of their Captaines, with no leſſe valor then fortune, haue ſailed round about the world.* [i] We haue beſides many particular bleſſings, which our Neighbours want, the Goſpell truely preached, Church Diſcipline eſtabliſhed, long peace and quietneſſe, free from exactions, forraine fears, inuaſions, domeſticall ſeditions, well manured, [k] fortified by Art & Nature, and now moſt happy in that fortunate vnion of *England* and *Scotland*, which our fore-fathers haue laboured to effect, and deſired to ſee: But in which we exeell all others, a wiſe, learned, religious King, another *Numa*, a ſecond *Auguſtus*, a true *Ioſiah*, moſt worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongſt many Roſes, ſome Thiſtles grow, ſome bad weeds and enormities, which much diſtrube the

a *Sæpius bona materia ceſſat ſine artifice. Sabellicus de Germaniâ. Si quis videret Germaniam vrbibus hodiè excultam, non diceret ſt olim triſtem cultu, aſperam cœlo, terram informem.*

b By his Maieſties Attorney generall there.

c As *Zeipland*, *Bempſter* in *Holland &c.*

d From *Gaunt* to *Sluce*, from *Bruges* to the Sea, &c.

e *Ortelius, Boterus, Mercator, Moteranus, &c.*

f *Iam indè non bellì gloria, quâ humanitatis cultu inter floreniſſimas orbis Chriſtiani gentes imprimis floruit. Camden Brite de Normannis.*

g *Geog Kecker.*

h *Tam hieme quam æſtate intrepidè ſulcant Oceanum, & duo illorum duces non minore audaciâ quàm fortunâ totius orbem terrarum circumnavigârunt. Amphitheatro Boterus.*

i A Fertile ſoile, good Aire, &c. Tin, Lead, Wooll, Saffron, &c.

k *Tota Britannia vnica velut arx. Boter.*

peace of this Body politicke, Eclipſe the honour and glory of it, fit to be rooted out, and withall ſpeed to be reformed.

The firſt is Idleneſſe, by reaſon of which, wee haue many ſwarmes of rogues and beggers, theeues, drunkards, and diſcontented perſons (whom *Lycurgus* in *Plutarch* cals *morbos reipub.* the boyles of a Common-wealth) many poore people in all our Townes, *Ciuitates ignobiles*, as [a] *Polydore* cals them, baſe built Cities, inglorious, poore, ſmall, rare in ſight, ruinous, and thin of inhabitants. Our land is fertile, we may not deny, full of all good things, and why doth it not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-countries? becauſe their policy hath bin otherwiſe, and we are not ſo thrifty, circumſpect, induſtrious; Idleneſſe is the *malus Genius* of our Nation. For as [b] *Boterus* iuſtly argues, fertility of a Country is not enough, except Art and Induſtry be ioyned vnto it, according to *Ariſtotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many Kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* ſo much magnifies for Corne, Wine, Fruits, &c. yet nothing neere ſo populous as thoſe which are more barren. [c] *England*, ſaith he, *(London onely excepted) ſtath neuer a populous Citie, and yet a fruitfull Country.* I finde 46 Cities and walled Towns in *Alſatia*, a ſmall Prouince in *Germany*, 50 Caſtles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hils are vntilled, as [d] *Munſter* informeth vs. In [e] *Greichgea* a ſmall territory on the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houſes moſt part, beſides Caſtles, & Noblemens Pallaces. I obſerue in [f] *Turinge* in *Dutchland* (twelue miles ouer by their ſcale) 12 Counties, and in them 144 cities, 2000 villages, 144 towns, 250 Caſtles. In *Bauaria* 34 cities, 46 towns, &c. [h] *Portugallia interamnis*, a ſmal plot of ground hath 1460 Pariſhes, 130 Monaſteries, 200 Bridges. *Malta* a barren Iſland yeelds 20000 Inhabitants. But of all the reſt I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Cities; [i] 400 great villages. *Zeland* 10 cities, 102 pariſhes. *Brabant* 26 cities, 102 pariſhes. *Flanders* 28 cities, 90 towns, 1154 villages, beſides Abbies, Caſtles, &c. The Low-countries generally haue three cities at leaſt for one of our, & thoſe far more populous & rich, and what is the cauſe, but their induſtry & excellency in al manner of trades? Their cõmerce, which is maintained by a multitude of Tradeſmen, ſo many excellent channels made by Art, & opportune hauens, to which they build their cities: Al which we haue in like meaſure, or at leaſt may haue. But their chiefeſt Lodeſtone, which draws all manner of commerce & merchandize, which maintaines their preſent eſtate, is not fertility of ſoyle, but induſtry that enricheth them, the gold mines of *Peru*, or *Noua Hiſpania* may not compare with them. They haue neither gold nor ſiluer of their owne, wine nor oyle, or ſcarce any corne growing in thoſe vnited Prouinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any ſtuffe almoſt, or Mettle; and yet *Hungary*, *Tranſiluania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly ſay, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spaine*, or that pleaſant *Andaluſia*, with their excellent fruits, wine

a *Lib. 1. hiſt.*

b *Increment. Orb. l. 1. c. 9.*

c *Anglia, except to London, nulla eſt ciuitas memorabilis, licet ea natio rerum omnium copia abundet.*

d *Coſmog. l. 3. ca. 119. Villarum non eſt numerus, nullus locus otioſus aut incultus.*

e *Chytreus orat. edit. Francof. 1583.*

f *Maginus Geog.*

g *Ortelius e Vaſeo & Pet. de Medina*

h An hundreth families in each.

Wine and Oyle, two Haruests, no not any part of *Europe* is so flouri∫hing, so rich, so populous, so full of good Ships, of well built Cities, so abounding with all things nece∫sarie for the vse of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their indu∫try, good policie, and commerce. Indu∫try is a Lode-stone to draw all good things, that alone makes Countreys flouri∫h, Cities populous, [a] and willl enforce by reason of much manure, which nece∫sarily followes, a barren Soyle to be fertile and good, as Sheepe, saith [b] *Dion*, mend a bad pasture.

Tell me Politicians, why is that fruitfull *Pale∫tina*, noble *Greece*, *Ægypt*, *Asia Minor*, so much decayed, and (meere carca∫ses now) falne from that they were? The Ground is the same; but the gouernment is altered, the people are growne slouthfull, idle, their good husbandry, policie, and indu∫try is decayed. *Non fatigata aut effœta humus*, as [c] *Columella* well informes *Syluinus*, *∫ed no∫trâ fit inertiâ*, *&c.* May a man beleeue that which *Ari∫totle* in his Politickes, *Pau∫anias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old *Greece?* I find heretofore 70 Cities in *Epirus* ouerthrowne by *Paulus Æmilius*, a goodly Prouince in times pa∫t, [d] now left de∫olate of good Townes, and almost all Inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I find 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*. If any man now from Mount *Taygetus* should view the Countrey round about, and see *tot delitias*, *tot Vrbes per Pelopone∫um di∫per∫as*, so many delicate and braue built Cities, with such cost and exquisite cunning, so neatly set out in *Peloponesus*, [e] he should perceiue them now ruinous and ouerthrowne, burnt, wast, de∫olate, and layd leuel with the Ground. *Inc∫ edibile dictu*, *&c.* And as he laments, *Quis talia fando temperet a lacrymis? Quis tam durus aut ferreus* (so he prosecutes it) who is hee that can sufficiently condole and commi∫erate these ruines? Where are those 4000 Cities of *Ægypt*, those 100 Cities in *Crete?* Are they now come to two? What saith *Pliny* and *Ælian* of old *Italy?* There were in former ages 1166 Cities: *Blondus* and *Machiauel*, both grant them now nothing neere so populous, and full of good Townes as in the time of *Augustus* (for now *Leander Albertus* can find but 300 at most) and if wee may giue credit to [f] *Liuy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the knowne World will scarce yeeld. Alexander* built 70 Cities in a short space for his part, our *Sultans* and *Turkes* demoli∫h twice as many, and leaue all de∫olate. Many will not beleeue but that our Isl∫and of Great *Britaine* is now more populous then euer it was; yet let them read *Bede*, *Leland*, and others, they shall find it most flouri∫hed in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this present. See that *Dome∫day*-Booke, and shew me those thousands of Pari∫hes, which are now decayed, Cities ruined, Villages depopulated, &c. The le∫ser the Territorie is, commonly the richer it is. *Paruus ∫ed benè cultus ager.* As those *Athenian*, *Lacedæmonian*, *Arcadian*, *Ælian*, *Sycionian*, *Me∫senian*, *&c.* Common-wealths of *Greece* make ample proofe, as those Imperiall Cities and free States of *Germany* may witnes, those Cantons of *Switzers*, *Rheti*, *Gri∫ons*, *Wallownes*, Territories of *Tuscany*, *Piedmont*, *Mantua*, *Venice* in *Italy*, *Ragu∫e*, *&c.*

[a] *Populi multitudo diligentiâ et culturâ fœcundat ∫olum*, *Boter. ..8.c.3.*

[b] *Orat 35. Terra vbi oues ∫tabulantur*, *optimæ agricolas ob ∫tercus.*

[c] *De re ru∫t. l.2.c.1.*

[d] *Hodiè vrbibus de∫olatur*, *et magnâ ex parte inco'is de∫titutur. Gerbelius de∫c. Græciæ lib.6.*

[e] *Videbit eas fere omnes aut euer∫as, aut ∫olo æquatas, aut in rudera fœ∫ißimè delectas. Gerbelius.*

[f] *Lib.7.70. olim legiones ∫criptæ dicuntur: quas Græci hodiè, &c:*

That

That Prince therefore, as [g] *Boterus* aduiseth, that will haue a rich Countrey, and fayre Cities, let him get good Trades, Priuiledges, painefull Inhabitants, Artificers, and suffer no rude Matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Countrey. [h] A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of Trades so much auailes to the ornament and enriching of a Kingdome; Those ancient [i] *Massilians* would admit no man into their Citie, that had not some Trade. *Selym* the first *Turkish* Emperor, procured a thousand good Artificers to bee brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Aniou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *Iames* the first in *Scotland* (as [k] *Buchanan* writes) sent for the best Artificers hee could get in *Europe*, and gaue them great rewards, to teach his Subiects their seuerall Trades. *Edward* the third, our most renowned King, to his eternall memorie, brought Cloathing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly Cities could I reckon vp, that thriue wholly by Trade, where thousands of Inhabitants liue singular well by their fingers ends: As *Florence* in *Italy*, by making Cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois*, by those fayre Hangings; many Cities in *Spaine*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. [l] *Mecha* in *Arabia Petræa*, stands in a most vnfruitfull Countrey, that wants water, amongst Rockes (as *Vertomannus* describes it) and yet it is a most elegant and pleasant Citie, by reason of the trafficke of the East and West. *Ormus* in *Persia*, is a most famous Mart-Towne, hath nought else but the opportunitie of the Hauen to make it flourish. *Corinth* a noble Citie (*Lumen Græciæ*, *Tully* cals it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that trafficke of the *Ionian* and *Ægean* Seas to it; and yet the Countrey about it was *curua & superciliosa*, as [m] *Strabo* tearmes it, rugged and harsh. Wee may say the same of *Athens*, *Actium*, *Thebes*, *Sparta*, and most of those Townes in *Greece*. *Noremberge* in *Germany* is sited in a most barren Soyle, yet a noble Imperiall Citie, by the sole industry of Artificers, and cunning Trades, they draw the riches of most Countreys to them, so expert in Manufactures, that as *Salust* long since gaue out of the like, *Sedem animæ in extremis digitis habent*, their Soule, or *intellectus agens*, was placed in their fingers ends; and so we may say of *Basil*, *Spire*, *Cambray*, *Francfurt*, *&c.* It is almost incredible to speake what [n] *Mat. Riccius* the Iesuite, and some others, relate of the industry of the *Chinaes* most populous Countreys, not a begger, or an idle person to be seene, and how by that meanes they prosper and flourish. Wee haue the same meanes, able bodyes, pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent Subiects to worke vpon, onely industry is wanting. Wee send our best commodities beyond the Seas, which they make good vse of to their necessities, set themselues aworke about, and seuerally improue, sending the same to vs backe at deare rates, or else make toyes and bables of the Tayles of them, which they sell to vs again,

at

[g] *Polit. l. 3. c. 8*

[h] For dying of Cloathes, and dressing, &c.

[i] *Valer. l. 2 c. 1*

[k] *Hist. Scot. l. 10 Magnis propositis præmijs & Scoti ab ijs edocerentur.*

[l] *Manst. Cosm. l. 5. c. 74. Agro omnium rerum infœcundissimo aquæ indigente inter saxeta, vrbs tamen elegantissima, ob Orientis negotiationes, & Occidentis.*

[m] *Li 8. Geogr. ob asperum situm.*

[n] *Lib. Edit. à Nic. Tregant. Belg. A. 1616. exbedit. in Sinai.*

at as great a reckoning as they bought the whole. In moſt of our Cities, ſome few excepted, like[o] *Spaniſh* loyterers, we liue wholly by Tippling-Innes and Ale-Houſes, Malting are their beſt Ploughes, their greateſt trafficke to ſell Ale. [p] *Meteran*, and ſome others obiect to vs, that we are no whit ſo induſtrious as the *Hollanders: Manuall Trades* (ſaith he) *which are more curious or troubleſome, are wholly exerciſed by Strangers: they dwell in a Sea full of Fiſh, but they are ſo idle, they will not catch ſo much as ſhall ſerue their owne turnes, but buy it of their Neighbours.* Tuſh,[q] *Mare liberum*, they fiſh vnder our noſes, and ſell it to vs when they haue done, at their owne prices.

——— Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

I am aſhamed to heare this obiected by Strangers, and know not how to anſwer it.

Amongſt our Townes there is onely[r] *London* that beares the face of a Citie, [s] *Epitome Britanniæ*, a famous *Emporium*, ſecond to none beyond Seas, a noble Mart: But *ſola creſcit, decreſcentibus alijs*; and yet in my ſlender iudgement, defectiue in many things. The reſt ([t] ſome few excepted) are in meane eſtate, ruinous moſt part, poore and full of beggers, by reaſon of their decayed Trades, neglected or bad policie, idleneſſe of their Inhabitants, riot, which had rather begge or loyter, and be ready to ſtarue, then worke.

I can not deny, but that ſomething may be ſayd in defence of our Cities, [u] that they are not ſo fayre built, rich, thicke ſited, populous, as in ſome other Countreys, beſides the reaſons *Cardan* giues *Subtil. Lib.* 11. we want Wine and Oyle, their two Harueſts, we dwell in a colder Ayre, and for that cauſe muſt a little more liberally [x] feed of Fleſh, as all Northerne Countreys doe: Our prouiſion will not therefore extend to the maintenance of ſo many: Yet notwithſtanding we haue matter of all ſorts, an open Sea for trafficke, as well as the reſt, goodly Hauens. And how can we excuſe our negligence, our riot, drunkenneſſe, &c. and ſuch enormities that follow it? Wee haue excellent Lawes enacted, you will ſay, ſeuere Statutes, Houſes of correction, &c. to ſmall purpoſe it ſeemes, it is not Houſes will ſerue, but Cities of correction,[y] our Trades generally ought to bee reformed, wants ſupplyed. In other Countreys they haue the ſame grieuances, I confeſſe, but that doth not excuſe vs,[z] wants, defects, enormities, idle drones, tumults, diſcords, contention, Law-ſuits, many Lawes made againſt them, to repreſſe thoſe innumerable brawles and Law-ſuits, exceſſe in Apparell, Dyet, decay of Tillage, Depopulations, * eſpecially againſt Rogues, Beggars, Ægyptian Vagabonds (ſo tearmed at leaſt) which haue [a] ſwarmed all ouer *Germany, France, Italy, Poland,*

o *Vbi nobiles probri loco habent artem aliquã profiteri.* Cienard. ep. l. 1.

p Lib 13 Belg. Hiſt. *Non tam laboriosi ſunt Belgæ, ſed ut Hiſpani otiatores vitam, vt plurimùm otia oſam agentes: artes manuarias quæ plurimum habent in ſe laboris et difficultatis, maioremque requirunt induſtriam, à peregrinis & exteris exercentur, habitant in piſcoſiſſimo mari, interea tantum non piſcantur quantum inſula ſuffeceret, ſed à vicinis emere coguntur.*

q Grotij Liber.

r *Vrbs animis numeroque potens et robore gentis.* Scaliger.

s Camden.

t Yorke, Briſtow, Norwich, Worceſter. &c.

u M. Gainſfords Argument: Becauſe Gentlemen dwell with vs in the Countrey Villages, our Cities are leſſe, is nothing to the purpoſe: Put three hundred or foure hundred Villages in a Shiere, and euerie Village yeeld a Gentleman, what is foure hundred Families to encreaſe one of our Cities, or to contend with theirs, which ſtand thicker? And whereas ours vſually conſiſts of ſeuen thouſand, theirs conſiſt of fourtie thouſand inhabitants.

x *Maxima pars victus in carne conſiſtit.* Polyd. Lib. 1. Hiſt.

y *Refranate monopolij licentiam, pauciores alantur ocio, red integretur agricolatio, lanificium, inſtauretur vt ſit honeſtum negotium, quoſe exerceat otioſa illa turba. Niſi his malis medentur, fruſtra exercent iuſtitiam.* Mor. Vtop. Lib. 1.

z *Mancipijs locuples eget aris Cappadocum rex.* Hor.

* *Regis dignitatis non eſt exercere Imperium in mendicos, ſed in opulentos. Non eſt regni ſecus, ſed carceris eſſe cuſtos.* Idem.

a *Colluuies hominum, mirabiles excoctæ ſole, immundi victu, fadi viſu, furtis imprimis acres, &c.*

as you may read in[b] *Munster*, *Cranzius*, and *Auentinus*; as those *Tartars* and *Arabians* at this day doe in the Easterne Countreys: Yet such hath beene the iniquitie of all ages, as it seemes to small purpose. *Nemo in nostrâ ciuitate mendicus esto*, saith *Plato*, hee will haue them purged from a[c] Common-wealth, [d] *as a bad humour from the body*, they are like so many Vlcers and Boyles, and must bee cured before the Melancholy body can bee eased.

What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other States haue decreed in this case, read *Arniseus Cap.* 19. *Boterus Libr.* 8. *Cap.* 2. *Osorius de Rebus gest. Eman. Lib.* 11. When a Countrey is ouer-stored with people; as a Pasture is oft ouer-laid with Cattle, they had wont in former times to disburden themselues, by sending out Colonies, or by Warres, as those old *Romanes*, or by employing them at home about some publique buildings, as Bridges, Rode-wayes, for which those *Romanes* were famous in this Island: As *Augustus Cæsar* did in *Rome*, the *Spaniards* in their *Indian* Mines: [e] Aqueducts, Bridges, Hauens, those stupend workes of *Traian*, *Claudius* at [f] *Ostium*, *Fucinus Lacus*, that *Piræum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious Marble, as at *Verona*, *Ciuitas Philippi*, and *Heraclea* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes all may witnesse: And rather then they should be [g] idle, as those[h] *Ægyptian Pharao*'s, *Mœris* and *Sesostris* did, to taske their Subiects to build vnnecessarie Pyramides, Obeliskes, Labyrinthes, Channels, Lakes, Gygantean workes all, to diuert them from Rebellion, Riot, Drunkenesse, [i] *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another Eye-sore is that want of conduct and nauigable Riuers, a great blemish, as [k] *Boterus*, [l] *Hippolitus à Collibus*, and other Politicians hold, if it bee neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countreys on this behalfe, in the Dutchy of *Millan*, Territorie of *Padua*, in[m] *France*, *Italy*, *China*, and so likewise about corriuations of Waters to moysten and refresh barren Grounds, to dreane Fennes, Bogges, and Moores.

Massinissa made many inward parts of *Barbary*, and *Numidia* in *Africke* before his time, incult and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne Countreys in this kind, especially in *Ægypt* about *Babylon*, and *Damascus*, as *Vertomannus* and [n] *Gotardus Arthus* relate; about *Bercelona*, *Segouia*, and many other places of *Spaine*: by reason of which, their Soyle is much improued, and infinite commodities arise to the Inhabitants.

The *Turkes* of late attempted to cut that *Isthmos* betwixt *Africke* and *Asia*, which [o] *Sesostris* and *Darius*, and some *Pharaohs* of *Ægypt* had formerly vndertaken, but with ill succesſe, as [p] *Diodorus Siculus* records, and *Pliny*, for that the Red-Sea being three [q] Cubits higher then *Ægypt*, would haue drowned all the Countrey *capto destiterant*, they left off; yet as the same [r] *Diodorus* writes, *Ptolomy* renewed the worke many yeeres after, and absolued it in a more opportune place.

b *Cosmog. l.* 3. *cap.* 5.

c *Seneca. Haud minùs turpia principi multa supplicia, quàm medico multa funera.*

d *Ac pituitam & bilem à corpore, (*11 *de leg.) omnes vult exterminari.*

e See *Lipsius Mirandula.*

f *De quo Suet. in Claudio, & Plinius c.* 36.

g *Vt egestati simul et ignauiæ occurratur opificia condiscantur, tenues subleuentur. Bodin. l.* 6. *c.* 2. *num.* 670.

h *Amasis Ægypti Rex, legem promulgauit, Vt omnes subditi quotannis rationem redderent vndè viuerent.*

i *Buscoldus discursu polit. cap.* 2.

k *Lib.* 1. *de increm. Vrb. c.* 6.

l *Cap.* 5. *de increm. Vrb. Quas flumen, lacus, aut mare alluit.*

m *Incredibilem commoditatem sectura mercium tres fluuij nauigabiles &c. Boterus de Galliâ.*

n *Herodotus.*

o *Ind. Orient. ca.* 2. *Rotam in medio flumine constituunt, cui ex pellibus animalium consutos tres appendunt, hi dum rota mouetur, aquam per canales &c. Archimedes* who holds the superficies of all waters euen.

p *Centum pedes lata fossa,* 30 *alta.*

q Contrarie to that of

r *Lib.* 1. *cap.* 3.

That

That *Iſtmos* of *Corinth* was likewiſe vndertaken to be made navigable by *Demetrius*, by *Iulius Cæſar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a ſpeedy [a] paſſage, & leſſe dangerous, from the *Ionian* and *Ægean* Seas: but becauſe it could nor be ſo well effected, the *Pelloponeſians* built a wall like our *Pictes* wall, about *Schænunte*, where *Neptunes* Temple ſtood, and in the ſhorteſt cut ouer the *Iſtmos*, of which *Diodorus lib.* 11. *Herodotus lib.* 8. *Vran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demoliſhed, The *Venetians Anno* 1453. repaired in 15. dayes with 30000 men. *Thuanus* and *Serres* the *French* Hiſtorians, ſpeake of a famous Aqueduct in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly aſſayed by *Domitian* the Emperor, [b] from *Arar* to *Moſella*, which *Cornelius Tacitus* ſpeakes of, in the 13 of his Annals, after by *Charles* the great and others. Much coſt hath in former times beene beſtowed in either new making or mending, channels of riuers, and their paſſages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to convay corne from *Ægypt* to the City, *vadum alvei tumentis effodit*, ſaith *Vopiſcus*, *& Tyburis ripas extraxit*, he cut fordes, made bankes, &c) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Oſtia*, as I haue ſaid, The *Venetians* at this day to preſerue their City: many excellent meanes to enrich their Territories, haue beene foſtered, inuented in moſt Prouinces of *Europe*, as planting ſome *Indian* plants amongſt vs, Silke wormes, [c] the very Mulberry leaues in the plaines of *Granado*, yeeld 30000 Crownes *per annum*, to the King of *Spaines* coffers, beſides thoſe many trades and artificers that are buſied about them in the Kingdome of *Granado*, *Murcia*, and all ouer *Spaine*. In *France* a great benefit is raiſed by ſalt, &c. Whether theſe things might not bee as happily attempted with vs, and with like ſucceſſe ſucceſſe, it may not be controverted: Silke-wormes (I meane) Vines, Firtrees, &c. *Cardan* exhorts *Edward* the ſixt to plant Oliues, and is fully perſwaded they would proſper in this Iland. With vs, nauigable riuers are moſt part neglected; our ſtreames are not great, I confeſſe, by reaſon of the narrowneſſe of the Iland, yet they runne ſmoothly and euen, not headlong, ſwift, or amongſt rockes and ſhelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Meſopotamia*, violent *Durius* in *Spaine*, with Cataracts & whirlepooles as the *Rhine*, and *Danubius*, about *Shaphauſen*, *Lauſenburgh*, *Linz*, and *Cremmes*, to endanger Nauigators; or broad ſhallow, as *Neckar* in the *Palatinate*, *Tibris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouſe*, *Thamiſis* at *Oxford*, the defect of which we feele in the meane time) as the riuer of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as ſome will *Henry* the 1.d made a Channell from *Trent* to *Lincolne*, nauigable; wch now, ſaith Mr. *Camden*, is decayed, & much mention is made of Anchors, & ſuch like monuments found about old * *Verulamium*, good ſhips haue formerly come to *Exeter*, & many ſuch places, whoſe Channels, Hauens, Ports are now barred & reiected. We cõtemne this benefit of cariage by waters, and are therefore compelled in the inner parts of this Iland, becauſe portage is ſo deare, to eate vp our commodities our ſelues, and liue like ſo many Boares in a ſtye, for want of vent and vtterance.

[a] *Dion. Pauſanias, & Nic. Gerbelius Munſter. Coſmog. lib. 4. cap. 36. at brevior foret navigatio, & minus periculoſa*

[b] *Charles* the great went about to make a channell from *Rhine* to *Danubius*. *Bil. Pirkimerus deſcript. Ger.* the ruines are yet ſeene about *Weſſenberg*. from *Redzich* to *Altimul*. *Vt navigabilia interſe Occidentis & Septentrionis littora fierent.*

[c] *Maginus Geogr. Simlerus de rep. Heluet. lib.* 1. *deſcribit.*

[d] *Camden in Lincolneſhire Foſſedike.*

* Neare St. *Albons.*

We haue many excellent Hauens, royall Hauens, *Falmouth, Portſmouth, Milford, &c.* equivalent, if not to be preferred to that *Indian Hauana,* old *Brunduſium* in *Italy, Aulis* in *Greece, Ambracia* in *Acarnania, Suda* in *Crete,* which haue few ſhips in them, little or no trafficke or trade, which haue ſcarce a Village on them, able to beare great cities, *ſed viderint politici.* I could here iuſtly taxe many other neglects, abuſes, errors, defects amongſt vs, and in other Countries, depopulations, riot, drunkenneſſe, &c. and many ſuch, *quæ nunc in aurem ſuſurrare non libet.* But I muſt take heed, *ne quid gravius dicam,* that I doe not ouerſhoot my ſelfe, *Sus Mineruam,* I am forth of my element, as you peradventure ſuppoſe, and ſometimes *veritas odium parit,* as he ſaid, *veriuce and oatmeale is good for a Parret.*

We haue good Lawes, I deny not, to rectifie ſuch enormities, and ſo in all other Countries, but it ſeemes not alwayes to good purpoſe. Wee had need of ſome general viſiter in our age, that ſhould reforme what is amiſs; a iuſt army of *Roſie* Croſſe men, for they will amend all matters, (they ſay) Religion, Policy, manners, with arts, ſciences, &c. Another *Attila, Tamberlane, Hercules,* to ſtriue with *Achelous, Augeæ ſtabulum purgare,* to ſubdue tyrants, as [e] he did *Diomedes* and *Buſiris:* to expell theeues as he did *Cacus* and *Lacinius;* to vindicate poore captiues, as he did *Heſione:* to paſſe the Torrid Zone, the deſerts of *Lybia,* and purge the world of monſters and *Centaures:* Or another *Thèban Crates* to reforme our manners, to compoſe quarrels, end controuerſies, as in his time he did, and was therefore adored for a god in *Athens. As* Hercules [f] *purged the world of monſters, and ſubdued them, ſo did he fight againſt Enuy, luſt, anger, auarice, &c. and all thoſe ſerall vices and monſters of the mind.* It were to be wiſhed we had ſome ſuch viſitor, or if wiſhing would ſerue, one had ſuch a ring or rings, as *Timolaus* deſired in [g] *Lucian,* by vertue of which he ſhould be as ſtrong as 10000 men, or an army of Gyants, goe inuiſible, open gates & caſtle doores, haue what treaſure he would, tranſport himſelfe in an inſtant to what place hee deſired, alter affections, cure all manner of diſeaſes, that hee might range ouer the world, & reforme all diſtreſſed ſtates & perſons, as he would himſelfe. He might reduce thoſe wandring *Tartars* in order, that infeſt *China* on the one ſide, *Muſcouy, Poland* on the other; & tame thoſe vagabond *Arabians* that rob and ſpoile thoſe *Eaſterne* Countries, that they ſhould neuer vſe more *Carauans* or *Ianiſaries* to conduct thē. He might root out Barbariſme out of *America,* & fully diſcouer *Terra Auſtralis Incognita,* find out the North-Eaſt and North-Weſt paſſages, dreane thoſe mighty *Mæotian* fennes, cut down thoſe vaſt *Hircinian* woods, irrigate thoſe bari ē *Arabian* deſerts, &c. Cure vs of our Epidemicall diſeaſes, *Scorbutum, plica, morbus Neapolitanus, &c.* End all our idle controuerſies, cut off our tumultuous deſires, inordinate luſts, root out Atheiſme, impiety, hereſie, ſchiſme and ſuperſtition, which now ſo crucifie the world: Cathechiſe groſſe ignorance, purge *Italy* of luxury and riot; *Spaine* of ſuperſtition and iealouſie, *Germany* of drunkenneſſe, all our Northerne Countries of gluttony and intemperance, caſtigate our hard-hearted parents, maſters, tutors; laſh diſobedient children, negligent ſeruants, correct theſe ſpend-thrifts and prodigall ſonnes, enforce idle perſons to worke, driue drunkards out of the alehouſe, repreſſe theeues, viſit corrupt & tyrannizing magiſtrates, &c. But as *L. Licinius* taxed *Timolaus,* you may vs. Theſe are vaine, abſurd,

and

[e] *Liſius Giraldus, Nat. Comes.*

[f] *Apuleius lib. 4. Flor. Lar. familiarus inter homines ætatis ſuæ cultus eſt, litium omnium & iurgiorum inter propinquos arbiter & diſceptator. Adverſus iracũdiam, invidiam, avaritiam, libidinem, cæteraq; animi humani vitia & monſtra. Philoſophus iſte Hercules fuit. Peſtes eas mentibus exegit omnes, &c.*

[g] *Votis Navig.*

and ridiculous wiſhes, not to bee hoped: all muſt be as it is, [h] *Boccalinus* may cite Commonwealths to come before *Apollo*, and ſeeke to reforme the world it ſelfe by Commiſſioners, but there is no remedy, it may not be redreſſed, *deſinent homines tum demum ſtulteſcere, quando eſſe deſinent*, ſo long as they can wagge their beards, they will play the knaues and fooles.

[h] *Ragguglios part. 2. cap. 2. & part. 3. c. 17.*

Becauſe therefore it is a thing ſo difficult, impoſſible, and farre beyond *Hercules* labours to be performed; let them be rude, ſtupid, ignorant, incult, *lapis ſuper lapidem ſedeat*, and as the [i] Apologiſt will, *Reſpub. tuſſi & greueolentiâ laboret, mundus vicio*, let them be barbarous as they are, let them [k] tyrannize, Epicurize, oppreſſe, luxuriate, conſume themſelues with factions and contentions, liue in riot, pouerty, want, miſery, rebell, wallow as ſo many ſwine in their owne dung, as *Vlyſſes* companions, *ſultos iubeo eſſe libenter*. I will yet ſatisfie and pleaſe my ſelfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common wealth of mine own, in which I will freely domineere, build Cities, make Lawes, Statutes, as I liſt my ſelfe. And why may I not?

[i] *Velent. Andreæ, Apolog. manip. 6. 40.*

[k] *Qui ſordidus eſt, ſordeſcat adhuc.*

——[l] *Pictoribus atq; Poëtis, &c.*

[l] *Hor.*

You know what liberty Poets haue euer had, and beſides, my Predeceſſor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as ſome ſay, & why may not I preſume as much as he did? Howſoeuer I will aduẽture. For the Site, if you will needs vrge me to it, I am not fully reſolued, it may be in *Terra Auſtralis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Brittannicus*, haue yet diſcouered halfe of it) or elſe one of thoſe floting Ilands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are acceſſible onely at ſet times, and to ſome few perſons; or one of the Fortunate Iles, for who knowes yet where, or which they are? There is roome enough in the inner parts of *America*; and Northerne coaſts of *Aſia*. But I will chuſe a ſite, whoſe latitude ſhall be 45 degrees (I reſpect not minutes) in the midſt of the temperate Zone, or perhaps vnder the *Æquator*, that Paradiſe of the world, *vbi ſemper virens laurus, &c.* where is a perpetuall Spring: the longitude for ſome reaſons I will conceale. Yet *be it knowne to all men by theſe preſents*, that if any honeſt Gentleman will ſend in ſo much money, as *Cardan* allowes an Aſtrologer for caſting a Nativity, he ſhall be a ſharer, I will acquaint him with my proiect, or if any worthy man will ſtand for any temporal or ſpirituall office or dignity (for as he ſaid of his Archbiſhoprick of *Vtopia*, tis *ſanctus ambitus*, & not amiſſe to be ſought after) it ſhal be freely giuen, without all interceſſions, bribes, letters, &c. his own worth ſhall be the beſt ſpokeſman; & becauſe we ſhall admit of no deputies or advouſons, if he be ſufficiently qualified; & as able as willing to execute the place himſelfe, he ſhal haue preſent poſſeſſion. It ſhal be diuided into 12 or 13 Prouinces, and thoſe by hils, riuers, rodeways, or ſome more eminent limits exactly bounded, Each Prouince ſhal haue a *Metropolis*, which ſhall be ſo placed as a Center almoſt in a circũference, & the reſt at equal diſtances ſome 12 *Italian* miles aſunder, or thereabout, and in them ſhall be ſold all things neceſſary for the vſe of man; *ſtatis horis & diebus*, no market townes, markets or faires, for they do but beggar

Ferdinando Quir. 1612.

Cities(no village ſhall ſtand aboue ſixe, ſeuen, or eight miles from a city) except thoſe Emporiums which are by the Seaſide, generall Staples, Marts,as *Antwerpe, Venice, Bergen* of old,*London*;*&c.* cities moſt part,ſhall be ſituate vpon nauigable riuers or lakes, creekes, hauens, and for their forme, regular, round, ſquare, or long ſquare, [m] with faire,broad, and ſtreight [n] ſtreetes, houſes vniforme, built of bricke and ſtone,like *Bruges, Bruxels, Rhegium, Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* deſcribed by *M. Polus*, or that *Venetian Palma*. I will admit very few or no ſuburbs,and thoſe of baſer building,walls only to keepe out man and horſe,except it be in ſome frontier townes,or by the Seaſide, and thoſe to be fortified [o] after the lateſt manner of fortification, and ſite vpon conuenient hauens, or opportune places. In euery ſo built city,I will haue conuenient Churches and Churchyards to bury the dead in, a *cittadella* (in ſome,not all) to command it, priſons for offenders, opportune market places of all ſorts, for corne, meat, cattle, fuell, fiſh, &c. Commodious Courts of Iuſtice,publike Hals for al Societies,Burſes,meeting places, Armories, [p] in wch ſhall be kept engines for quenching of fire, Artillery Gardens,publike walkes,Theaters & ſpacious fields allotted for all Gymnicks,ſporrs, and honeſt recreations, Hoſpitalls of all kindes for children, orphans, old folkes, ſickmen,madmen, ſouldiers,peſthouſes, &c. not built *precariò* or by gowty benefactors, who, when by fraud and rapine they haue extorted all their liues, oppreſſed whole Prouinces, ſocieties,&c. giue ſomething to pious vſes, build a ſatisfactory Almeſ-houſe, Schoole, or bridge, &c. at their laſt end, or before perhaps, which is no otherwiſe then to ſteale a Gooſe, and ſticke downe a feather, rob a thouſand,to releeue ten: Or thoſe Hoſpitalls ſo built and maintained,not by Collections,beneuolences, donaries, for a ſet number (as in ours) iuſt ſo many and no more, at ſuch a rate, but for all thoſe who ſtand in need, be they more or leſſe, and that *ex publico ærario*,and ſo ſtill maintained,*non nobis ſolùm nati ſumus,&c*; I will haue Conduits of ſweet and good water, aptly diſpoſed in each towne, common [q] Granaries, as at *Dreſden* in *Miſnia, Stetein* in *Pomerland, Noremberge, &c*, Colledges of Mathematicians, Muſitians,and Actors,as of old at *Labedum* in *Ionia*, [r] Alcumiſts, Phyſitians, Artiſts & Philoſophers; that all arts & ſciences may ſooner be perfected & better learned; & publike Hiſtoriographers, as amongſt thoſe ancient [s] *Perſians, qui in commentarios referebant quæ memoratu digna gerebantur*, informed & appointed by the State to regiſter all famous Acts, and not by each inſufficient ſcribbler, partiall or paraſiticall pendant,as in our times. I will prouide publike ſchooles of all kinds, ſinging, dancing, fencing,&c. eſpecially of Grammar, and Languages, not to bee taught by thoſe tedious precepts ordinarily vſed, but by [t] vſe, example, conuerſation,as trauellers learne abroad, and nurſes teach their children. As I will haue all ſuch places, ſo will I ordaine [u] publick gouernours, fit officers to each place, treaſurers, ædiles, queſtors, ouerſeers of pupils, widowes goods,and all publike houſes,&c. and thoſe once a yeare to make ſtrict accompts,of all receipts, expences, to auoid confuſion, *& ſic fiet ut non abſumant* (as *Pliny* to *Traian*) *quod pudeat dicere*. They ſhall be ſubordinate to thoſe higher officers and gouernours of each City, which ſhall not bee poore

[m] *Vide Patritium lib.8: tit, 10. de Inſtit: Reipub.*

[n] *Sic olim Hippodamus Mileſius Ariſt. polit. cap.11. & Vitruvius l.1. cap.ult.*

[o] With walls of earth, &c.

[p] *De his Plinius epiſt.42.lib.2. & Tacitus Annal. 13.lib.*

[q] *Vide Briſonium de regno Perſ. lib.3. de his, & Vegetium lib.2. cap.3. de Annonâ.*

[r] Not to rake gold,but for matters of Phyſicke.

[s] *Briſonius Ioſephus lib. 21. antiquit. Iud: cap.6. Herod. lib.3.*

[t] So *Lod. Vives* thinkes beſt *Cominius* and others.

[u] *Plato 3. de leg. Ædiles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Iſaacum Pontanũ de civ. Amſtel. hæc omnia, &c. Gotardum & alios.*

poore Tradeſmen, and meane Artificers, but Noblemen and Gentlemen, which ſhall be tied to reſidence in thoſe townes they dwell next, at ſuch ſet times and ſeaſons: for I ſee no reaſon (which [x] *Hippolitus* complains of) *that it ſhould be more diſhonorable for Noblemen to gouerne the Citie, then the country, or vnſeemly to dwell there now, then of old.* [y] I will haue no bogges, fennes, mariſhes, vaſt woods, deſerts, heaths, commons, but all incloſed; (yet not depopulated, and therefore take heed you miſtake me not) for that which is common, and euery mans, is no mans; the richeſt Countries are ſtill encloſed, as *Eſſex*, *Kent*, with vs, &c. *Spaine*, *Italy*; and where incloſures are leaſt in quantity, they are beſt [z] husbanded, as about *Florence* in *Italy*, *Damaſcus* in *Syria*, *&c.* which are liker gardens, then fields. I will not haue a barren acre in all my Territories, not ſo much as the tops of mountaines, where Nature failes it ſhall be ſupplied by art: [a] lakes and riuers ſhall not bee left deſolate. All common high wayes, bridges, corriuations of waters, Aqueducts, Channells, publike workes, building, &c. out of a [b] common ſtocke, curiouſly maintained and kept in repaire; no depopulations, ingroſſings, alterations of wood, arable, but by the conſent of ſome ſuperuiſors, that ſhall be appointed for that purpoſe, and ſee what reformation ought to be had in all places, what is amiſs, how to helpe it,

Et quid quæq; ferat regio, & quid quæq; recuſet,

What ground is apteſt for wood, what for [c] corne, what for cattle, gardens, orchards, fiſhponds, &c. what for Lords, what for Tenants: and becauſe they ſhall be better incouraged to improue ſuch lands they hold, manure, plant trees, dreane, fence, &c. they ſhall haue long leaſes, a known rent, and knowne fine, to free them from thoſe intolerable exactions of tyrannizing landlords. Theſe ſuperuiſors ſhall likewiſe appoint, what quantity of land in each Manor is fit for the lords [d] Demeſnes, what for holding of Tenants, how it ought to be husbanded,

Vt [e] magnetes equis, Minyæ gens cognita remis,

how to bee manured, tilled, rectified, and what proportion is fit for all callings, becauſe priuate poſſeſſors are many times idiots, ill husbands, oppreſſors, couetous, and know not how to improue their owne, or elſe wholly reſpect their owne, and not publike good.

Vtopian parity is a kind of gouernmẽt, to be wiſhed for, rather then effected, [f] *Reſpub. Chriſtianopolitana*, and that new *Atlantis*, witty fictions, but meere *Chimera's*, and *Platoes* community in many things is impious, abſurd and ridiculous, it takes away all ſplendor and magnificence: I will haue ſeuerall orders, degrees of nobility, & thoſe hereditary, not reiecting yonger brothers in the meane time, for they ſhall bee ſufficiently prouided for by penſiõs, or ſo qualified, brought vp in ſome honeſt calling, they ſhall bee able to liue of themſelues. I will haue ſuch a proportion of ground belonging to euery *Barony*, [g] he that buyes the land, ſhall buy the

[x] *De Inerem. vrb. cap. 13. Ingenuè fateor mè non intelligere cur ignobilius ſit urbes benè munitas colere nunc quam olim, aut caſæ ruſticæ præeſſe quam vrbi. Idem Vbertus Foliot, de Neapoli.*

[y] *Ne tantillum quidem ſoli incultum relinquatur, ut veram ſit ne pollicem quidem agri in his regionibus ſterilem aut inſæcundum reperiri. Marcus Heminius Auguſtanus de regno Chinæ, lib. 1. c. 3.*

[z] *M. Carew* in his Survay of *Cornwall*, ſaith, that before that Country was incloſed, the husbandmen dranke water, did eate little or no bread. (*fol. 68. lib. 1.*) their apparell was courſe, they went bare-legged, their dwelling was correſpondent, but ſince incloſure, they liue decently, and haue mony to ſpend (*fol. 23.*) when their fields were common, their wooll was courſe *Corniſh* haire, but ſince incloſure, it is almoſt as good as *Cotſwoold*, and their ſoile much mended. *Tuſſer cap. 52.* of his husbandry, is of his opinion, one acre incloſed, is worth three common. *The country incloſed I praiſe, The other delighteth not me, For nothing of wealth it doth raiſe, &c.*

[a] *Incredibilis navigiorum copia, nihilo pauciores in aquis, quam in continenti commorantur. M. Riccius expedit. in Sinas lib. 1. c. 3.*

[b] To this purpoſe *Ariſt. polit. 2. c. 6.* allows a third part of their revenewes, *Hippodamus* halfe.

[c] *Ita lex agraria olim Romæ.*

[d] *Hic ſegetes, illic veniunt fælicius uvæ, Arborei fœtus alibi, atq; imuſſa vireſcunt Gramina. Virg. 1. Geor.*

[e] *Lucanus l. 6.*

[f] *Ioh. Valent. Andreas*, Lord *Verulam.*

[g] So is it in the Kingdome of *Naples*, and *France*.

Barony;

Barony; he that by riot consumes his patrimony, and ancient demeanes, shall forfait his honors. As some dignities shall be hereditary, so some againe by election, or by gift (besides free offices, pensions, annuities) like our *Bishoprickes, Prebends*, the *Bassa's* palaces in *Turkey*, the [h] *Procurators* houses and offices in *Venice*, which like that golden Apple, shall bee giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, as so many goales for all to ayme at (*honos alit artes*) and encouragements to others. For I hate these seuere, vnnaturall, harsh, *Germane, French*, and *Venetians* Decrees, which exclude Plebeians from honors, be they neuer so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keep their owne rancke, this is *naturæ bellum inferre*, odious to God and men, I abhorr it. My forme of gouernment shall be Monarchicall,

h See *Contarenus* and *Osorius de rebus gestis Emanuelis*

* *Claudian. l. 7.*

——— *nunquam libertas gratior extat,*
Quam sub Rege pio, &c.

few lawes, but those seuerely kept, plainly put downe, and in the mother-tongue, that euery man may vnderstand. Euery Citie shall haue a peculiar trade or priuiledge, by which it shall be chiefly maintained: [i] and Parents shall teach their Children, one of three at lest, bring vp and instruct them in the mysteries of their owne trade. In each towne these seuerall Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metall-men, &c. shall dwell apart by themselues: Dyars, Tanners, Fell-mongers, and such as vse water, in conuenient places by themselues: noysome, or fulsome for bad smells, as Butchers Slaughter-houses, Chanlers, Curriers, in remote places, and some backe Lanes. Fraternities and Companies, I approue of, as Merchants Burses, Colledges of Druggers, Physitians, Mustitians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the Market doe Bakers and Brewers; Corne it selfe, what scarcity soeuer shall come, not to exceed such a price. Of such wares as are transported or brought in, [k] if they be necessary, commodious, and such as neerly concerne mans life, as corne, wood, cole, &c. and such prouision we cannot want, I will haue little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth-of-gold, Lace, Iewels, &c. a greater impost. I will haue certaine ships sent out for new discoueries euery yeare, [l] and some discreet men appointed to trauell into all neighbour Kingdomes by land, which shall obserue what artificiall Inuentions, and good Lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Eccleasticall Discipline, *penes Episcopos*, subordinate as the other. No impropriations, no Lay patrons of Church-liuings, or one priuate man, but common Societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati* in *China*. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests should imitate *Christ*, charitable Lawyers should loue their neighbours as themselues, temperate and modest Physitians, Politicians contemne the world, Philosophers should know themselues, Noblemen liue

i *Herodotus Erato lib. 6. Cum Ægyptiis Lacedæmonii in hoc congruunt, quod eorum præcones, tibicini, coqui, & reliqui artifices, in paterna artificia succedunt, & coquus à coquo gignitur, & paterno opere perseverat. Idem Marcus Polus de Quinzay. Idē Osorius de Emanuele re e Lusitano. Riccius de Sinis.*

k *Hippol. à Collibus de increm. urb. cap 20. Plato idem 7. de legibus, quæ ad vitam necessaria & quibus carere non possumus, nullum dependi vestigial, &c.*

l *Plato 12. de legibus, 40 annos natos vult, vt si quid memorabile viderint apud exteros, hoc ipsum in rempub. recipiatur.*

liue honeſtly, Tradeſmen leaue lying and coſening, Magiſtrates corruption &c. but this is vnpoſſible, I muſt get ſuch as I may. I will therefore haue [m] of Lawyers, Iudges, Aduocates, Phyſitians, Chirurgions, &c: a ſet number, [n] and euery man, if it be poſſible, to plead his owne cauſe, to tell that tale to the Iudge, which he doth to his Advocate, as at *Fez* in *Africke, Bantam, Aleppo, Raguſe, ſuam quiſq; cauſam dicere tenetur.* Thoſe Advocates, Chirurgions and [o] Phyſitians, which are allowed, to be maintained out of the [p] common treaſure, no fees to be giuen or taken, vpon paine of looſing their places, or if they doe, very ſamll fees, and when [q] the cauſe is fully ended. [r] He that ſues any man, ſhall put in a pledge, which if it be proued he hath wrongfully ſued his Aduerſary, raſhly or maliciouſly, he ſhall forfeit and looſe. Or elſe before any ſuite beginne, the Plaintiffe ſhall haue his complaint approued by a ſet Delegacie to that purpoſe; if it be of moment he ſhall be ſuffered as before, to proceed, if otherwiſe they ſhall determine it. All cauſes ſhall be pleaded *ſuppreſſo nomine*, the parties names concealed, if ſome circumſtances doe not otherwiſe require. Iudges and other officers ſhall be aptly diſpoſed in each Prouince, villages, Cities, as common arbitrators to heare cauſes, and end all controuerſies, and thoſe not ſingle, but three at leaſt on the bench at once, to determine or giue ſentence, and thoſe againe to ſit by turnes or lots, and not to continue ſtill in the ſame office. No controuerſie to depend aboue a yeare, but without all delayes, and further appeales, to be ſpeedily diſpatched, and finally concluded in that time allotted. Theſe and all other inferiour Magiſtrates to be choſen [s] as the *Literati* in *China*, or by thoſe exact ſuffrages of the [t] *Venetians*, and ſuch againe not be eligible, or capable of magiſtracies, honours, offices, except they be ſufficiently [u] qualified for learning, manners, and that by the ſtrict approbation of deputed examinators: [x] firſt Schollers to take place, then Souldiers; for I am of *Virgil* his opinion, a Scholler deſerues better then a Souldier, becauſe *Vnius ætatis ſunt quæ fortiter fiunt, quæ vero pro vtilitate Reipub. ſcribuntur, æterna:* a Souldiers worke laſts for an age, a Schollers for euer. If they [y] misbehaue themſelues, they ſhall be depoſed, and accordingly puniſhed, and whether their Offices be annuall [z] or otherwiſe, once a yeere they ſhall be called in queſtion, and giue an accompt; for men are partiall and paſſionate, mercileſſe, couetous, corrupt, ſubiect to loue, hate, feare, fauor &c. *omne ſub regno grauiore regnum:* like *Solons Areopagites*, or thoſe *Roman* Cenſors, ſome ſhall viſit others, and [a] be viſited *inuicem* themſelues, [b] they ſhall ouerſee that no proling Officer, vnder colour of authority, ſhall inſult ouer his inferiours, as ſo many wild beaſts, oppreſſe, domineer, flea, grind, or trample on, be partiall or corrupt, but that there be *æquabile ius* iuſtice equally done, liue as friends and brethren together; and which [c] *Seſellius* would haue, and ſo much deſires

m *Simlerus in Helvetiâ.*

n *Vtopienſes cauſidicos excludunt, qui cauſas callidè & vafrè tractent & diſputent. Iniquiſſimum cenſent hominem ullis obligari legibus, quæ aut numeroſiores ſunt, quam vt perlegi queant, aut obſcuriores quam vt à quovis poſſint intelligi. Volunt ut ſuam quiſq; cauſam agat, eamq; referat Iudici, quam narraturus fuerat patrono, ſic minus erit ambagium, & veritas facilius elicietur. Morus Vtop. l. 2.*

o *Medici ex publico victum ſumunt. Boterus lib. 1. cap. 5. de Ægyptiis.*

p *De his lege Patritium lib. 3. tit. 8. de reipub. Inſtitut.*

q *Nihil à clientibus patroni accipiant, priuſquã lis finita eſt. Barclay Argen. lib. 3.*

r It is ſo in moſt free Cities in Germany.

ſ *Mat. Riccius expedit. in Sinas lib. 1. cap. 5. de examinatione electionum copioſè agit, &c.*

t *Contarenus de repub. Venit. l. 1.*

u *Oſorius lib. 11 de rebus geſtis Emanuelis. Qui in literis maximos progreſſus fecerint maximis honoribus afficiuntur, ſecundus honoris gradus militibus aſſignatur, poſtremi ordinis mechanicis, doctorum hominum Iudiciis in altiorem locum quiſq; præfertur, et qui à plurimis approbatur, amplioribus in repub. dignitates conſequitur. Qui in hoc examine primas habet, inſigni per totam vitam dignitate inſignitur, marchioni ſimilis, aut duci apud nos.*

x *Cedant arma togæ.*

y As in Berna, Lucerne, Friburge in Switzerland, a vicious liuer is vncapable of any office, if a Senator, inſtantly depoſed. *Simlerus.*

z Not aboue three yeares. *Ariſt. polit. 5. cap. 8.*

a *Nam quis cuſtodiet ipſos cuſtodes.*

b *Cytreus in Greiſgeia. Qui non ex ſublimi deſpiciant inferiores, nec ut beſtias conculcent ſibi ſubditos authoritatis nomini confiſi, &c.*

c *Seſellius de repub. Gallorum. lib. 1. & 2.*

in

in his Kingdome of *France, a diapaſon and ſweet harmony of Kings, Princes, Nobles and Plebeians, ſo mutually tide and involued in loue, aſwell as lawes and authority, as that they neuer diſagree, inſult or encroach one vpon another.* If any man deſerue well in his Office, he ſhall be rewarded.

——— *quis enim virtutem amplectitur ipſam,*
præmia ſi tollas———

Hee that invents any thing for publike good in any Art or Science, writes a Treatiſe, [d] or performes any noble exploit, at home or abroad, [e] ſhall be accordingly inriched, [f] honoured, and preferred. I ſay with *Hannibal* in *Ennius, Hoſtem qui feriet erit mihi Carthaginenſis*, let him be of what condition he will, in all Offices, Actions, he that deſerues beſt ſhall haue beſt.

I will ſuffer no [g] Beggers, Rogues, Vagabonds, or idle perſons, that cannot giue an accompt of their liues how they [h] maintaine themſelues: If they be impotent, lame, blind, and ſingle, they ſhall be ſufficiently maintained in ſeuerall Hoſpitals, built for that purpoſe; if married and infirme, paſt work, or by inevitable loſſe, or ſome ſuch like misfortune caſt behind, by diſtribution of [i] corne, houſe rent free, annuall penſions, or mony, they ſhall be relieued, and highly rewarded for their good ſeruice they haue formerly done; if able, they ſhall bee inforced to worke. [k] *For I ſee no reaſon* (as [l] he ſaid) *why an Epicure or idle drone, a rich glutton, an vſurer, ſhould liue at eaſe, and doe nothing, liue in honour, in all maner of pleaſures, and oppreſſe others, when as in the meane time, a poore laborer, a ſmith, a carpenter, an husbandman that hath ſpent his time in continuall labour, as an Aſſe to carry burdens, to doe the Commonwealth good, and without whom we cannot liue, ſhall bee left in his old age to begge or ſtarue, and lead a miſerable life, worſe then a iument.* As [m] all conditions ſhall be tied to their taske, ſo none ſhall be ouer-tired, but haue their ſet times of recreations and Holydayes, *indulgere Genio*, feaſts and merry meetings, euen to the meaneſt artificer, or baſeſt ſeruant, once a weeke to ſing or dance, (though not all at once) or do whatſoeuer he ſhall pleaſe; like [n] that *Saccarũ feſtum* amongſt the *Perſians*, thoſe *Saturnals* in *Rome*, as well as his maſter. [o] If any bee drunke, he ſhall drinke no more wine or ſtrong drinke in a twelue-month after. A banckrupt ſhall be [p] *Catademiatus in Amphitheatro*, publickly ſhamed, and he that cannot pay his debts, if by riot or negligence he haue bin impoueriſhed, ſhall be for a twelue-month impriſoned, if in that ſpace his Creditors be not ſatisfied, [q] he ſhall be hanged. He [r] that commits ſacriledge ſhall looſe his hands, he that beares falſe witneſſe, or is of periury convict, ſhall haue his tongue cut out, except he redeeme

d *Si quis egregium aut bello aut pace perfecerit, Seſellius lib. 1.*

e *Ad regendam rempub. ſoli literati admittuntur, nec ad eam rem gratiâ magiſtratuum aut regis indigent, omnia ab exploratâ cuiuſq; ſcientiâ & virtute pendent. Riccius lib. 1. cap 5.*

f *In defuncti locum cum iuſſit ſubrogari, qui inter maiores virtute reliquis præiret, non fuit apud mortales ullum excellentius certamen, aut cuius victoria magis eſſet expetenda, non enim inter celeres celerrimo, non inter robuſtos robuſtiſſimo, &c.*

g *Nullus mendicus apud Sinas nemini ſano quãvis oculis turbatus ſit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis truſatilibus verſandis addicuntur, ſoli hoſpitiis gaudent, qui ad labores ſunt inepti. Oſor. l. 11. de rebus geſtis Emanuelis.*

Hemmingius de regno Chinæ. l. 1. cap 3. Gotardus Arthus Oriental. Ind. deſcr. h *Alex. ab Alex. l. 3. c. 12.* i *Sic olim Romæ, Iſaacus Pontanus de his optimè. Amſtol. lib. 2 cap 9.* k *Idem Ariſtot polit. 5. cap. 8. Vitioſum quum ſoli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & delitiis.* l *Quæ hæc iniuſtitia, ut nobilis quiſpiam, aut fænerator qui nihil agat, lautam & ſplendidam vitam agat, otio & delitiis, quum interim auriga, faber, agricola, quo reſpub. carere non poteſt, vitam adeo miſeram ducat, vt peior quam iumentorum ſit eius conditio. Iniqua reſp. quæ dat paraſitis, adulatoribus, inanium voluptatum artificibus, generoſis & otioſis tanta munera prodigit, at contra agricolis, Carbonariis, aurigis, fabris, &c. nihil proſpicit, ſed eorum abuſa labore florentis ætatis fame penſet & ærumnis. Morus Utop lib. 2.* m *In Segovia nemo otioſus, nemo mendicus niſi per ætatem aut morbum opus facere non poteſt: nulli deeſt unde victum quærat, aut quo ſe exerceat, Cyprianus Echovius Delit. Hiſpaniæ. Nullas Genevæ otioſus, ne ſeptennis puer. Paulus Henzrer Itiner.* n *Athenæus l. 12.* o *Simlerus de repub. Helvet.*
p *Spartian. olim Romæ ſic.* q He that prouides not for his family, is worſe then a thiefe, Paul. r *Alfredi lex. vtraq; manus & lingua præcidatur, niſi eam capite redemerit.*

it

it with his head. Murder, [f] adultery ſhall be puniſhed by death, [t] but not theft, except it bee ſome more grieuous offence, or notorious offenders; otherwiſe they ſhal be condemned to the gallies, mines, be his ſlaue whom they offended, during their liues; I hate all hereditary ſlaues, and that *duram Perſarum legem*, as [u] *Briſſonius* calls it, or as, [x] *Ammianus*, *impendio formidatas & abominandas leges, per quas ob noxã unius, omnis propinquitas perit*, hard law that wife and children, friends and allies ſhould ſuffer for the fathers offence.

No man ſhall marry vntill he [y] be 25, no woman till ſhe be 20, [z] *niſi aliter diſpenſatum fuerit*. If one [a] dye, the other party ſhall not marry till ſixe moneths after; and becauſe many families are compelled to liue niggardly, exhauſt and vndone by great dowers, [b] none ſhall be giuen at all, or very little, and that by ſuperviſors rated, they that are ſoule ſhall haue a greater portion, if faire, none at all, or very little, [c] howſoeuer not to exceed ſuch a rate as thoſe ſuperviſors ſhall thinke fit. And when once they come to thoſe yeares, pouerty ſhall hinder no man from marriage, or any other reſpect, [d] but all ſhall rather be inforced, then hindred: [e] except they be [f] diſmembred or grieuouſly deformed, infirme, or viſited with ſome enormous hereditary diſeaſe, in body or minde, in ſuch caſes vpon a great paine, or mulct, man or woman ſhall not marry, other order ſhall be taken for them to their content: if people ouer abound, they ſhall be eaſed by [h] Colonies.

[i] No man ſhall wear e weapons in any city. The ſame attire ſhall be kept, and that proper to ſeuerall callings, by which they ſhall bee diſtinguiſhed. [k] *Luxus funerum* ſhall bee taken away, that intempeſtiue expence moderated, and many others. Brokers, takers of pawnes, biting vſurers, I will not admit; yet becauſe [l] *hic cum hominibus non cum diis agitur*: we converſe here with men, not with gods, and for the hardneſſe of mens hearts I will tollerate ſome kinde of Vſury. If we were honeſt I confeſſe, *ſi probi eſſemus*, wee ſhould haue no vſe of it, but being as it is wee muſt neceſſarily admit it. Howſoeuer moſt Diuines contradict it;

Dicimus inficias, ſed vox ea ſola reperta eſt.

it muſt be winked at by Politicians. And yet ſome great Doctors approue of it, *Calvin*, *Bucer*, *Zanchius*, *P. Martyr*, becauſe by ſo many grand lawyers, decrees of Emperours, Princes Statutes, Cuſtomes of Commonwealths, Churches approbations it is permitted, &c. I will therefore allow it. But to no priuate perſons, not to euery man that will, to orphanes onely, maides, widowes, or ſuch as by reaſon of their age, ſexe, education, ignorance of trading, know not otherwiſe how to imploy it, and thoſe ſo approued, not to let it out apart, but to bring their mony to a [m] common banke, which ſhall be allowed in euery city, as in *Genua*,

[f] *Si quis nuptã ſtuprárit, virga virilis ei præciditur, ſi mulier, naſus & auricula præcidantur. Alfredi lex. En leges ipſi Veneri Martiq; timendas.*

[t] *Pauperes non peccant, quum extremâ neceſſitate coacti rem alienam capiunt. Maldonat ſummula quæſt. 8. art. 3. Ego cum illis ſentio, qui licere putant à diuite clam accipere, qui tenetur pauperi ſubvenire. Emanuel Sa. Aphor. confeſſ.*

[u] *Lib. 2 de reg. Perſarum.*

[x] *Lib. 24.*

[y] *Aliter Ariſtoteles*, a man at 25, a woman at 20. *polit.*

[z] *Lex olim Licurgi, hodie Chinenſium, vide Plutarchũ, Ricciium, Hemmingiũ, Arniſeum, Noviſanum, & alios de hac quæſtione.*

[a] *Alfredus.*

[b] *Apud Lacones olim virgines ſine dote nubebant Boter. l. 3. c. 3.*

[c] *Lege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500 coronatorũ*

[d] *Buxdorfius Synagog. Jud. ſic Iudæi. Leo Afer Africæ deſcript. ne ſint aliter incontinentes, ob reipub bonum. Vt Auguſt. Cæſar orat. ad cælibes Romanos olim edocuit.*

[e] *Morbo laborans, qui in prolem facile diffunditur, ne genus humanũ fœda contagione lædatur, iuventute caſtratur, mulieres tales procul à conſortio virorum ablegantur, &c. Hector Boethius hiſt. lib 1 de veterum Scotorum moribus.*

[f] *Speciociſſimi iuvenes liberis dabunt operam. Plato 5. de legibus.*

[g] The Saxons exclude dumb, blind, leprous, and ſuch like perſons from all inheritance, as we doe fooles.

[h] *Vt olim Roniani, Hiſpani hodie, &c.*

[i] *Riccius lib. 1. cap. 5. de Sinarum expedit. ſic Hiſpani cogunt Mauros arma deponere.* So it is in moſt *Italian* Cities.

[k] *Idem Plato 12. de legibus*, it hath euer been immoderate, *vide Guil. Stuckium antiq. convival. li. 1. cap. 26.*

[l] *9 de legibus Plato.*

[m] As thoſe *Lumbards* beyond Seas (though with ſome reformation, *mons pietatis*, or banck of charitie as *Malines* termes it, *cap. 33. Lex mercat. part. 2*) that lend money vpon eaſie pawnes, or take money vpon aduenture for mens liues.

Geneua, Noremberge, Venice, [n] at 5.6.7. not aboue 8 *per centum*, as the ſupervisors, or *ærarij præfecti* ſhal thinke fit. [o] And as it ſhall not be lawfull for each man to be an Vſurer that will, ſo ſhall it not be lawfull for all to take vp mony at vſe, not to prodigals & ſpendthrifts, but to merchants, young tradeſmen, ſuch as ſtand in need, or know honeſtly how to imploy it, whoſe neceſſity, cauſe and condition, the ſaid ſupervisors ſhall approue of.

I will haue no priuate Monopolies, to enrich one man, and beggera multitude, [p] multiplicity of offices, or ſupplying by deputies, weights and meaſures the ſame throughout, and thoſe rectified by the *Primum Mobile*, and Suns motion, threeſcore miles to a degree according to obſeruation, 1000 Geometricall paces to a mile, fiue foot to a pace, twelue inches to a foot, &c. and from meaſures knowne, it is an eaſie matter to rectifie weights, &c. to caſt vp all, and reſolue bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi ſalutem*, vpon vrgent occaſion,

Odimus accipitrem, quia ſemper vivit in armis.

[q] offenſiue warres, except the cauſe be very iuſt, I will not allow of. For I doe highly magnifie that ſaying of *Hannibal* to *Scipio* in [r] *Livy, it had beene a bleſſed thing for you and vs, if God had giuen that minde to our Predeceſſors, that you had beene content with* Italy, *we with* Africk. *For neither* Sicily, *nor* Sardinia *are worth ſuch coſt and paines, ſo many fleetes and armies, or ſo many famous Captaines liues. Omnia prius tentanda,* faire meanes ſhall firſt be tried [s] *Peragit tranquilla poteſtas, Quod violenta nequit.* I will haue them proceede with all moderation, but heare you, *Fabius* my Generall, not *Minutius*: And in ſuch wars to abſtaine as much as is poſſible from [t] depopulations, burning of townes, maſſacring of Infants, &c. For defenſiue warres, I will haue forces ſtill ready at a ſmall warning, by land and Sea, a prepared Nauy, ſouldiers *in procinctu*, and money which is *nervus belli*, ſtill in a readineſſe, and a ſufficient reuennue, a third part as in old [u] *Rome* and *Egypt*, reſerued for the Common-wealth; to auoid thoſe heauy taxes and impoſitions, as well to defray this charge of warres, as alſo all other publike defalcations, expences, fees, penſions, reparations, chaſt ſports, feaſts, donaries, rewards, and entertainments. All things in this nature eſpecially, I will haue maturely done, and with great [x] deliberation: *ne quid* [y] *temerè, ne quid remiſsè ac timidè fiat. Sed quò feror hoſpes?* To proſecute the reſt would require a volume. *Manum de Tabella*, I haue beene ouer tedious in this ſubiect, I could haue here willingly ranged, but theſe ſtraights wherein I am included, will not permit.

From Common-wealths and Cities, I will deſcend to Families, which haue as many corſiues and moleſtations, as frequent diſcontents as the reſt. Great affinitie there is betwixt a Politicall and Oeconomicall body; they

[n] That proportion will make merchandiſe, increaſe land, dearer and better improued, as hee hath iudicially proued in his Tract of Vſury, exhibited to the Parliament, *anno* 1621.

[o] *Hoc ferè Zanchius com. in 4. cap. ad Epheſ. æquiſſimam vocat vſuram, & charitati Chriſtianæ conſentaneam, modò non exigant, &c. nec omnes dent ad fœnus, ſed ij qui in pecunijs bona habent, & ob ætatem, ſexum, artis alicuius ignorantiam, non poſſunt vti. Nec omnibus, ſed mercatoribus & ijs qui honeſtè impendent, &c.*

[p] *Idem apud Perſas olim, lege Briſonium.*

[q] *Idem Plato de legibus.*

[r] *Lib. 30. Optimum quidem fuerat eam patribus noſtris mentem à dijs datam eſſe, vt vos Italiæ, nos Affricæ imperio contenti eſſemus. Neque enim Sicilia aut Sardinia ſatis digna precia ſunt pro tot claſſibus, &c.*

[s] *Claudian.*

[t] *A depopulatione, agrorum incendijs, & eiuſmodi factis immanibus Plato: Seſtius lib. 2. de repub. Gal. Valdè enim eſt indecorum, vbi quod præter opinionem accidit dicere. Non putaram: præſertim ſi res præcaveri potuerit.*

[u] *Liuius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2.*

[x] *——peragit tranquilla poteſtas, Quod violenta nequit.—— Claudian.*

[y] *Bellum nec timendum, nec prouocandum. Plin. Panegyr. Traiano.*

differ

differ only in magnitude and proportion of busineſſe (ſo *Scaliger* [a] writes) as they haue both likely the ſame period, as [b] *Bodin* and [c] *Peucer* hold, out of *Plato*, ſixe or ſeuen hundred yeares, ſo many times they haue the ſame meanes of their vexation and ouerthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuſe ſpending, riot in apparell, &c. be it in what kinde ſoeuer, it produceth the ſame effects. A [d] Chorographer of ours ſpeaking *obiter* of ancient Families, why they are ſo frequent in the North, continue ſo long, are ſo ſoone extinguiſhed in the South, and ſo few; giues no other reaſon but this, *luxus omnia diſſipavit*, riot hath conſumed all. Fine cloathes and curious buildings came into this Iſland, as hee notes in his Annals, not ſo many yeeres ſince, *non ſine diſpendio hoſpitalitatis*, to the decay of hoſpitalitie. Howbeit many times that word is miſtaken, and vnder the name of Bounty and Hoſpitality, is ſhrowded Riot and Prodigality, and that which is commendable in it ſelfe well vſed, hath bin miſtaken heretofore, is become by his abuſe, the bane and vtter ruine of many a noble family. For ſome men liue like the rich glutton, conſuming themſelues and their ſubſtance by continuall feaſting and invitations, with [e] *Axilon* in *Homer*, keepes open houſe for all commers, giuing entertainment to ſuch as viſit them, [f] keeping a table beyond their meanes, and a company of idle ſeruants (though not ſo frequent as of old) are blowne vp on a ſudden, and as *Actæon* was by his hounds, deuoured by their kinſmen, friends and multitude of followers. [g] It is a wonder that *Paulus Iouius* relates of our northern countries, what an infinite deale of meat wee conſume on our tables: that I may truly ſay 'tis not bounty, not hoſpitality, as it is often abuſed, but riot in exceſſe, and prodigality, a meere vice, it brings in debt, want and beggery, hereditary diſeaſes, conſumes their fortunes, and ouerthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, thoſe phantaſticall houſes, turrets, walkes, parkes, &c. gaming, exceſſe of pleaſure, & that prodigious riot in apparell, by which meanes they are compelled to breake vp houſe, and creep into holes. *Seſſellius* in his commonwealth of [h] *France*, giues three reaſons whythe *French* Nobility were ſo frequently bankrupts: *Firſt becauſe they had ſo many Lawſuits and contentions, one vpon another, which were tedious and coſtly: by which meanes it came to paſſe, that commonly Lawyers bought them out of their poſſeſſion. A ſecond cauſe was their Riot, they liued beyond their meanes, and were therefore ſwallowed vp by merchants.* La-Noue a French writer, yeelds fiue reaſons of his Countrie-mens pouerty to the ſame effect almoſt, and thinkes verily if the Gentry of *France* were diuided into ten parts, eight of them would be found much empayred, by ſales, morgages and debts, or wholy ſunke in their eſtates. *The laſt was immoderate exceſſe in apparell, which conſumed their reuenues.* How this concernes and agrees with our preſent ſtate, looke you. But of this elſewhere. As it is in a mans body, if either head, heart, ſtomack, liuer, ſpleene, or any one part be miſaffected, all the reſt ſuffer with it, ſo is it with this Oeconomicall body. If the head be naught, a ſpendthrift, a drunkard, a whoremaſter, a gameſter, how ſhall the family liue at eaſe? [i] *Ipſa ſi cupiat ſalus ſeruare, prorſus non poteſt hanc familiam*, as *Demea* ſaid in the

a *lib. 3. poet. cap.* 19.
b *Lib. 4. de repub. cap. 2.*
c *Peucer. lib. 1. de diuinat.*
d *Camden in Cheſhire.*
e *Iliad. 6. lib.*
f *Vide Puteani Comum. Goclenium de portentoſis cænis noſtrorum temporum.*
g *Mirabile dictu eſt, quantum opſoniorum una domus ſingulis diebus abſumat, ſternuntur menſæ in omnes pene horas calentibus ſemper edulijs. deſcript. Britan.*
h *Lib. 1. de rep. Gallorum quod tot lites & cauſæ forenſes aliæ ſerantur ex aliis, in immenſum producantur, & magnos ſumptus requirant, vnde fit vt Iuris adminiſtri plerunq; nobilium poſſeſſiones adquirant, tum quod ſumptuoſe viuant, & à mercatoribus abſorbentur, & ſplendidiſſimè veſtiantur, &c.*
i *Adelph. act. 4. ſc. 7.*

Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, fooliſh, careleſſe woman to his mate, a proud, peeuiſh flurt, a liquoriſh, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, hee is thrifty, ſhe ſpends all; he wiſe, ſhee ſottiſh and ſoft, what agreement can there be, what friendſhip? Like that of the Thruſh & Swallow in *Æſope*, In ſtead of mutual loue, kind compellations, whore and thiefe is heard, they fling ſtooles at one anothers heads. [k] *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce ſuch effects, or if on their behalfes it be wel, as to liue and agree louingly together, they may haue diſobedient vnruly children, that take ill courſes to diſquiet them, [l] *their ſon is a thiefe, a ſpendthrift, daughter a whore*, a ſtep [m] mother, or a daughter in law diſtempers all, [n] or elſe for want of meanes, many tortures ariſe, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities iſſuing out, by means of which, they haue not wherewithall to maintaine themſelues in that pompe as their Predeceſſors haue done, bring vp or beſtow their children to their callings, to their birth and quality, [o] and will not deſcend to their preſent fortunes. Often times too, to aggrauate the reſt, concurre many other inconveniences, vnthankfull friends, decayed friends, bad neighbours, negligent ſeruants, [p] *ſerui furaces, Verſipelles, calidi, occluſa ſibi mille clauibus reſerant, furtimq; raptant, conſumunt, liguirunt*; caſualties, taxes, mulcts, loſſe of ſtocke, enmities, emulations, frequent mutations, loſſes, ſuretyſhip, ſickneſſe, death of friends, and that which is the gulfe of all, improuidence, ill husbandry, diſorder and confuſion, by which meanes they are drenched on a ſudden in their eſtates, and at vnawares precipitated inſenſibly, into an inextricable labyrinth of debts, cares, woes, want, griefe, diſcontent; and melancholy, it ſelfe.

I haue done with families, and will now briefly runne ouer ſome few ſorts and conditions of men. The moſt ſecure, happy, louiall and merry in the worlds eſteeme, are Princes and great men, free from melancholy: but for their cares, miſeries, ſuſpitions, Iealouſies, diſcontents, folly, and madneſſe, I referre you to *Xenophons Tyrannus*, where king *Hieron* diſcourſeth at large with *Simonides* the Poet, of this ſubiect. Of all others they are moſt troubled with perpetuall feares, anxieties, inſomuch, that as he ſaid in [q] *Valerius*, if thou kneweſt with what cares and miſeries this robe were ſtuffed, thou wouldeſt not ſtoope to take it vp. Or put caſe they be ſecure and free from feares and diſcontents, yet they are void [r] of reaſon too oft, and precipitate in their actions, reade all our hiſtories, *quos de ſtultis prodidere ſtulti*, Iliades, Æneides, Annales, & what is the ſubiect?

Stultorum regum, & populorum continet æſtus.

How mad they are, how furious, and vpon ſmall occaſions, raſh and inconſiderate in their proceedings, how they dote, euery page almoſt will witneſſe, ——*delirant reges, plectuntur Achivi.*

Next in place, next in miſeries and diſcontents, in all manner of hairbrain actions are great men, *procul à Ioue, procul a fulmine*, the neerer the worſe. If they liue in Court, they are vp and downe, ebbe and flow with their Princes fauours, *Ingenium vultu ſtatq;, caditq; ſuo*, now aloft, to morrow

k *Amphitrat. Plauti.*

l *Paling. Filius aut fur.*

m *Catus cum mure duo galli ſimul in æde, Et glotes binæ nunquam viuunt ſine lite.*

n *Res angusta domi.*

o When pride and beggery meete in a family, they roare and howle, and cauſe as many flaſhes of diſcontents, as fire and water, when they concurre, make thunder claps in the skies.

p *Plautus Aulular*

q *Lib 7. cap. 6.*

r *Pellitur in bellis ſapientia, vigentu res. Vetus proverbium, aut regem aut fatuum naſci oportet.*

morrow down, as [r] *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of siluer, that vary in worth as the Computant will, now they stand for vnites, to morrow for thousands; now before all, and anon behinde.* Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamored, a third in debt, a prodigall, ouerrunnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, [f] *Æneas Sylvius*, (*libidinis & stultitiæ seruos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, Minions of the Muses,

——[u] *mentemq; habere queis bonam*
Et esse [x] *corculis datum est.* ——

[y] These acute and subtile Sophisters so much honored, haue as much need of Hellebor as others.

——[z] *ô Medici mediam pertundite venam.*

Read *Lucians Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the vanity of Sciences, nay read their owne workes, their absurd Tenents, prodigious paradoxes, *& risum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixturâ dementiæ*, they haue a worme as well as others. And they that teach wisdome, patience, meeknesse, are the veriest dizards, hairbraines, & most discontent, [a] *In the multitude of wisdome is griefe, and he that increaseth wisdome, increaseth sorrow.* I need not quote mine Author, they that laugh & contemne others condemne the world of folly, deserue to be mocked, are as giddy-headed, and lie as opẽ as any other. [b] *Democritus* that cõmon flowter of folly, was ridiculous himselfe; barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, *&c.* may be censured with the rest. *Loripedẽ rectus derideat, Æthiopẽ albus. Bale, Erasmus, Hospinian, Vives, Kemnisius*, explode as a vast Ocean of *Obs* & *Sols*, Schoole diuinity, [c] A labyrinth of intricable questions, vnprofitable contentions, *incredibilem delirationem*, one calls it. If Schoole diuinity be so censured, *subtilis* [d] *Scotus lima veritatis, Occan irrefragabilis, cuius ingenium vetera omnia ingenia subvertit, &c. Bacon-thorpe* Dr. *Resolutus*, and *corculum Theologiæ, Thomas* himselfe, Dr. [e] *Seraphicus, cui dictauit Angelus, &c.* what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselues. Much learning [f] *cere-diminuit-brum*, hath crackt their skonce, and taken such roor, that *tribus Antyceris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned [g] Lanthorne of *Epictetus*, by which if any man studied, he should bee as wise as he was. But all will not serue; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubilitie of tongue, will talke much to no purpose; Orators can perswade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot settle their owne braines, what saith *Tully?* [h] *malo incisam disertam prudentiam, quam loquacem stultitiam*; and as [h] *Seneca* seconds him, a wise mans Oration should not bee polite or sollicitous, [i] *Fabius* esteemes no better of most of them, either in speech, action, gesture, then

[r] *Lib. 1. hist. Rom. Similes abaculorum calculis, secundùm computantis arbitrium, modòærei sunt, modò aurei, ad nutum regis nunc beati sunt, nunc miseri.*

[f] *Æruminosiq; Solones. In Sa 3. De miser. curialium.*

[u] *I. Dousæ Epid. lib. 1. car. 13.*

[x] *Hoc cognomento cohonestati Romæ, qui cæteros mortales sapientiâ præstarent testis Plin lib 7. c. 31.*

[y] *Insanire parant certa ratione medoq;*, mad by the booke they.

[z] *Iuvenalis.*

[a] *Salomon.*

[b] *Comm. vis irrisor stultitiæ.*

[c] Wit whither wilt?

[d] *Scaliger exercitat: 324.*

[e] *vit. eius.*

[f] *Ennius.*

[g] *Lucian. Ter mille drachmis olim empta studens inde sapientiam adipiscetur.*

[h] *Epist. 21. 1 lib. non oportet orationem sapientis esse politam aut sollicitam.*

[i] *Lib 2. c. 13. multò anhelitus iactatione furentes pectus, frontem cædentes, &c.*

then as men beſide themſelues, *inſanos declamatores*, ſo doth *Gregory*, *Non mihi ſapit qui ſermone, ſed qui factis ſapit.* Make the beſt of him, a good Orator, is a turnecoat, an euill man, *bonus Orator peſsimus vir*, his tongue is ſet to ſale, he is a meere voice, as [n] he ſaid of a Nightingale, *dat ſine mente ſonum*, an hyperbolicall lier, a flatterer, a paraſite, which made [o] *Socrates* ſo much abhorre and explode them. [p] *Fracaſtorius* a famous Poet, freely grants all Poets to be mad, and ſo doth [q] *Scaliger*, and who doth not: *aut inſanit homo, aut verſus facit*, *Hor. Sat. 7. l. 2. Inſanire lubet, i. verſus componere. Virg. 3. Egl.* ſo *Servius* interprets it, all Poets are mad, a company of bitter Satyriſts, detractors, or elſe paraſiticall applauders; and what is Poetry it ſelfe, but as *Auſtin* holds, *Vinum erroris ab ebrijs Doctoribus propinatum?* You may giue that cenſure of them, in generall, which Sir *Thomas Moore* once did of *Germanus Brixius* Poems in particular.

[n] *Lipſius. Voces ſunt, præterea nihil.*
[o] *In Gorg. Platonis.*
[p] *In Naugerio.*
[q] *Si furor ſit Lyæus, &c. quotics furit, furit, furit, amans, bibens, & Poeta, &c.*

—— vehuntur
In rate ſtultitiæ ſylvam habitant Furiæ.

Budæus in an Epiſtle of his to *Lupſetus*, will haue ciuill Law to bee the Towre of wiſedome, another honours Phyſicke, the Quinteſſence of Nature, a third tumbles them both downe, and ſets vp the flagge of his owne peculiar ſcience. Your ſupercilious Criticks, Grammaticall triflers, Notemakers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongſt the rubbiſh of old writers, [r] *Pro ſtultis habent niſi aliquid ſufficiant invenire, quod in aliorum ſcriptis vertant vitio*, all fooles with them that cannot finde fault, they correct others, and are hote in a cold cauſe, puzzell themſelues to finde out how many ſtreets in *Rome*, houſes, gates, towres, *Homers* Country, *Æneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum* prius extiterit an gallina, &c? & alia quæ dediſcenda eſſent ſcire, ſi ſcires*, as [s] *Seneca* holds. What cloaths the Senators did weare in *Rome*, what ſhooes, how they ſate, where they went to the cloſeſtoole, how many diſhes in a meſſe, what ſawce; which for the preſent for an hiſtorian to relate, [t] according to *Lodovicus Viues*, is very ridiculous, is to them moſt precious elaborate ſtuffe, and they admired for it. *Quoſvis authores abſurdis commentis ſuis percacant & ſtercorant*, one ſaith, they beray and dawbe a company of bookes and good Authors, with their abſurd Comments, *correctorum ſtercquilinia*, [u] *Scaliger* calls them, and ſhew their wit in cenſuring others, a company of fooliſh Notemakers, humblees, dors or bettels, *inter ſtercora vt plurimũ verſantur*, they rake ouer all thoſe rubbiſh and dunghills, and preferre a manuſcript many times before the Goſpel it ſelfe, [z] *theſaurũ criticũ* before any treaſure, and with their *deleatur d, alij legunt ſic, meus codex ſic habet, &c.* make bookes deare, themſelues ridiculous, and doe no body good; [a] *Epiphilledes hæ ſunt & meræ nugæ.* But I dare ſay no more of, for, with, or againſt them, becauſe I am liable to their laſh, as well as the reſt. Of theſe and the reſt of our Artiſts and Philoſophers, I will generally conclude, they are a kind of madmen, as [b] *Seneca* eſteemes of them, to make doubts and ſcruples, how to read them truely, to mend old Authors, but will not mend their owne liues, or teach vs, *ingenia ſanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie

[r] *Morus Utop. lib. 1.*
* *Macrob Satur. 7. 16.*
[s] *Epiſt. 16.*
[t] *Lib. de cauſis corrupt. artium.*
[u] *Lib. 2. in Auſonium, cap. 19. & 32.*
[z] *Edit. 7. volum. a Iano Grutero*
[a] *Ariſtophanis Ranis.*
[b] *Lib. de beneficiis.*

rectifie our manners. *Numquid tibi demens videtur, si istis operam impenderit,* is not he mad that drawes lines with *Archimedes,* whilest his house is ransaked, and his City besieged, when the whole world is in combustion, or we whilest our soules are in danger *(mors sequitur, vita fugit)* to spend our time in toyes, idle questions, and things of no worth?

That [c] Louers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi Iovi non datur, Iupiter* himselfe cannot intend both at once,

[d] *Non benè conveniunt, nec in unâ sede morantur*
Maiestas & amor.

Tully when he was inuited to a second mariage, replyed he could not, *simul amare & sapere,* be wise, and loue both together. [e] *Est orcus ille, vis est immedicabilis, est rabees insana,* Loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem;* [f] *Seneca* cals it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let Louers sigh out the rest.

[g] *Nevisanus* the Lawyer holds it for an axiome, *most women are fooles,* [h] *consilium fœminis invalidum; Seneca* men, bee they yong or old, who doubts it, youth is mad, old age little better. *Theophrastus* in the 107 yeare of his age, [i] said, he then began to be wise, *tum sapere cæpit,* and therefore lamented his departure. If wisedome come so late, where shall wee finde a wise man? Our old ones dote at threescore and tenne. I could cite more proofes, and a better Author, but for the present, let one foole point at another. [k] *Nevisanus* hath as hard an opinion of [l] rich men, *wealth and wisedome cannot dwell together, stultitiam patiuntur opes,* [m] and they doe commonly [n] *infatuare cor hominis,* besot men, and as we see it, *fooles haue fortune.* [o] *Sapientia non invenitur in terra suauitèr viventium.* For besides a naturall contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no paines) and which [p] *Aristotle* obserues, *ubi mens plurima, ibi minima fortuna, vbi plurima fortuna, ibi mens perexigua,* great wealth, and little wit go commonly together: they haue as much braines some of them, in their heads as in their heeles; besides this inbred neglect of liberall Sciences, and all Arts, which should *excolere mentem,* polish the minde, they haue most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a second a Gamester, a third a Whoremaster, (fit subiects all for a Satyrist to worke vpon.)

——[q] *hic nuptarum insanit amoribus, hic puerorum,*

[r] one is mad of hawking, hunting, cocking, another of carousing, horse riding, spending: a fourth of building, fighting, &c.

Insanit veteres statuas, Damasippus emendo,

Damasippus hath a humor of his owne, to bee talkt of: [s] *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statuæ erectæ stultitiæ,* the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica,* as [t] *Berosus* of *Semiramis; omnes mortales militiâ, triumphis, diuitijs &c. tum & luxu, cæde, cæteris q. vitijs*

[c] *Delirus & Amens dicatur merito. Hor. Seneca.*
[d] *Ovid. Met.*
[e] *Plutarchus Amatorio. est amor insanus.*
[f] *Epist. 39.*
[g] *Sylvæ nuptialis. lib. 1. num. 11 Omnes mulieres ut plurimum stultæ.*
[h] *Aristotle.*
[i] *Dolere se dixit quod tum vitâ egrederetur.*
[k] *Lib. 1. num. 11 sapientia & divitiæ vix simul possideri possunt.*
[l] They get their wisdome by eating pye-crust some.
[m] Χρήματα τοῖς ἄνοις γίνεται ἀφέγγεια. *Opes quidem mortalibus sunt amentia. Theogonis.*
[n] *Fortuna nimiũ quem fouet, stultum facit.*
[o] Iob 28.
[p] *Mag. moral. lib. 2. & lib. 1. metaph.*
[q] *Hor. ser. 1. sat. 4.*
[r] *Insana gula, insanæ obstructiones, insanum venandi studium discordia demens. Virg. Æn*
[s] *Heliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic iussi condier, & ut viderem an quis insanior ad me visendum usq; ad hæc loca penetraret. Ortelius in Gad.*
[t] If it bee his worke, which *Gesner Vererius* suspects.

vitijs anteceſſit; as ſhee had ſome good, ſo had ſhee many bad parts.

Alexander a worthy man, but furious in his anger, ouer-taken in drinke; *Cæſar* and *Scipio* valiant and wiſe, but vaine-glorious, ambitious: *Veſpaſian* a worthy Prince, but couetous. [u] *Hanniball* as he had mighty vertues, ſo had hee many vices, *vnam virtutem mille vitia comitantur*, as *Machiauel* of *Coſmus Medices*, hee had two diſtinct perſons in him, I will determine of all, they are like theſe double or turning pictures; ſtand before which you ſee a faire mayde, on the one ſide an ape, on the other an owle, looke vpon them at the firſt ſight all is well, but farther examine, you ſhall finde them wiſe on the one ſide, and fooles on the other; in ſome few things praiſe worthy, in the reſt incomparably faultie. I will ſay nothing of their diſeaſes, emulations, diſcontents, wants, and ſuch miſeries; let pouerty plead the reſt in *Ariſtophanes Plutus*.

Couetous men amongſt others, are moſt madde, [x] they haue all the Symptomes of Melancholly, feare, ſadneſſe, ſuſpition, &c. as ſhall bee proued in his proper place.

Danda eſt Hellebori multò pars maxima auaris.

And yet me thinkes prodigalls are much madder then they, be of what condition they will, that beare a publike or priuate purſe; as a [y] *Dutch* Writer cenſured *Richard* the rich duke of *Cornewall*, ſuing to be Emperor, for his profuſe ſpending, *qui effudit pecuniam ante pedes principum Electorum ſicut aquam*, that ſcattered money like water, I doe cenſure them, *Stulta Anglia* (ſaith he) *quæ tot denarijs ſponte eſt priuita, ſtulti principes Alemaniæ, qui nobile ius ſuum pro pecunia vendiderunt*; Spend-thrifts, bribers and bribe-takers are fooles, and ſo are [z] all they that cannot keepe, diſburſe, or ſpend their monies well.

I might ſay the like of angry, peuiſh, enuious, ambitions, [a] *Anticyras melior ſorbere meracas*: Epicures, Atheiſts, Schiſmatickes, Heretickes, *hi omnes habent imaginationem læſam* (ſaith *Nymannus*) *and their madneſſe ſhall be euident*, 2 Tim. 3. 9. [b] *Fabatus* an *Italian*, holds Sea-faring men all mad, *the ſhip is mad, for it neuer ſtands ſtill: the mariners are mad to expoſe themſelues to ſuch imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the reſt; they know not whence they come, whither they would goe; and thoſe men are maddeſt of all that goe to Sea, for one foole at home, they finde foure abroad*: hee was a mad man that ſaid it, and thou peraduenture as mad to read it.

[d] *Fælix Platerus* is of opinion all Alcumiſts are mad, out of their wits, [c] *Athenæus* ſaith as much of Fidlers, *& Muſarum luſcinias*, [f] Muſitians, *omnes tibicines inſaniunt, vbi ſemel efflant, avolat illico mens*, in comes Muſick at one eare, out goes wit at another. Proud and vaine-glorious perſons are certainely madde, and ſo are [g] laſciuious, I can feele their pulſes beate hither, horne madde ſome of them, to let others lye with their wiues, and winke at it.

To inſiſt [h] in all particulars, were an *Herculean* taske, to [i] reckon vp [k] *inſanas ſubſtructiones, inſanos labores, inſanum luxum*, madde labours, endeauours, cariages, groſſe ignorance, ridiculous actions, abſurd geſtures,

inſanam

[u] *Liuy. Ingentes virtutes, ingentia vitia.*

[x] *Hor. Quiſquis ambitione mala aut argenti pallet amore, Quiſquis luxuriâ, triſtiq; ſuperſtitione. Per.*

[y] *Cronica Slanica ad annum 1257. decuius pecunia tam incredibilia dixerunt.*

[z] A foole and his mony are ſoone parted.

[a] *Orat. de Imag. ambitioſus & audax naviget Anticyras.*

[b] *Navis ſtulta, quæ continuò movetur, nautæ ſtulti qui ſe periculis exponunt, aqua inſana quæ ſic fremit, &c. aer iactatur, &c qui mariſe committit, ſtolidum unum terrâ fugiens, 40 mari invenit. Gaſparens Moroſ.*

[d] *Cap de alien. mentis.*

[c] *Dipnoſophiſt. lib 8.*

[f] *Tibicines mente capti. Eraſm. Chil. 4. cen. 7.*

[g] *Prou. 30. Inſana libido, Hic rogo non furor eſt, non eſt hæc mentula demens Mart. ep. 74 l 3*

[h] *Mille puellorum & puerorũ mille furores.*

[i] *Vter eſt inſanior horum Hor. Ouid. Virg. Pli.*

[k] *Plin. lib. 36.*

insanam gulam, insaniam villarum, insana iurgia, as *Tully* tearmes them: madnesse of Villages, hypocrisie, inconstancie, blindnesse, rashnesse, *dementem temeritatem,* fraude cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, [z] *tempora infecta est adulatione sordida,* as in *Tiberius* times, such base flattery, stupend, parasiticall fawning and colloging, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo, Mars, &c.* doted, and monster-conquering *Hercules* that subdued the world, and helped others, could not relieue himselfe in this, but madde hee was at last. And where shall a man walke, converse with whom, in what Prouince, City, and not meet with Segnior *Deliro,* or *Hercules Furens, Mænades,* and *Corybantes?* Their speeches say no lesse. [a] *E fungis nati homines,* or else they fetched their pedigree from those that were stroke by *Sampson* with the Iawbone of an asse: Or from *Deucalion* and *Pyrrha's* stones, for *Durum genus sumus,* [b] *marmorei sumus,* we are stony hearted, and sauour too much of the stocke, as if they had all heard that inchanted horne of *Astolpho* that English Duke in *Ariosto,* which neuer sounded but all his Auditors were mad, and for feare ready to make away themselues; [c] or landed in that mad hauen in the *Euxine* Sea of *Daphnis insana,* which had a secret quality to dementate; they are a company of giddy heads, afternoone men, it is Midsomer Moone still, and the Dog-dayes last all the yeare long, they are all madde. Whom shall I except, *Vlricus Huttemus* [d] *Nemo, nam, Nemo omnibus horis sapit, Nemo nascitur sine vitijs, Crimine Nemo caret, Nemo sorte suâ vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c.* and therefore *Nicholas Nemo,* or Mounsieur *No body* shall goe free, *quid valeat Nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur,* [e] no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates, and great men, *non est bonum ludere cum dijs,* they are wise by authority, good by their office and place, *his licet impunè pessimos esse,* some say, we must not speake of them, nether is it fit, *per me sint omnia protinùs alba,* I will not thinke amisse of them. Whom next? Stoicks? *Sapiens Stoicus,* and hee alone is subiect to no perturbations, as [f] *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, foyled by his adversary, sold of his enemy: though hee bee wrinkled, sandblinde, toothlesse, and deformed; yet he is most beautifull, and like a God, a King in conceit, though not worth a groat. Hee neuer dotes, neuer madde, neuer sad, drunke, because vertue cannot be taken away, as* [g] *Zeno* holds, *by reason of a strong apprehension,* but he was madde to say so. [h] *Anticyræ cœlo huic est opus aut dolabrâ,* hee had need to bee bored, and so had all his fellowes, as wise as they will seeme to bee. *Chrysippus* himselfe liberally grants them to be fooles, as well as others, at certaine times, vpon some occasions, *Amitti virtutem ait per ebrietatem, aut atribilarium morbum;* it may be lost by drunkennesse or melancholly, hee may bee sometimes crased as well as the rest, [i] *ad summum sapiens nisi quum pituita molesta.* I should here except that omniscious, onely wise fraternity [k] of the *Rosie-Crosse,* Those great Theologs, politicians, Philosophers, Physitians,

[z] *Tacitus* 3. *Annal.*

[a] *Ovid.* 7. *Met. E fungis nati homines, vt olim Corinthi primæui illius loci accolæ, quia solidi & fatui fungis nati dicebantur, idem & alibi dicas.*

[b] *Famian Strade de bauulo, de marmore semisculpti.*

[c] *Arianus periplo maris Euxini portus eius meminit, & Gillius l. 3. de Bospher. Thracio & laurus insanæ quæ allata in conuiuium conuiuas omnes insaniâ affecit. Guliel. Stuckius comment. &c.*

[d] *Lepidum poema sic inscriptum.*

[e] *Stultitiã simulare non potes nisi taciturnitate.*

[f] *Extortus non cruciatur, combustus non læditur, prostratus in lucta non vincitur, non sit captiuus ab hoste venundatus Etsi rugosus, senex, edentulus, luscus, deformis, formosus tamen, & deo similis, fælix dicet, rex nullius egens etsi denario non sit dignus.*

[g] *Illum contendunt non iniuriâ affici, non insania, non inebriari, quia virtus non eripitur ob constantes Comprehensiones Lipsius phys. Stoic. lib. 3. diff. 18.*

[h] *Tarretus Hebus epig. 102. l. 8.*

[i] *Hor.*

[k] *Fratres sanctæ Roseæ crucis.*

Philologers, Artists, &c. of whom St. *Brigit*, *Albas Ioachimus*, *Leicenbergius*, and such diuine spirits haue propheſied, and made promiſe to the world, if at leaſt there be any ſuch (*Hen.* [l] *Neuhuſius* makes a doubt of it, [m] *Valentius Andreas* and others) or an *Elias* artifex their *Theophraſtian* maſter; whom though *Libauius* and others deride and carpe at, yet ſome will haue to be *the* [n] *renuer of all arts and ſciences*, reformer of the world, and now liuing, for ſo *Iohannes Montanus Strigonienſis* that great patron of *Paracelſus* contends and certainly averrs, [o] *a moſt diuine man*, and the quinteſcence of wiſedome whereſoeuer he is; for he, his fraternity, friends, &c. are all [p] *betrothed to wiſedome*, if we may beleeue their Diſciples and followers. I muſt needs except *Lipſius*, and the Pope, and expunge their name out of the Catalogue of fooles. For beſides that paraſiticall teſtimony of *Douſa*,

A Sole exoriente Mæotidas vſq; paludes,
Nemo eſt qui Iuſto ſe æquiperare queat,

Lipſius ſaith of himſelfe, that he was [q] *humani generis quidam pædagogus voce & ſtylo*, a grand Segnior, a Maſter, a Tutor of vs all, and for 13 yeeres he bragges, how he ſowed wiſdome in the Low Countries, [r] *cum humanitate litteras & ſapientiam cum prudentia:* hee ſhall be *Sapientum Octavus*. The Pope is more then a man, as [s] his paraſites often make him, a demi-god, and beſides his Holineſſe cannot erre *in Cathedrâ* belike: and yet ſome of them haue bin Magicians, Heretikes, Atheiſts, children, and as *Platina* ſaith of *Iohn* 22. *Etſi vir literatus, multa ſtoliditatem & leuitatem præ ſe ferentia egit, ſtolidi & ſocordis vir ingenij*, a ſcholler ſufficient, yet many things he did fooliſhly, lightly. I can ſay no more then in particular, but in generall termes to the reſt, they are all mad, their wits are evaporated, and as *Arioſto* faignes *lib.* 34. kept in iarres aboue the Moone.

Some looſe their wits with loue, ſome with ambition,
Some following [t] *Lords, and men of high condition.*
Some in faire iewels rich and coſtly ſet,
Others in Poetry their wits forget.
Another thinkes to be an Alcumiſt,
Till all be ſpent and that his number's miſt.

Conuict fooles they are, mad men vpon record; and I am afraid paſt-cure many of them, * *crepunt inguina*, the Symptomes are manifeſt, they are all of *Gotam* pariſh:

[u] *Quum furor haud dubiùs quum ſit manifeſta phreneſis,*

what remaines then [x] but to ſend for *Lorarios* officers to cary them all together for company to *Bedlam*, and ſet *Rablais* to be their Phyſitian.

If any man ſhall aske in the meane time, who I am, that ſo boldly cenſure others, *tu nullane habes vicia?* haue I no faults? [y] Yes more then thou haſt whoſoeuer thou art. *Nos numerus ſumus*, I confeſſe it againe, I am as fooliſh, as mad as any one.

[z] *Inſanus vobis videor, non deprecor ipſe,*
Quo minus inſanus,——

I doe not deny it. My comfort is, I haue more fellowes, and thoſe of excellent note.

To

[l] *An ſint, quales ſint, vnde nomen illud aſciverint.*
[m] *Turri Babel.*
[n] *Omnium artium & ſcientiarum inſtaurator.*
[o] *Divinus ille vir author notarum in epiſt. Rog. Bacon. edit. Hamburg, 1608*
[p] *Sapientiæ deſponſati.*
[q] *Solus hic eſt ſapiens alij volitant velut umbræ.*
[r] *In epiſt. ad Balthaſ. Moretum.*
[s] *Reiecti iunculæ ad Batauum: Felinus cum reliquis.*
[t] *Magnum virum ſequi eſt ſapere.* Some thinke, others *deſipere. Catullus.*
* *Plautus Menec.*
[u] *Iu. Sat.* 14.
[x] Or to ſend for a cooke to the Anticyræ to make Hellebor pottage ſertlebraine pottage.
[y] *Aliquantulum tamen inde me ſolabor, quod vnà cum multis & ſapientibus & celeberrimis viris ipſe inſipiens ſim, quod ſe Menippus Luciani in Necyomantia.*
[z] *Petronius in Catalect.*

To conclude, this being granted that all the world is melancholy or mad, dotes, and euery member of it, I haue ended my taske, and sufficiently illustrated that which I tooke vpon me to demonstrate at first. At this present I haue no more to say, *His sanam mentem Democritus*, I can but wish my selfe, and them a good Physitian, and all of vs a better minde.

And although for the aboue named reasons, I had a iust cause to vndertake this subiect, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seeke to reforme what is amisse; yet I haue a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, druncken, silly, sottish, sullen, proud, vainglorius, ridiculous, beastly, peeuish, obstinate, impudent, extrauagant, dry, doting, dull, desperate, harebraine &c. mad, phrantike, foolish, heteroclites, which no new [a] *Hospitall* can holde, no physicke helpe: my purpose and endeauour is, in the following Discourse to anatomise this humour of Melancholy, through all his parts and species, as it is an habit or an ordinary disease, and that philosophically, medicinically, to shew the causes, symptomes, and severall cures of it, that it may be the better avoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent, as [b] *Mercurialis* obserues, *in these our dayes, so often happening*, saith [c] *Laurentius, in our miserable times*, as few there are that feele not the smart of it. Of the same minde is *Ælian Montaltus*, [d] *Melancthon*, and others, [e] *Iulius Cæsar Claudinus*, calls it the *fountaine of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it*: and that Spleneticke Hypocondriacall winde especially, which proceeds from the spleen and short ribbes. Being then as it is, a disease so grievous, so common, I know not wherein to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, and Epidemicall disease, that so often, so much crucifies the body and minde.

If I haue ouershot my selfe in this which hath beene hitherto said, or that it is, which I am sure some will obiect, too phantasticall, *too light and Comicall for a Divine, too Satyricall for one of my profession*, I will presume to answere with [f] *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a princes, a philosophers, a magistrates, a fooles part, and him that is so indeede; and what liberty those old Satyrists haue had, it is a *Cento* collected from others, not I, but they that say it.

[g] *Dixero si quid fortè iocosius, hoc mihi iuris,*
Cum veniâ dabis———

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?

a That I meane of *Andr. Valent: Apolog. manip lib. 1. ct. 26. Apol.*

b *Hæc affectio nostris temporibus frequentissima*

c *Cap. 15. de Mel.*

d *De anima. nostro hoc sæculo morbus frequentissimus.*

e *Consult. 98. adeo nostris temporibus frequenter ingruit vt nullus fere ab eius labe immunis reperiatur, & omnium fere morborum occasio existat.*

f *Mor. Encom. si quis calumnietur leuius esse quam decet Theologum, aut mordacius quam deceat Christianum*

g *Hor. Sat. 4. l. 1.*

——*Licuit, semperq; licebit.*
Parcere personis, dicere de vitijs.

It lawfull was of old, and still will be,
To speake of vice, but let the name goe free:

I hate their vices, not their persons. If any be displeased, or take ought vnto himselfe, let him not expostulate or cauill with him that said it (so did [h] *Erasmus* excuse himselfe to *Dorpius*, *si parva licet componere magnis*) & so do I, *but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe:* [i] *If he be guilty and deserue it, let him amend who euer he is, and not be angry. Hee that hateth correction is a foole, Prov.* 12. 1. If he be not guilty, it concernes him not; it is not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

Suspitione si quis errabit suâ,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam.

I deny not this which I haue said sauours a little of *Democritus*, [k] *Quamvis ridentem dicere verum quid vetat?* one may speake in iest, & yet speake truth. It is somewhat tart, I grant it, *acriora orexim excitant embammata*, as he said, sharpe sauces increase appetite,

[l] *nec cibus ipse iuuat morsu fraudatus aceti.*

Obiect then and cavill what thou wilt, I warde all with [m] *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus dixit*, *Democritus* will answere it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse [n] *Vacuna*, and sate tipling by their *Vacunall* fires, I writ this and published this ἐκ τῆς ἐλαίας, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

[o] *Si quis est qui dictum in se inclementius*
Existimavit esse, sit existimet.

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, (Reader) I looke for no fauour at thine hands, I am independent, I feare not.

No, I recant, I will not, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnaduisedly, absurdly, I haue anatomized mine owne folly. And now mee thinkes vpon a sudden I am awaked as it were out of a dreame,

I

h *Epist. ad Dorpium de Moria si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet. secum agat iniuriam, vtpote sui proditor, qui declaravit hoc ad se propriè pertinere*

i *Si quis se læsum clamabit, aut conscientiam prodit suam, aut certè metum. Phædrus lib. 3. Æsop. Fab.*

k *Hor.*

l *Martial. lib. 7. 22.*

m *Vt lubet seriat, absistam hos ictus Democriti Pharmaco.*

n *Rusticorum dea præesse vacantibus & otiosis putabatur, sui post labores agricola sacrificabat. Plin. l. 3. cap 12. Ovid. lib. 6. Fast. Iam queq; cum fiunt antiquæ sacra Vacunæ. Ante Vacunales flétq; sedentq; focos, Rosinus.*

o *Ter. prol. Eunuch.*

I haue had a rauing fit, a phantaſticall fit, ranged vp and downe, in and out, I haue inſulted ouer moſt kind of men, abuſed ſome, offended others, wronged my ſelfe, and now being recouered, & perceiuing mine errour, cry with° *Orlando, Solvite me*, pardon that which is paſt, and I will make you amends in that which is to come; I promiſe you a more ſober diſcourſe in my following Treatiſe.

° *Arioſto l. 39. ſtaf. 58.*

If through weakneſſe, folly, paſſion, ᵖ diſcontent, ignorance, I haue ſaid amiſſe, let it be forgotten and forgiuen. I acknowledge that of ᑫ *Tacitus* to be true, *Aſperæ facetiæ ubi nimis ex vero traxere, acrem ſui memoriam relinquunt*, a bitter jeſt leaues a ſting behind it: and as an honorable man obſerues, ʳ *They feare a Satyriſts wit, he their memories.* I may iuſtly ſuſpect the worſt; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon

ᵖ *Vt enim ex ſtudiis gaudium ſic ſtudia ex bilirritate proueniunt. Plinius Maximo ſuo ep. lib. 8.*

ᑫ *Annal. 15.*

ʳ *Sr Francis Bacon* in his Eſſayes, now Viſcount S. *Albanes.*

——*Illud iam voce extremâ peto,*
Ne ſi qua noſter dubius effudit dolor,
Maneant in animo verba, ſed melior tibi
Memoria noſtri ſubeat, hæc iræ data
Obliterentur ——

And in my laſt words this I doe deſire,
That what in paſſion I haue ſaid, or ire,
May be forgotten, and a better minde
Be had of vs, hereafter as you finde.

I earneſtly requeſt euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non ſolùm donares nobis has facetias noſtras, ſed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam ſuſpitionem deprecari opertere.* If thou kneweſt my * modeſty and ſimplicity, thou wouldeſt eaſily pardon and forgiue what is here amiſſe, or by thee miſconceiued. If hereafter anatomizing this ſurly humor, my hand ſlip, as an vnskilfull Prentiſe, I launce too deep, and cut through skin and all at vnawares, make it ſmart or cut awry, ſ pardon a rude hand, an vnskilfull knife, tis a moſt difficult thing to keepe an euen tone, a perpetuall tenor, and not ſometimes to laſh out; *difficile eſt Satyram non ſcribere*, there be ſo many obiects to divert, inward perturbations to moleſt, and the very beſt may ſometimes erre, *aliquando bonus dormitat Homerus*, it is impoſſible not in ſo much to ouerſhoot:

* *Quod Probus Perſij ſtrozèd&, virginali verecundiâ Perſiũ fuiſſe dicit, ego &c.*

ſ *Quas aut incuria fudit, aut humana parum cauit natura. Hor.*

——*opere in longo fas eſt obrepere ſomnum.*

But what needs all this? I hope there will no ſuch cauſe of offence be giuen; if there be, ᵗ *Nemo aliquid recognoſcat, nos mentimur omnia.* Ile deny all (my laſt refuge) recant all, renounce all I haue ſaid, if any man except, and with as much facilitie excuſe, as he can accuſe; but I preſume of thy good fauour and gratious acceptance (gentle Reader) out of an aſſured hope and confidence thereof, I will beginne.

ᵗ *Prol. quer. Plaut.*

Lectori malè feriato.

TV verò caveſis edico quiſquis es, ne temerè ſugilles Authorem hujuſce operis, aut cavillator irrideas. Imòne vel ex aliorum cenſurâ, tacitè obloquaris (vis dicam verbo) nequid naſutulus ineptè improbes, aut falsò fingas. Nam ſi talis revera ſit, qualem præ ſe fert *Iunior. Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te cenſorem æquè ac delatorem [a] aget econtrà (*petulanti ſpene cum ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & *Deo Riſui* te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniorem* conviciis infames, aut ignominiosè vituperes, de te non malè ſentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab [b] *Hippocrate*, conciuem benè meritum & populare ſuum *Democritum*, pro inſano habens. *Ne tu Democrite ſapis, ſtulti autem & inſani Abderitæ.* [c] *Abderitanæ pectora plebis habes.* Hæc te paucis admonitum volo (male feriate Lector) abi.

a *Si me commoverit melius non tangere clamo Hor.*

b *Hippoc. epiſt. Damageto, accerſitus ſum ut Democritum tanquam inſanum curarem, ſed poſtquam conveni non per Iovem diſpientiæ negotium ſed rerum omnium receptaculum deprehendi eiuſq; ingeniam demiratus ſum. Abderitanos vero tanquam non ſanos accuſaui veratri potione ipſos potius eguiſſe dicens.*

c *Mart.*

THE SYNOPSIS OF
THE FIRST PARTITION.

In Diseases consider. *Sect.* 1. *Memb.* 1.

- Their Causes. *Subse.* 1.
  - Impulsiue; sinne, concupiscence, &c.
  - Instrumentall; intemperance, all second causes, &c.
- or
- Of the Body 300. which are
  - Epidemicall; as Plague, Plica, &c.
  - Or
  - Particular; as Gout, Dropsie, &c.
- or
- Definition, Member, Division, *Subsect.* 2.
- Of the head or minde. *Subs.* 3.
- Habits, as *Subs.* 4.
  - In disposition; as all perturbations, euill affection, &c.
  - Or
  - Dotage.
  - Phrensie.
  - Madnesse.
  - Extasie.
  - Lycanthropia.
  - Chorus sancti Viti.
  - Hydrophobia.
  - Possession or obsession of Diuels.
  - Melancholy. See ϒ

ϒ Melancholy, in which consider

- Its Æquiuocations, in Disposition, improper, &c. *Subsect.* 5.
- *Memb.* 2. To its explication, a digression of Anatomy, in which obserue parts of *Subs.* 1.
  - Body hath parts *Subs.* 1.
    - Contained as
      - Humours, 4. Blood, Fleame, &c.
      - Spirits; vitall, naturall, animall.
    - Or
    - Containing
      - Similar; spermaticall, or flesh, bones, nerues, &c.
      - Dissimular; braine, heart, liuer, &c. *Subs.* 4.
  - Or
  - Soule and his faculties, as
    - Vegetall. *Subsect.* 5.
    - Sensible. *Subsect.* 6. 7. 8.
    - Rationall. *Subsect.* 9. 10. 11.
- *Memb.* 3.
- Its Definition, name, difference, *Subs.* 1.
- The part and parties, affected, affection, &c. *Subs.* 2.
- The matter of melancholy, naturall, vnnaturall, &c. *Subs.* 4.
- Species, or kinds which are
  - Proper to parts, as
    - Of the head alone, Hypocondriacall, or windy melancholy.
    - Of the whole Body
    - with their seuerall causes, symptomes, prognosticks, cures.
  - Or
  - Indefinite; as Loue melancholy, the subiect of the third partition,
- Its Causes in generall. *Sect.* 2. A.
- Its Symptomes or Signes. *Sect.* 3. B.
- Its Prognosticks or Indications. *Sect.* 4. 4.
- Its Cures, the subiect of the second Partition.

A *Sect. 2.* Causes of Melancholy are either.

Generall, as *Memb. 1.*

Super-natural:
- As from God immediatly, or by second causes, *Subsect. 1.*
- Or from the diuell immediatly, with a digression of the Nature of spirits and Diuels, *Subs. 2.*
- Or mediatly by magitians, Witches. *Subsect. 3.*

Naturall. Or
- Primary as starres, proued by Aphorismes. Signes from Physiognomy, Metoposcopy, Chiromancy, *Subs. 4.*
- Congenite inward from: Old age, Temperament, *Subs. 5.*; Parents, it being an hereditary disease: *Subs. 6*
- Secundary, as — or — Outward or aduentitious, which are:
  - Euident outward, remote, aduentitious, as — Not necessary, as *M. 4. S. 2.*:
    - Necessary, see 8
    - Nurses, *Subs. 1.*
    - Education *Subs. 2.*
    - Terrors, affrights, *Subs. 3.*
    - Scoffs, calumnies, bitter, iests. *S. 4*
    - Losse of liberty, seruitude, imprisonment. *Subsect. 5.*
    - Poverty and want. *Subs. 6.*
    - An heape of other accidents, death of friends, losse, &c. *Subs. 7.*
  - Or
  - Continēt Inward antecedent, neerest. *Memb. 5. Sect. 2.*: In which the body workes on the mind, & this malady is caused by precedent diseases, as agues, pox, &c. or temperature innate. *Subs. 1.*; Or by particular parts distempered, as braine, heart, spleene, liuer, Mesentery Pylorus, stomacke, &c. *S. 2.*

Particular to the three Species. See II

Of head Melancholy are *Sub. 3.*
- Inward: Innate humour, or from distemperature adust.; A hot braine, corrupt blood in the braine.; Excesse of Venery, or defect.; Agues or some precedent disease.; Fumes arising from the stomacke, &c.
- Or
- Outward: Heat of the Sunne immoderate.; A blow on the head.; Ouermuch vse of hot wines, spices, garlicke, onyons, hot bathes, ouermuch waking, &c.; Idlenesse, solitarinesse, or ouermuch study, vehement labour, &c.; Passions, perturbations, &c.

II Particular causes. *Sect. 2. Mem. 5*

Of hypocondriacall, or windy melancholy are
- Inward: Default of spleene, belly, bowels, stomack, mysentery, meseriacke veines, liuer, &c.
- Or: Moneths, or hemrods stopt, or any other ordinary Evacuation.
- Outward: Those six non-naturall things abused.

Ouer all the body are *Subs. 5.*
- Inward: Liuer distempered, stopped, ouerhot, apt to ingender melancholy, Temperature innate.
- Or: Bad diet, suppression of Hemrods, &c. and such euacuations, passions, cares, &c. those six non-naturall things abused.

Neces-

8 Necessary causes as those six non-naturall things which are *Sect.2. Memb.* 2

- Diet offending in *Sub.3*
  - Substance
    - Bread, course and blacke, &c.
    - Drinke; thicke, thinne, sowre, &c.
    - Water vncleane, milke, oyle, vineger, wine, spices, &c.
    - Flesh
      - Parts; heads, feet, entralls, fat, bacon, blood, &c.
      - Kinds: Beefe, Porke, Venison, Hares, Goates, Pigeons, Peacocks, Fensoule, &c.
    - Hearbs, Fish, &c.
      - Of fish; all shell fish, hard and slimy fish, &c.
      - Of hearbs; pulse, cabage, mellons, garlick, onyons, &c.
      - All roots, raw fruits, hard and windy meats.
  - Quality as in: Preparing, dressing, sharpe sauces, salt meates, in durate, sowced, fried, broyld, all made dishes, &c.
  - Quantity
    - Disorder in eating, immoderat eating, or at vnseasonable times, &c. *Subs.2*,
    - Custome delight, appetite altered, &c. *Subs.* 3.
- Retention & Evacuation. *Sub.4*: Costiuenes, hot bathes, sweating, issues stopped, Venus in excesse, or in defect, Phlebotomy, purging, &c.
- Ayre; hot, cold, tempestuous, dark, thicke, foggy, moorish, &c. *Subs.* 5.
- Exercise *Subs.6.*: Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse-idlenesse, a life out of action, &c.
- Sleepe and waking, vnseasonable, inordinate, ouermuch, ouerlittle &c. *Subs.7.*
- *Mem.3. Sect.2.* Passions & perturbatiõs of the minde. *Subs. 2.* With a digression of the force of Imagination *Sub.2.* & division of passions into *Sub.3.*
  - Irascible: Sorrow cause and symptome. *Sub.4.* Feare cause and symptome. *Sub.5.* Shame, repulse, disgrace, &c. *Sub.6.* Envy and malice *Sub.7.* Emulation, hatred, faction, desire of reuenge, *Sub.8.* Anger a cause. *Sub.9.* Discontents, cares, miseries, &c. *Sub.10.*
  - or concupiscible: Vehement desires, ambition. *Sub. 11.* Couetousnesse, *φιλαργυρία. Sub.12.* Loue of pleasures gaming in excesse, &c. *Sub.13.* Desire of praise, pride, vainglory, &c. *Sub. 14.* Loue of learning, study in excesse, with a digression of the misery of Schollers, and why the Muses are Melancholy. *Sub.15.*
- Generall as of *Memb.1.*
  - Body, as ill digestiõ, crudity, wind, dry brains, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places, &c. *Sub.1.*
  - or minde
    - cõmon ta all or most: Feare and sorrow without a iust cause, suspition iealousie, discontent solitarinesse, irksomnesse, continuall cogitations, restlesse thoughts, vaine imaginations &c. *Sub.2.*
    - or Particular to private persons, according to *Su.* 3. & 4
      - Celestiall influences, as of ☽. ☿. ♂. &c. parts of the body, heart braine, liuer, spleene, stomacke, &c.
      - Humours
        - Sanguine are merry still, langhing, pleasant, meditating on playes, women, musicke, &c.
        - Phlegmaticke, slothfull, dull, heauy, &c.
        - Cholericke, furious, impatient, subiect to heare and see strange apparitions &c.
        - Black, solitary, sad, they think they are bewitched, dead &c.
      - Or mixt of these 4 humors adust or not adust, infinitely varied.
      - Their seuerall cõstoms, conditions, inclinatiõs, discipline, &c.: Ambitious thinkes himselfe a king, a lord, couetous runnes on his money; lasciuious on his mistris, Religious hath reuelations, visions, is a Prophet or troubled in minde: A scholler on his booke, &c.
      - Continuance of time, as the humor is intended or remitted, &c
        - Pleasant at first, hardly discerned, afterwards harsh, and intollerable, if inueterate.
        - Hence some make three degrees: 1. *Falsa cogitatio.* 2. *Cogitata loqui.* 3 *Exequi loquuta.*
        - By fits or cõtinuat, as the obiect varies, pleasing or displeasing.
  - Simple, or as it is mixt with other diseases, Apoplexies, gout, *Caninus appetitus*, &c. so the symptoms are various.

B. Symptomes of melancholy are either. *Sect.3.*

Symptomes of the first Partition.

Particular symptomes to the three distinct species. *Sect.3. Memb.2.*

- Head melancholy. *Sub*, 1.
  - In Body: Headach, binding, heauineſſe, vertigo, lightneſſe, finging of the eares, much waking, fixed eyes, high color, red eyes, hard belly, dry body, no great ſigne of melancholy in the other parts.
  - or
  - In minde: Continuall feare, ſorrow ſuſpition, diſcontent, ſuperfluous cares, ſolicitude, anxiety, perpetuall cogitatiō of ſuch toyes they are poſſeſſed with, thoughts like dreames &c.
- Hypocōdriacal or windy melancholy. *Sub.2*,
  - In Body: Winde, rumbling in the guts, belly ake, heate in the bowels, convulſions, crudities, ſhort winde, ſowre and ſharpe belchings, cold ſweat, paine in the left ſide, ſuffocation, palpitation, heauineſſe of the heart, finging in the eares, much ſpittle and moiſt &c.
  - or
  - In minde: Fearefull, ſad, ſuſpitious, diſcontent, anxiety &c. Laſciuious by reaſon of much wind, troubleſome dreames, affected by fits &c.
- Ouér all the body *Sub.3.*
  - In Body: Blacke, moſt part leane, broad veines, groſſe, thicke blood, their hemrods commonly ſtopped, &c.
  - or
  - In minde: Fearefull, ſad, ſolitary, hate light, auerſe from company, fearefull dreames &c.

Symptomes of Nunnes maides and widdowes melancholy, in body and minde &c.

A reaſon of theſe ſymptomes! *Memb.3*

- Why they are ſo fearefull, ſad, ſuſpitious without a cauſe, why ſolitary, why melancholy men are witty, why they ſuppoſe they heare and ſee ſtrange voices, viſions, apparitions.
- Why they prophecie, and ſpeake ſtrange languages, whence comes their crudity, rumbling, convulſions, cold ſweat, heauineſſe of heart, palpitation, cardiaca, fearefull dreames, much waking, prodigious phantaſies.

C. Prognoſticks of melancholy. *Sect.4.*

- Tending to good as:
  - Morphew, Scabbes, Itch, Breaking out, &c.
  - Blacke Iandiſe.
  - If the Hemrods voluntarily open.
  - If varices apeare.
- Tending to euill as:
  - Leaneneſſe, drineſſe, hollow-eyed, &c.
  - Inueterate melancholy is incurable.
  - If cold, it degenerats often into Epilepſie, Apoplexie, Dotage, or into Blindneſſe.
  - If hot, into madneſſe, Deſpaire and violent death.

Corollaries and queſtions

- The grieuouſneſſe of this aboue all other diſeaſes.
- The diſeaſes of the minde are more grieuous then thoſe of the body.
- Whether it be lawfull in this caſe of melancholy, for a man to offer violence to himſelfe, *Neg.*
- How a melancholy or mad man offering violence to himſelfe, is to be cenſured.

THE FIRST PARTITION.

THE FIRST MEMBER. SECTION. SVBSECTION.

Mans Excellency, Fall, Miseries, Infirmities, The causes of them.

MAN, the most excellent, and noble creature of the World, *the principall and mighty worke of God, wonder of Nature*, as *Zoroastes* calls him; *the* [a] *marvail of marvails*, as *Plato*; *the* [b] *Abridgment and Epitome of the World*, as *Pliny Microcosmus*, a little world, a modell of the World, [c] Soueraigne Lord of the Earth, sole Commander and Gouernour of all the Creatures in it: to whose Empire they are subject in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule; [d] *Imagonis Imago*, [e] created to Gods owne [f] *Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it; was at first pure, divine, perfect, happy, [g] *Created after God in true holinesse and righteousnesse; Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt dijs consimiles parturiat deos;

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Heu tristis, & lachrymosa commutatio* ([h] one exclaimes) O pittifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. [i] *Man in honour that vnderstandeth not, is like vnto beasts that perish*, so *David* esteemes him: a monster by a stupend Metamorphosis, [k] a fox, a dogge, an hogge, what not? *Quantum mutatus ab illo?* How much altered from

Mans Excellency.

a *Magnum miraculum.*

b *Mundi Epitome, naturæ deliciæ.*

c *Finis rerum omnium cui sublunaria seruiunt Scalig. exercit. 365 sec. 3. Vales de sacr. Phil. c. 5.*

d *Vt in numismate Cæsaris Imago, sic in homine Dei.*

e Gen. 1.

f *Imago mundi in corpore, Dei in animâ. Exemplumq; dei quisq; est in imagine parva.*

g Ephes. 4. 24.

h *Palanterius.*

i Psal. 49. 20.

Mans fall and misery.

k *Lascivia superat Equum, impudentia canē, astu Vulpem, furore Leonem. Chrys. 23. Gen.*

2 from that he was, before blessed and happy, now miserable and accursed;
[l] Gen. 3. 13. [m] Eccles. 40. 1 [l] *He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. [m] *Great travell is created for all men, and an heavy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe, vnto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death from him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crowne, to him that is cloathed in simple linnen. Wrath, envy, trouble, and vnquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seavenfold to the vngodly.* All this befalls him in this life, and peradventure eternall misery in the life to come.

A description of Melancholy.

Impulsiue cause of mans misery and infirmities.

The impulsiue cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent *Adam*, [n] in eating of the forbidden fruit, by the Divells instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankinde, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of [o] *Pandoras* box, which being opened through her curiositie, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sinnes of ours, which pull these severall plagues and miseries vpon our heads. For *Vbi peccatum, ibi procella*, as [p] *Chrysostome* well obserues. [q] *Fooles by reason of their transgressions, and because of their iniquities are afflicted.* [r] *Feare commeth like sudden desolation, and destruction like a whirlewind, affliction and anguish*, because they did not feare God. [s] *Are you shaken with warres*, as *Cyprian* well vrgeth to *Demetrius*, *are you molested with dearth and famine, is your health crushed with raging diseases? Is mankinde generally tormented with Epidemicall maladies; 'tis all for your sinnes, Haggai the* 1. 9. 10. *Amos, the* 1. *Ier.* 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornesse, they will not turne vnto him. [t] *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountaines be dryed vp, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, 'tis by reason of your sinnes.* Which like the blood of *Abel* cry lowd to heaven for vengeance, *Lament. Ier. cap.* 5. 15. *that wee haue sinned, therefore our hearts are heavy, Isay* 59. 11. 12. *We roare like Beares, and mourne like Doues, and want health, &c. for our sinnes and trespasses.* But this we cannot endure to heare, or to take notice of. *Ier.* 2. 30. *We are smitten in vaine, and receaue no correction, & cap.* 5. 3. *Thou hast striken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned. Pestilence he hath sent, but they haue not turned to him. Amos* 4. [u] *Herod* could not abide *Iohn Baptist*, nor [x] *Domitian* endure *Apollonius* to tell the causes of the plague at *Ephesus*, his iustice, incest, adultery, and the like.

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgement, in bringing these calamities

[n] Gen. 3. 17.
[o] *Illa cadens tegmen manibus decussit, & vna Pernitiem immisit miseris mortalibus atrã. Hesiod.* 1. *oper.*
[p] *Hom.* 5. *ad pop Antioch.*
[q] Psal. 107. 17.
[r] Prov. 1. 27.
[s] *Quod autem crebriùs bella cõcutiant, quod sterilitas & fames sollicitudinem cumulent, quod sævientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur ob peccatum omnia. Cyp.*
[t] *Si ravó desuper pluvia descendat, si terra situ pulveris squalleat, si vix ieiunas & pallidas herbas, sterilis gleba producat, si turbo vineam debilitet &c. Cypr.*
[u] Mat. 14. 3.
[x] *Philostratus lib.* 8. *vit. Apollonii iniustitiam eius, & sceleratas nuptias, & cætera quæ præter rationem fecerat morborum causas dixit.*

lamities vpon vs, to chaſtiſe vs, I ſay, for our ſinnes, and to ſatisfie Gods wrath. For the law requires obedience or puniſhment, as you may read at large, *Deut.* 28.15. *If they will not obey the Lord, and keep his Commandements and Ordinances, then all theſe curſes ſhall come vpon them.* [y] *Curſed in the towne and in the field, &c.* [z] *Curſed in the fruit of the body, &c.* [a] *The Lord ſhall ſend thee trouble and ſhame, becauſe of thy wickednesſe.* And a little after, [b] *The Lord ſhall ſmite the with the botch of Ægypt, and with Emrods, and Scab, and Itch, and thou canſt not be healed.* [c] *With madneſſe, blindneſſe, and aſtoniſhing of heart.* This *Paul* ſeconds, *Rom.* 2.9. *Tribulation and anguiſh on the ſoule of every man that doth evill.* Or elſe theſe chaſtiſements are inflicted vpon vs for our humiliation, to exerciſe and try our patience here in this life to bring vs home, to make vs knowe God and our ſelues, to informe, & teach vs wiſdome. [d] *Therefore is my people gone into captivity, becauſe they had no knowledge, therefore is the wrath of the Lord kindled againſt this people, and he hath ſtretched out his hand vpon them.* Hee is deſirous of our ſalvation, [e] *Noſtræ ſalutis avidus*, ſaith *Lemnius*, and for that cauſe pulls vs by the eare many times, to put vs in minde of our duties: *That they which erred, might haue vnderſtanding* (as *Iſay* ſpeaks 29.21.) *and ſo be reformed. I am afflicted, & at the point of death*, ſo *David* cõfeſſeth of himſelfe, *Pſ.* 88.15. *v.* 9. *mine eies are ſorrowfull through mine affliction*: And that made him turne vnto God. Great *Alexander* in the midſt of all his proſperity, by a company of Paraſites deified, and now made a God, when he ſaw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit ſe animus*, as [f] *Pliny* well perceaued, *In ſickneſſe, the minde reflects vpon it ſelfe, with iudgement ſurvaies it ſelfe, and abhorres it former courſes*, inſomuch that he concludes to his friend *Marius*, [g] *that it were the period of all Philoſophy, if we could ſo continue ſound, or performe but a part of that which wee promiſed to doe, being ſicke. Who ſo is wiſe then, will conſider theſe things*, as *David* did (*Pſal.* 144. *verſe laſt,*) And whatſoever fortune befall him, make vſe of it. If he be in ſorrow, need, ſickneſſe, or any other adverſity, ſeriouſly to recount with himſelfe, why this or that malady, miſery, this or that incurable diſeaſe is inflicted vpon him; it may be for his good, [h] *ſic expedit*, as *Peter* ſaid of his daughters ague. Bodily ſickneſſe is for his ſoules health, *perÿſſet niſi perÿſſet*, had he not beene viſited, he had vtterly periſhed, for [i] *the Lord correcteth him whom he loueth, even as a father doth his childe in whom hee delighteth.* If he be ſafe and ſound on the other ſide, and free from all manner of infirmitie, [k] *& cui*

Gratia, forma, valetudo contingat abundè,
Et mundus victus non deficiente crumenâ.
And that he haue grace, beauty, fauour, health,
A cleanly diet, and abound in wealth.

Yet in the midſt of his proſperity, let him remember that caveat of *Moyſes*, [l] *Beware that he doe not forget the Lord his God*, that he be not puffed vp, but acknowledge them to be his good gifts and benefits, and * *the more he hath, to be more thankfull*, (as *Agapetianus* adviſeth) and vſe them aright.

Now the inſtrumentall cauſes of theſe our infirmities, are as diuerſe, as the infirmities themſelues, ſtarres, heauens, elements, &c. and all thoſe creatures which God hath made, are armed againſt ſinners. They were indeed once

3

y 16. z 18. a 20.

b Verſ. 17. c 28.

Deus quos diligit, caſtigat.

d Iſa. 5.13. Verſ. 25.

e *Noſtræ ſalutis avidus, continenter aures vellicat, ac calamitate ſubinde nos exercet. Levinus Lemn. l. 2. c. 29. de occult. nat. mir.*

† *Vexatio dat intellectum.* Eſay. 28.19.

f Lib. 7. *Cum iudicio, mores & facta recognoſcit & ſe intuetur. Dum fero langvorem, fero religionis amorẽ: Expers languoris, non ſum memor huius amoris.*

g *Summum eſſe totius Philoſophiæ, vt tales eſſe perſeveremus, quales nos futuros eſſe infirmi profitemur.*

h Petrarch.

i Prov. 3.12.

k Hor. *Epiſt. lib.* 1.4.

l Deut. 8.11. *Qui ſtat videat ne cadat.*

* *Quanto maioribus beneficiis à deo cumulatur, tanto obligatiorem ſe debitorem fateris.*

Inſtrumentall cauſe of our Infirmities.

4 good in themselues, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milke, Oile, Wine, Cloathing, good to the Godly, to the sinners turned to evill*, Ecclus. 39. 26. *Fire, and Haile, and Famin, and Dearth, all these are created for vengeance*, Ecclus 39. 29. The Heavens threaten vs with their Comets, Starres, Planets, with their great coniunctions, Eclipses, Oppositions, Quartiles, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in Egypt, every third yeare, (as it is related by [m] *Boterus*, and others, 300000 dye of the plague, and 200000. in *Constantinople*, every fift or seaventh) at the vtmost. How doth the Earth terrifie and oppresse vs with terrible Earthquakes, which are most frequent in [n] *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Cities, Villages, Bridges, &c. besides shipwracks, whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in [o] *Zeland*, *Holland*, and many parts of the Continent drowned, as the [p] Lake *Erno* in Ireland? [q] *Nihilq; præter arcium cadavera Patenti cernimus freto.* In the fennes of *Freesland* 1230, by reason of tempests, * the Sea drowned *multa hominum millia, & iumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquitie or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruinated, and left desolate? In a word,

m *Boterus de In: vrbium.*

n *Lege hist. relationem Lod. Frois de rebus Iaponicis ad annum 1596.*

o *Guicciard. descript. Belg. anno 1421.*

p *Giraldus Cambrens.*

q *Ianus Dousa ep. lib. 1 car. 10.*

* *Munster l. 3. Cosc. cap. 462.*

† *Ignis pepercit, vnda mergit, aëris*
Vis pestilentis æquori ereptum necat,
Bello superstes, tabidus morbo perit.
Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent ayre doth send to clay,
Whom warre scapes, sickneſſe takes away.

† *Buchanan. Baptist.*

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolues, Beares, &c. Some with hoofes, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernitious fishes, plants, gummes, fruits, seeds, flowres, &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, tast, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poisons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Divels instigation, is still ready to doe mischiefe, his owu executioner, a Wolfe, a Divell to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no feind can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague, famine

Homo homini lupus, homo homini dæmon.

famine were offered) into the hands of men, mercilesse and wicked men:

5

——* *Vix sunt homines hoc nomine digni,*
Quamq; lupi, sævæ plus feritatis habent.

* *Ovid. de Trist. l. 5. Eleg. 7.*

Sometimes by the Divels helpe, as Magitians, [r] Witches: sometimes by impostures, mixtures, poysons, stratagemes, single combats, warres, Wee hacke and hewe, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, rackes, wheeles, strappadoes, gunnes, engins, &c. [f] *Ad unum corpus humanum supplicia plura, quam membra*: Wee haue invented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents by their offences, indiscretion, and intemperance are our mortall enimies. [t] *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our griefe many times, and put vpon vs hereditary diseases, inuitable infirmities: They torment vs, and we are as ready to iniure our posterity;

[r] *Miscent aconita nouercæ.*

[f] *Lib. 2. epist. 2. ad Donatum.*

[t] Ezech. 18. 2.

----[u] *mox daturi progeniem vitiosiorem*, and the latter end of the world, as [x] *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, euery man the greatest enimy vnto himselfe. We study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, learning, Art, Memory, to our owne destruction, [y] *Perditio tua ex te.* As [z] *Iudas Maccabeus* killed *Apollonius'* friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should helpe vs, as so many instruments to vndoe vs. *Hector* gaue *Aiax* a sword, which so long as he fought against enimies, serued for his helpe and defence, but after he began to hurt harmelesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on vs well imployed, cannot but much availe vs, but if otherwise perverted, they ruine and confound vs: and so by reason of our indiscretion and weakenesse, they commonly doe; we haue too many instances. This S. *Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after [a] dilate more at large; they are the causes of our infirmities, our surfetting, and drunkennesse, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quàm gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many seuerall incurable diseases vpon our heads, that hastens [b] old age, perverts our temperature, and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat* by subtraction of his assisting grace God permits it) weakenesse, want of government, our facilitie and proneness in yeelding to seuerall lusts, in giuing way to every passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of [c] Poets obserued of *Agamemnon*, that when he was well pleased, and could moderate his passion, hee was ---*os oculosq; Iovi par*: like *Iupiter* in feature,

[u] *Hor. l. 3. Od. 6*

[x] 2. Tim. 3. 2.

[y] Ezech. 18. 31

[z] 1. Macc. 3. 12.

[a] Part. 1. Sec. 2. Memb. 2.

[b] *Nequitia est quæ te non sinet esse senem.*

[c] *Homer. Iliad.*

6 *Mars* in valour, *Pallas* in wisdome, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selues to gods word, are as so many liuing Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow our owne waies, wee degenerate into beasts, transforme our selues, ouerthrowe our constitutions, [d] provoke God to Anger, and heap vpon vs this of *Melancholy*, and all kindes of incurable diseases, as a iust and deserued punishment of our sinnes.

d *Intemperantia, luxus, Ingluvies, & infinita huiusmodi flagitia, quæ diuinas pœnas merentur.* Crato.

Svbsec. 2.
Memb. 1.

The { Definition / Number / Division. } of Diseases.

[e] What a Disease is, almost euery Physitian defines. *Fernelius* calleth it an *Affection of the body, contrary to Nature*. [f] *Fuschius* and *Crato* *an hinderance, hurt, or alteration of any action of the Body, or part of it*. [g] *Tholosanus, a dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health the perfection, and makes to the preseruation of it*, [h] *Labeo* in *Agellius, an ill habit of the body, opposite to nature, hindering the vse of it*. Others otherwise, all to this effect.

e *Fern. Path. l. 1. cap. 1. morbus est affectus contra naturam corpori insidens.*
f *Fusch. Institut. lib. 3. Sect. 1. cap. 3. à quo primum vitiatur actio.*
g *Dissolutio fœderis in corpore, vt sanitas est consummatio.*
h *Lib. 4. cap. 2. morbus est habitus contra naturam, qui vsum eius &c*

How many diseases there are, is a question not yet determined. [i] *Pliny* reckones vp 300, from the crowne of the Head, to the sole of the Foot: elsewhere he saith *morborum infinita multitudo* their number is infinite: Howsoeuer it was in those old times, it boots not; in our daies I am sure the number is much augmemted: —† *macies & noua febrium*.

Terris incubuit cohors. For besides many Epidemicall diseases vnheardof, and altogether vnknowne to *Galen* and *Hippocrates*, as *Scorbutum, Small pox, Plica, Sweating sickenesse, Morbus Gallicus, &c.* we haue many proper and peculiar almost to every part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. [k] *Quisq; suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There will be peraduenture in an age, or one of a thousand, like *Zenophilus* the Musitian in [l] *Pliny*, that may happily liue 105 yeares, without any manner of impediment; A *Pollio Romulus*, that can preserue himselfe [m] *with wine & oile*; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom [n] *Leouitius* the Astrologer brings in for an example & instance of certainety in his art, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars* being a very old man, [o] *could not remember that euer he was sicke*. [p] *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if he might bring him vp from his infancy, and diet him as he list; and some Phisitians hold, that there is no certaine period of mans life; but it may still by temperance and Physick be prolonged. Wee finde in the

Number of Diseases.
i *Cap. 11. lib. 7.*
† *Horat.* No man free from some Disease or other
l *Cap 50 lib. 7. Centum et quinq; vixit annos sine vllo incommodo.*
m *Intus mulso, foras oleo.*
n *Exemplis genitur. præfixis Ephemer cap. de infirmitat.*
o *Quiquoad pueritiæ vltimam memoriam recordari potest, non meminit se ægrotum decubuisse.*
p *Lib. de vitâ. longâ.*

the meanetime, by common experience, that no man can eſcape, but that of r *Heſiod* is true: 7

r *Oper. & dies.*

Πλειη μὲν γάρ γαῖα κακῶν, πλειη δε θάλασσα,
Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρη, ἠδ' ὀπὶ νυκτὶ
Αὐτομάτοι φοιτῶσι.----

Th'earth's full of maladies, and full the Sea,
Which ſet vpon vs both by night and day.

If you require a more exact diviſion of theſe ordinary Diſeaſes, which are incident to men, I referre you to Phyſitians; they will tell you of *Acute* & *Chronicke*, *Firſt* & *Secundary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Conſequent*, belonging to *parts* of the *whole*, in *Habit*, or in *Diſpoſition*, &c. My diviſion at this time (as moſt befitting my purpoſe) ſhal be into thoſe of Body and of the minde. For them of the Body, a briefe Catalogue of which *Fuſchius* hath made. *Inſtitut. lib. 3. ſect. 1. cap. 11.* I referre you to the voluminous Tomes of *Galen*, *Areteus*, *Rhaſis*, *Avicenna*, *Alexander*, *Paulus*, *Ætius*, *Gordonius*, *Guianerius*: And thoſe exact Neotericks, *Savanarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piſo*, &c. that haue methodically, and elaborately written of them all. Thoſe of the Minde and Head, I will briefly handle, and apart.

Diviſion of Diſeales. [ſ] See *Fernilius Path. lib. 1. cap. 9. 10. 11. 12. Fuſchius inſtit. l. 3. ſect. 1. c. 7. Wecker. Syntax.*

Svbsec. 3.

Diviſion of the Diſeaſes of the Head.

THeſe Diſeaſes of the Minde, foraſmuch as they haue their chiefe ſeat and Organs in the head, are commonly repeated amongſt the diſeaſes of the head, which are divers, and vary much according to their ſite. For in the head, as there be ſeuerall parts, ſo there be diuers grievances, which according to that diuiſion of t *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which belong to Eyes and Eares, Noſtrills, Gummes, Teeth, Mouth, Palat, Tongue, Weſel, Chops, Face, &c.) belonging properly to the Braine, as baldneſſe, falling of haire, furfaire, lice, &c. u Inward belonging to the skinnes next to the Braine, called *dura* and *pia matur*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their paſſions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling ſickneſſe*. The diſeaſes of the *Nerues*; *Crampes*, *Stupor*, *Convulſion*, *Tremor*, *Palſie*: or belonging to the excrements of the Brain, *Catarrhes*, *Sneezing*, *Rumes*, *Diſtillations*: or elſe thoſe that pertaine to the ſubſtance of the Braine it ſelfe, in which are conceiued, *Frenſie*, *Lethargie*, *Melancholie*, *madneſſe*, *weake memory*, *Sopor*, or *Coma*, *Vigilia & vigil Coma*. Out of theſe againe I will ſingle ſuch as properly belong to the *Phantaſie*, or *Imagination*, or *Reaſon* it ſelfe, which x *Laurentius* calls the diſeaſes of the minde; and *Hildiſheim*, *morbos Imaginationis*, *aut Rationis læſæ*, which are three or foure in number, *Frenſie*, *Madneſſe*, *Melancholy*, *Dotage*, and their kindes: as *Hydrophobia*, *Lycanthropia*, *Chorus ſancti Viti*, *morbi dæmoniaci*: which I will briefly touch and point at, inſiſting eſpecially in this of *Melancholy*, as more eminent then the reſt, and that through all his kindes, cauſes,

t *Præfat. de morbis capitis.* *In capite vt variæ habitant partes, ita variæ querelæ ibi eueniunt.*

u Of which read *Heurnius*, *Montalus*. *Hildeſheim*, *Quercetan Iaſon Prateaſis*, &c.

x *Cap. 2 de Melancholi*

8 causes, symptomes, prognostickes, cures: As *Lonicerus* hath done *de Apoplexiâ*, and many others of such particular diseases. Not that I finde fault with those which haue written of this subiect before, as *Iason Pratensis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see, that which one contracts, another may enlarge. To conclude with y *Scribanius*, *that which they had neglected, or perfunctorily handled, we may more throughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs*; & so made more familiar and easie for euery mans capacity, and the common good, which is the chiefe end of my Discourse.

y *Cap. 2. de Phisiologiâ sagarũ, quod alij minus rectè fortasse dixerint, nos examinare, melius diiudicare, corrigere studeamus.*

Svbsec. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia; Chorus sancti Viti, Extasis.

Delirium Dotage.

z *Cap. 4. de Mol.*
a *Art. Med. c. 7.*

Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will haue it. x *Laurentius* and a *Altomarus* comprehend *Madnesse*, *Malancholy*, and the rest, vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is, *naturall* or *ingenite*, which comes by some defect of the Organs, and ouer-moist Braine, as wee see in our common fooles; and is for the most part intended or remitted in particular men, and therevpon some are wiser then other: or else it is acquisite, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

Phrenitis, which the Greekes deriue from the word φρην, is a Disease of the Mind, with a continuall Madnesse or Dotage, which hath an acute feauer annexed, or else an inflammation of the Braine, or the Membranes or Kells of it, with an acute feuer, which causeth Madnesse, and Dotage. It differs from *Melancholy* and *Madnesse*, because their dotage is without an ague: this continuall, with waking, or Memory decayed &c. *Melancoly* is most part silent; this clamourous, and many such like differences are assigned by Physitians.

Madnesse.

b *Plerique medici vno complexu perstringunt hos duos morbos, quòd ex eadem causa oriantur, quodq; magnitudine & modo solum distent, & alter gradus ad alterum existat. Iason Pratensis.*
c *Lil. Med.*
d *Pars maniæ mihi videtur.*

Madnesse, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which b *Iason Pratensis* especially labours, and that they differ onely *secundum maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith c *Gordonius*, as the humor is intended or remitted. Of the same minde is d *Areteus*, *Alexander Trallianus*, *Guianerius*, *Savanarola*, *Heurnius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our neotericks doe handle them apart, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or rauing without a feuer, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patients with farre greater vehemency both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing onely in this from *Phrensie*, that it is

without

without a Feuer, and their memory is most part better. It hath the same causes as the other, as Choler aduſt, and Blood incenſed, Braines inflamed &c. 9

[o] *Fracastorius* addes *a due time, and full age to this definition, to distinguish it from children, and will haue it a confirmed Impotency, to separate it from such as accidentally come & goe againe, as by taking Henbane, Nightshade, Wine*, &c. Of this fury there be diuerse kindes, *Extasie*, which is familiar with some persons, as *Cardan* saith of himselfe, he could be in one when he list, in which the *Indian* priests deliuer their Oracles, and the witches in *Laplande*, as *Olaus Magnus* writeth *lib.3.cap.18. Extasi omnia prædicere*, answere all questions in an Extasis you will aske, as what your friendes doe, where they are, how they fare, &c. The other *species* of this Fury are *Enthusiasmes, Revelations* & *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; Obsession or Possession of divels, *Sybilline Prophets*, and Poeticall *Furies*; such as come by eating noxious Herbes, Tarantulas stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia, Hydrophobia, Chorus sancti Viti.*

[o] *Insanus est, qui ætate debitâ, & tempore debito per se non momentaneam & fugacem, vt vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. lib.2.de intellectione.*

[f] Of which reade *Fælix Plater ca.3.de mentis alienatione.*

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolfe madnesse, when men runne howling about graues and fields in the night, and will not be perswaded but that they are Wolues or some such beasts. [g] *Ætius* and [h] *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. [i] *Donat ab Altomari* saith, that he saw two of them in his time: [k] *Wierus* tels a story of such a one at *Padua* 1541, that would not beleeue to the cõtrary, but that he was a wolfe. He hath another instance of a Spaniard, who thought himselfe a Beare. [l] *Forestus* confirmes as much by many examples, one amongst the rest of which he was an eye-witnesse, at *Alemar* in *Holland*, a pore Husband-man that still haunted about graues, and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such belike or little better, were King *Prætus* [m] Daughters, that thought themselues Kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of Madnesse. This disease perhaps gaue occasion to that bold assertion of [n] *Pliny*, *some men were turned into wolues in his time, and from wolues to men againe*: and to that fable of *Pausanias*, of a man that was tenne yeares a Wolfe, and afterwards turned to his former shape: to [o] *Ovids* tale of *Lycaon &c.* He that is desirous to heare of this Disease, or more examples, let him reade *Austin in his 18 booke de Civitate Dei.cap.5. Mizaldus cent.5.77. Sckenkius lib.1. Hildesheim spicel.2.de Mania. Forestus lib.10.de morbas cerebri. Olius Magnus. Vincentius Bellavicensis, spec.met.lib.31.cap.122.* &c. This malady, saith *Avicenna*, troubleth men most in February, and is now a daies frequent in *Bohemia* and *Hungary*, according to [p] *Heurnius. Schernitzius* will haue it common in *Livonia*. They lye hid most part all day, and goe abroad in the night, barking, howling, at graues and deserts *they haue vsually hollow eyes, scabbed legges and thighes, very dry and pale*, saith [q] *Altomarus*: he giues a reason there of all the symptomes, and sets downe a briefe cure of them.

[g] *Lib. 6 cap.11*
[h] *Lib.3.Cap.16*
[i] *Cap.9.Art. med.*
[k] *De præstig. Dæmonum, l.3. Cap.21.*
[l] *Observat. lib. 10.de morbis Cerebri.Cap.25.*
[m] *Hippocrates lib.de insania.*
[n] *Lib:8.cap:22. homines interdum lupos fieri, & econtra.*
[o] *Met:lib:1.*
[p] *Cap:de Man:*
[†] *Viscerata crudra, sitis ipsis adest immodica, pallidi, lingua sicca.*
[q] *Cap:9.art: Hydrophobia.*

Hydrophobia, is a kinde of madnesse, well knowne in euery Village, which comes by the biting of a mad dogge, or scratching, saith [r] *Aurelianus*, touching or smelling alone sometimes, as [f] *Sckenkius* proues, and is incident to

[r] *Lib:3: cap: 9.*
[f] *Lib: 7: de Venenis.*

10 many other creatures as well as men: so called, because the parties affected, cannot endure the sight of water: or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke.[t] *Cælius Aurelianus,* an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the Body, or the Minde. The part affected is the Braine; the cause poyson that comes from the mad dogge, which is so hot and dry that it consumes all the moisture in the Body. [u] *Hildesheim* relats of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water beginns at 14 daies after they are bitten, to some againe, not till 40 or 60. daies after: commonly saith *Heurnius,* they begin to raue; flye water, and glasses, to looke red and swell in the face, about 20 dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensiue sad, to see strange Visions, to barke and howle, to fall into a sowne, and oftentimes fittes of the Falling sickenesse. [x] Some say little things like whelpes will bee seene in their vrines. If any of these signes apeare, they are past recouery. Many times these Symptomes will not appeare, till six or seauen moneths after, saith [y] *Codronchus;* and sometimes not till 7 or 8 yeares as *Guianerius,* 12 as *Albertus,* 6 or 8 moneths after as *Galen* holdes. *Baldus* the great lawyer dyed of it; an *Austin Frier,* and a woman in *Delphe,* that were [z] *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head ond eares in Sea water; some vse charmes, euery good wife can prescribe Medicines. But the best cure to be had in such cases, is from the most approved Physitians, they that will reade of them may consult with *Dioscorides l. 6. cap. 37. Heurnius, Hildesheim, Capivaccius, Forrestus, Sckenkius,* & before all others *Codronchus* an *Italian,* who hath lately writen two exquisite books of this Subiect.

t *Lib. 3. cap. 13. de morbis acutis*

u *Spicel. 2.*

x *Sckenkius 7. lib. de Venenis.*

y *lib. de Hydrophobia.*

z *Observat. lib. 10. 25.*

Chorus sancti Viti.

Chorus sancti Viti, or Saint *Vitus* dance, the lasciuious dance, [a] *Paracelsus* cals it, because they that are taken with it, can doe nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to Saint *Vitus* for helpe, & after they had danced there a while, they were [b] certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, even greatbellyed women sometimes (and yet neuer hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musicke aboue all things they loue, & therefore the Magistrates in *Germany* will hire Musitians to play to them, and some lusty sturdy companions to dance with them. This disease hath beene very common in *Germany,* as appeares by those relations of [c] *Sckenkius,* & *Paracelsus* in his Book of Madnes, who braggs how many seuerall persons he hath cured of it. *Fælix Platerus de mentis alienat. cap.* 3. reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* called it a kinde of *Palsy.* Bodine in his 5 Booke *de Repub. cap.* 1. speakes of this infirmity, *Monavius* in his last Epistle to *Scoltizius,* and in another to *Dudithus,* where you may reade more of it.

a *Lasciuam choream, To. 4. de morbis amentium. Tract. 1.*

b *Eventu vt plurimum rem ipsam comprobante.*

c *Lib. 1. cap. de Mania.*

The last kinde of madnesse or melancoly is if demonicall (if I may so call it) obsession or pression of divells which *Platerus* and others would haue to be

be præturnaturall: stupend things are said of them their actions, gestures, contortions, fasting, prophecying, speaking languages they were neuer tought &c. many strange stories are related of them which I voluntarily omit. 11

[d] *Fuschius institut lib. 3. sect. 1. cap. 11. Felix Plater,* [e] *Laurentius* adde to these another *Fury* that proceeds from *Loue*, and another from *Study*, another Divine or *religious Fury*; but these more properly belong to *Melancholy*; of all which, I will speake † apart, intending to write a whole booke of them. † PART. 3.

d *Cap. 3. de mentis alienatione.*
e *Cap. 4. de melancholia.*

SVBSEC. 5.

Melancholy in disposition, improperly so called, Æquivocations.

MElancholy, the subiect of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon euery small occasion of sorrow, need, sickenesse, trouble, feare, griefe, passion, or perturbation of the Minde, any manner of care, disconrent, or thought, which causeth anguish and vexation of the spirits, any waies opposite to pleasure, mirth, ioy, delight, causing frowardnesse in vs, or a dislike. In which Æquivocall and improper sense, we call him Melancholy that is dull, sad, sowre, lumpish, ill disposed, solitary, any way moued, or displeased. And from these Melancholy Dispositions, [f] no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himselfe, so well composed, but more or lesse some time or other, he feeles the smart of it. † *Man that is borne of a woman, is of short continuance, and full of trouble. Zeno, Cato, Socrates* himselfe, whom [g] *Ælian* so highly commends for a moderate temper, that *nothing could disturbe him but going out, and coming in, still* Socrates *kept the same continuance, what misery so euer befell him*, (if we may beleeue *Plato* his Discipline) was much tormented with it. *Q. Metellus*, in whom [h] *Valerius* giues instance of all happinesse, *the most fortunate man then liuing, borne in that most flouri∫hing City of Rome, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senator, a consul, happy in his wife, happy in his children, &c.* yet this man was not void of Melancholy, he had his share of sorrow. [i] *Polycrates Samius*, that flung his ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne [k] Poets put vpon them. In generall, [l] *as the heauen, so is our life, sometimes faire, sometimes ouercast, tempestuous, and serene; as in a rose, flowres vnd prickles, in the yeare itselfe, a temperate sommer sometimes, a hard winter, a drouth, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

------ [m] *medio de fonte leporum,*

f *De quo homine securitas, de quo certum gaudium? quocunq; se convertit inter-renis rel us? amaritudinem animi inveniet. Augu∫t. in p∫al. 85.*
† Iob. 1. 14.
g *Omni tempore Socratem eodem vultu videri, siue domum rediret, siue domo egrederetur.*
h *Lib. 7. cap. 1. Natus in florentissima totius Orbis civitate, nobilissimis parentibus, corporis vires habuit, & rarissimas animi dotes, vxorem conspicuam, pudicam, fœlices liberos, consulare decus, sequentes triumphes &c.*

i *Ælian.* k *Homer. Iliad.* l *Lipsius cent. 3. ep. 45. vt cœlum, sic nos homines sumus: illud ex intervallo nubibus obducitur & obscuratur. In rosario flores spinis intermixti. Vita similis aeri vdum modo, sudum, tempestas, serenitas: ita vices rerum sunt præmia gaudiis, & sequaces curæ.* m *Lucretius lib. 4. 1124.*

12 *Surgit amari aliquid quod in ipſis floribus angat.*

Euen in the midſt of laughing there is ſorrow, (as[n] *Solomon* holdes:) even in the midſt of all our feaſting and Iollity: as[o] *Auſtin* inferrs in his *Com. on the* 41 *pſalme*, there is griefe and diſcontent. *Inter delitias ſemper aliquid ſæui nos ſtrangulat.* And t'is moſt abſurd and rediculous, for any mortall man to looke for a perpetuall tenor of happineſſe in this life. Nothing ſo proſperous and pleaſant, but it hath[p] ſome gall in it, ſome complaining, ſome grudging, t'is all a γλυκύπικρον, a mixt paſſion. We are not here as thoſe Angels, celeſtiall powers and Bodies, Sunne and Moone, to finiſh our courſe without all offence, with ſuch conſtancy, to continue for ſo many ages: but ſubiect to infirmities, miſeries, interrupt, toſſed and tumbled vp and downe, carried about with euery ſmall blaſt, often moleſted & diſquieted vpon each ſlender occaſion,[q] vncertaine, brittle, and ſo is all that wee truſt vnto.[r] *And he that knowes not this, and is not armed to endure it, is not fit to liue in this world* (as one condoles our time) *he knowes not the condition of it, where with a reciprocaltie, pleaſure and paine are ſtill vnited, and ſucceed one another in a ring. Exi è mundo*, get thee gone hence, if thou canſt not brooke it, there is no way to avoid it, but to arme thy ſelfe with patience, with magnanimitie, to oppoſe thy ſelfe vnto it, ſo ſuffer affliction as a good Souldier of *Chriſt*; (as[†] *Paul* adviſeth) conſtantly to beare it. But foraſmuch as ſo few can imbrace this good counſell of his, or vſe it aright, but rather as ſo many brute beaſts, giue way to their paſſions, voluntarily ſubiect and precipitate themſelues into a Labyrinth of cares, woes, miſeries; and ſuffer their ſoules to be ouercome by them, cannot arme themſelues with that patience as they ought to doe, it falleth out oftentimes that theſe *Diſpoſitions* become *Habits*, and *many Affects contemned*, (as[u] *Seneca* notes) *make a Diſeaſe. Even as one Diſtillation, not yet growne to cuſtome, makes a cough; but continuall and inveterate, cauſeth a conſumption of the lungs:* ſo doe theſe our Melancholy provocations: and according as the humour it ſelfe is intended, or remitted in men, as their temperature of Body, or Rationall ſoule is better able to make reſiſtance; ſo are they more or leſſe affected. For that which is but a flea-biting to one, cauſeth vnſufferable torment to another, and that which one by his ſingular moderation, and well compoſed carriage can happily ouercome, a ſecond is no whit able to ſuſtaine but vpon every ſmall occaſion of abuſe, iniurie, griefe, diſgrace, loſſe, croſſe, rumor, &c. (if ſolitary, or idle) yeelds ſo far to paſſion, that his complexion is altered, his digeſtion hindred, his ſleepe gone, his ſpirits obſcured, and his heart heavy, his Hypocondries miſaffected, winde, crudity, on a ſudden ouertake him, & he himſelfe ouercome with *Melancholy*. So that as the Philoſophers make[x] eight degrees of heat and cold: we may make 88 of *Melancholy*, as the parties affected are diuerſly ſeized with it, or haue beene plunged more or leſſe into this Infernall gulfe, or waded deeper into it. But all theſe *Melancholy* fits, howſoeuer pleaſing at firſt, or diſpleaſing, violent, and tyrannizing ouer thoſe whom they ſeize on for the time, yet theſe men are but improperly ſo called, becauſe they continue not; but come and goe, as by ſome obiects they are moued. This *Melancholy* of which we are to treat, is an Habit, *morbus ſonticus* or *Chronicus*, a Chro-

n Prou. 14 3. *Extremũ gaudii luctus occupat.*

o *Natalitia inquit celebrantur, nuptiæ hic ſunt; at ibi quid celebratur quod non dolet, quod non tranſit?*

p *Apuleius* 4. *florid. nihil quicquam homini tã proſperum, diuinitus datum, quin ei admixtum ſit aliquid difficultatis, vt etiam ampliſſima quaqua lætitia, ſubſit quæpiam vel parua querimonia coniugatione quadam mellis, & fellis.*

q *Caduca nimirum & fragilia, & puerilibus conſentanea crepundiis ſunt iſta quæ vires & opes humanæ vocantur, affluunt ſubito, repentè delabuntur, nullo in loco, nulla in perſona, ſtabilibus nixa radicibus conſiſtunt; ſed incertiſſimo ſtatu fortunæ, quos in ſublime extulerunt improviſo recurſu deſtitutos, in profundo miſeriarum valle miſerabiliter immergunt*, Valerius lib. 6. cap. 11.

r *Huic ſeculo parum aptus es aut potius omnium noſtrorum conditionem ignoras, quibus reciproco quodam nexu &c.* Lorchanus Gallobelgicus lib. 3. ad annum 1598. [*Horſum omnia ſtudia dirigi debent, vt humana fortiter feramus.*

† 2 Tim. u *Epiſt. 96. lib. 10. affectus frequentes contemptiq; morbum faciunt Diſtillatio vna nec adhuc in morem adducta, tuſſim facit, aſſidua & violenta pthiſim.* x *Calidum ad octo: frigidum ad octo. Vna hirundo non facit æſtatem.*

nicke

nicke or continuate disease, a setled humor, as y *Aurelianus*, and z others cal it, not errant but fixed, and as it was long encreasing, so now being (pleasant, or painefull) growne to an habit, it will hardly be remoued.

y *Lib. 1, cap. 6.*
z *Fuschius lib. 3. sec. 1. cap. 7. Hildisheim. fol. 130.*

13

SECT. I.
MEMB. 2.
SVBSECT. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the Anatomy of the body, and faculties of the soule, for the better vnderstanding of that which is to follow; because many hard words will often occurre, as *Myrache*, *Hypocondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily bee perceaued, what they are, how sited, and to what end they serue. And besides, it may peraduentnre giue occasion to some men, to examine more accurately, search farther into this most excellent subiect, and therevpon with that Roiall * Prophet to praise God, *(for a man is fearefully & wonderfully made, and curiously wrought)* that haue time and leasure enough, and are sufficiently informed in all other worldly businesses; as to make a good bargaine, buy, and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselues, they are wholy ignorant and careless, they knowe not what this Body and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthie (as a *Melancthon* well inveighes) *then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preservation of his health, and information of his manners.* To stirre them vp therefore to this study, to peruse those elaborate workes of b *Galen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, *Remelinus*, &c. Which haue written copiously in Latine; or that which some of our industrious Countrimen haue done in our mother tongue, not long since, as that translation of c *Columbus*, and d *Microcosmographia*, in 13 bookes, I haue made this briefe Digression. Also because e *Wecker*, f *Melancthon*, g *Ferneli-us*, h *Fuschius*, and those tedious Tracts *de Animâ* (which haue more compendiously handled, and written of this matter) are not at all times ready to be had, to giue them some small taste, or notice of the rest, let this Epitome suffice.

* Ps. 139. 13.

a *De Animâ. Turpe enim est homini ignorare sui corporis (vt ita dicam) ædificium, præsertim cùm ad valetudinem & mores, hæc cognitio plurimum conducat.*
b *De vsu partium.*
c History of man.
d D. Crooke.
e *In Syntaxi.*
f *De Anima.*
g *Institut. lib. 1.*
h *Physiol. lib. 1. & 2.*

Svbsect. 2.

Division of the Body. Humours, Spirits.

OF the parts of the Body, there be many divisions: The most approved is that of[i] *Laurentius*, out of *Hippocrates*: which is, into parts *Contained*, or *Containing*. *Contained*, are either *Humours*, or *Spirits*.

i *Anat. l. 1. c. 18*

Humors. A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and is either innate and borne with vs, or adventitious and acquisite. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquisite, to maintaine these foure first primary Humours, comming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious humours: *Pituita*, and *Bloud* profitable; the other two excrementitious. But[k] *Crato* out of *Hippocrates* will haue all foure to be iuyce, and not excrements, without which no liuing creature can be sustained: which foure though they be comprehended in the Masse of *Blood*, yet they haue their severall affections, by which they are distinguished from one another, and from those adventitious, *peccant, or*[l] *diseased humours, as Melanchon* calls them.

k *In Micro: succos sine quibus animal sustentari non potest.*

l *Morbosos humores.*

Blood. *Blood*, is a hot, sweet, temperate, red humour, prepared in the *Meseraicke* veines, and made of the most temperate parts of the *Chylus* in the liver, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Fleagme. *Pituita*, or Fleagme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liver; his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not over dry.

Choler. *Choler*, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helpes the naturall heat and senses, and serues to the expelling of excrements.

Melancholy. *Melancholy*, cold and drie, thick, blacke, and sowre, begotten of the more fæculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humors, *Blood* and *Choler*, preseruing them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Serum, Sweat, Teares. To these humours, you may adde *Serum*, which is the matter of Vrine, & those excrementitious humors of the third Concoction, Sweat, and Teares.

Spirits. *Spirit*, is a most subtile vapour, which is expressed from the *Blood*, & the instrument of the Soule, to performe all his actions; a common tye or *medium*, betwixt the body and the soule, as some will haue it; or as * *Paracelsus*, a fourth soule of it selfe. *Melanchon* holds the Fountaine of these Spirits to be the *Heart*, begotten there, and afterward convaied to the Braine, they take another nature to them. Of these *Spirits* there be three kindes, according to the

* *Spiritalis anima.*

the three principall parts, *Braine*, *Heart*, *Liver*; *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liver*, and thence disperſed through the Veines, to performe thoſe naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries, are tranſported to all the other parts: if theſe *Spirits* ceaſe, then life ceaſeth, as in a *Syncope* or Swouning. The *Animall ſpirits* formed of the *Vitall*, brought vp to the Braine, and diffuſed by the Nerues, to the ſubordinate Members, giue ſenſe and motion to them all. 15

Svbsect. 3.

Similar parts.

Similar parts.

Containing parts, by reaſon of their more ſolid ſubſtance, are either *Homogencall*, or *Heterogeneall*, *Similar*, or *Diſsimilar*: ſo *Ariſtotle* divides them, *lib. 1. cap. 1. de hiſt. Animal. Laurentius cap. 20. lib. 1.* *Similar*, or *Homogeneall*, are ſuch, as if they be divided, are ſtill ſevered into parts of the ſame nature, as water into water. Of theſe, ſome bee *Spermaticall*, ſome *Fleſhie*, or Carnall. [m] *Spermaticall* are ſuch as are immediatly begotten of the Seed, which are *Bones*, *Griſtles*, *Ligaments*, *Membranes*, *Nerues*, *Arteries*, *Veines*, *Skinnes*, *Fibers*, or *Strings*, *Fat*.

[m] *Laurentius cap. 20. lib. 1. Anat.*

Bones.

The *Bones* are dry and hard, begotten of the thickeſt of the ſeed, to ſtrengthen and ſuſtaine the other parts: ſome ſay there bee 304, ſome 307, or 313 in Mans Body. They haue no Nerues in them, and are therefore without ſenſe.

A *Griſtle*, is a ſubſtance ſofter then bones, and harder then the reſt, flexible, and ſerues to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the Bones, with their ſubſerving tendons: *Membranes* office is to couer the reſt.

Nerues.

Nerues or Sinewes, are Membranes without, and full of Marrow within, they proceed from the Braine, and carry the Animall Spirits for ſenſe and motion. Of theſe ſome be harder, ſome ſofter; the ſofter ſerue the ſenſes, and there be ſeauen paire of them. The firſt be the Opticke *Nerues*, by which we ſee; the ſecond moue the Eyes; the third paire ſerue for the Tongue to taſt; the fourth paire for the taſte in the Palate; the fift belong to the Eares; the ſixt paire is moſt ample, & runnes almoſt ouer all the Bowels; the ſeauenth paire moues the Tongue. The harder Sinewes ſerue for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirtie Combinations, ſeaven of the Necke, twelue of the Breſt, &c.

Arteries.

Arteries are long and hollow, with a double skinne to convay the vitall ſpirits; to diſcerne which the better, they ſay that *Veſalius* the *Anatomiſt* was wont to cut vp men aliue. [n] They ariſe in the left ſide of the heart, and are principally two, from which the reſt are deriued, *Aorta*, and *Venoſa*, *Aorta* is the root of all the other, which ſerue the whole body; the other goes to the Lungs, to fetch ayre to refrigerate the Heart.

[n] In theſe they obſerue the beating of the Pulſe.

Veines.

Veines, are hollow and round like pipes, ariſing from the Liver, carrying blood and naturall ſpirits, they feed all the parts. Of theſe there bee two chiefe, *Vena porta*, and *Vena Cava*, from which the reſt are corrivated. That

Vena

16 *Vena porta* is a Veine, comming from the concaue of the Liver, and receaving those meseraicall veines, by whom hee takes the *Chylus* from the stomacke and guts, and convaies it to the Liver. The other deriues blood from the liver to nourish all the other dispersed members. The branches of that *Vena porta* are the *Meseraicall* and *Hæmorrhoides*. The branches of the *Caua* are *inward* or *outward*. *Inward*, *seminall* or *emulgent*. *Outward*, in the head, armes, feet, &c. and haue severall names.

Fibrę, Fat, Flesh.

o *Cuius est pars similaris à vi cutifica, vt interiora muniat. Capiuacc. Anat. pag. 252.*

Fibræ are strings, white and solide dispersed through the whole member, and are right, oblique, transuerse, all which haue their severall vses. *Fat*, is a similar part moist without blood, composed of the most thicke and vnctuous matter of the blood. The o skinne couers the rest, and hath *Cuticulam* or a little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

Svbsect. 4.

Dissimilar parts.

Dissimilar parts, are those which we call *Organicall*, or *Instrumentall*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Inward*, the crowne and foretop of the head, skull, face, forehead, temples, chinne, eies, eares, nose, &c. necke, breast, chest, vpper and lower part of the belly, hypocondries, navell, groyne, flanks, &c. *Backward*, the hinder part of the head, back, shoulders, sides, loynes, hipbones, *os sacrum*, buttocks, &c. Or ioints, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obvious and well knowne, I haue carelesly repeated, *eaq; præcipua & grandiora tantùm: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p *Anat. lib. 1. c. 19. Celebris est & pervulgata partium divisio in principes & ignobiles partes.*

Inward Organicall parts which cannot be seene, are diverse in number, and haue severall names, functions, and divisions; but that of p *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the noble there be three principall parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liver*. According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head* in which the Animal Organes are contained, and Braine it selfe, which by his Nerues giues sense and motion to the rest, and is (as it were) a privy Councellour, and Chancellour to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the heart as king keepes his court, and by his Arteries communicates life to the whole body. The third Region is the lower Belly, in which the liver resides as a *Legat à latere*, with the rest of those naturall Organes, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the vpper by the *Midriffe*, or *Diaphragma*, and is subdiuided againe by

q D. *Crook* out of *Galen* and others.

q some into three concavities, or regions, vpper, middle, and lower. The vpper of the Hypocondries, in whose right side is the *Liuer*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The second of the Navell and Flanckes, divided from the first by the *Rimme*. The last of the watercourse, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or lower

lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in briefe, apart: And first of the third Region, in which the naturall Organs are contained. 17

But you that are Readers in the meane time, *Suppose you were now brought into some sacred Temple, or Maiesticall Pallace* (as [r] *Melancthon* saith) *to behold not the matter only, but the singular Art, Workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it bee considered aright.* The parts of this *Region*, which present themselues to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction: as the *œsophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomacke, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchin (as it were) of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomacke it selfe; the lower and neather dore (as *Wecker* calls it) is named *Pylorus*. This stomacke is sustained by a large Kell or Kaull, called *Omentum*: which some will haue the same with *Peritoneum*, or rimme of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gut, which is next to the stomacke, some twelue inches long (saith [t] *Fuschius*.) *Ieiunum* or empty gut, continuate to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chilus* to the Liuer from it. *Ilion* the third, which consists of many crinckles, which serues with the rest to receaue, keepe, and distribute the *Chilus* from the *Stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receaues the excrements, and convaies them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and convaies the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man bee willing to goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriffe*, composed of many Veines, Arteries, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liver*, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* stiles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concaue of the *Liver*, extracts *Choler* to it: the, *Spleene*, *Melancholy*; which is situate on the left side, ouer against the *Liver*, a spungie matter, that drawes this blacke choler to it by a secret vertue, and feeds vpon it, conveying the rest to the bottome of the stomacke, to stirre vp appetite, or else to the guts as an excrement. That watery matter the two

De anima.
[r] *Vos vero veluti in templum ac sacrarium quoddam vos ducti putetis, &c. Suavis & utilis cognitio.*

The lower Region Naturall Organs.

[t] *Lib. cap. 12. Sect. 5.*

18 Kidnies expurgate, by thoſe emulgent veines, and *Vreteres*: The emulgent drawe this ſuperfluous moiſture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reaſon of his ſite in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is conſtringed with a muſcle, which as a Porter, keepes the water from running out againſt our will.

Members of generation are common to both ſexes, or peculiar to one; which becauſe they are impertinent to my purpoſe, I doe voluntarily omit.

Middle Region. Next in order is the *middle Region*, or cheſt which comprehends the vitall facultie's and parts: which (as I haue ſaid) is ſeparated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne conſiſting of many nerues, membranes, and amongſt other vſes it hath, is the inſtrument of laughing. There is alſo a certaine thinne membrane, full of Sinewes, which covereth the whole cheſt within, and is called *Pleura*, the ſeat of the diſeaſe called Pleuriſie, when it is inflamed; ſome adde a third skinne, which is tearmed *Mediaſtinus*, which divides the cheſt into two parts, right and left. Of this Region the principall part is the *Heart*, which is the ſeat and fountaine of life, of heat, of ſpirits, of pulſe and reſpiration, the Sunne of our Body, the king and ſole commander of it: The ſeat and Organe of all paſſions and affections. *Primum vivens, vltimum moriens*, it liues firſt, and dies laſt in all creatures: Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of [t] admiration, that can yeeld ſuch variety of affections, by whoſe motion it is dilated or contracted, to ſtirre and command the humours in the body: As in ſorrow, melancholy; in anger, choler; in ioy, to ſend the blood outwardly; in ſorrow, to call it in; mouing the Humors, as Horſes doe a Chariot. This *Heart*, though it be one ſole member, yet it may be divided into two creeks, *Right* and *Left*. The *Right* is like the Moone increaſing, bigger then the other part, & receaues blood from *Vena Cava*, diſtributing ſome of it to the *Lungs* to nouriſh them, the reſt to the left ſide, to ingender ſpirits. *The left Creeke* hath the forme of a *Cone*, and is the ſeat of life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it ſpirits and fire; and as fire in a torch, ſo are ſpirits in the blood, and by that great *Artery* called *Aorta*, it ſends vitall ſpirits ouer the Body, and takes aire from the Lungs, by that *Artery* which is called *Venoſa*; So that both Creekes haue their Veſſells; the Right two Veines; the Left two Arteries, beſides thoſe two common anfractuous eares, which ſerue them both, the one to hold blood, the other aire, for ſeuerall vſes.

[t] *Hæc res eſt præcipue digna admiratione, quòd tantâ affectuum varietate cietur cor, quod omnes res triſtes & lætæ ſtatim cordaferiunt & mouẽt.*

The *Lungs* is a thinne ſpungy part, like an Oxe hoofe, (ſaith [u] *Fernelius*) the Towne-Clarke, or Cryer ([x] one tearmes it) the inſtrument of voice, as an Orator to a King, annexed to the Heart, to expreſſe his thoughts by voice. That it is the inſtrument of voice, is manifeſt, in that no creature can ſpeake, or vtter any voice, which wanteth theſe Lights. It is beſides the inſtrument of reſpiration, or breathing: and its office is to coole the *Heart*, by ſending ayre vnto it, by the *Venoſall Artery*, which veine comes to the lungs by that *aſpera arteria*, which conſiſts of many griſtles, membranes, nerues, taking in ayre at the noſe and mouth, and by it likewiſe exhales the fumes of the *Heart*.

[u] *Phyſiol. l. 1. c. 8*

[x] *Vt orator Regi: ſic pulmo vocis inſtrumentũ annectitur cordi, &c. Melancthon.*

In the vpper *Region* ſeruing the animall faculties, the chiefe Organ is the *Braine*, which is a ſoft, marrowiſh, and white ſubſtance, ingendred of the pureſt part of ſeed and ſpirits, included by many skinnes, and ſeated within the skull

skull or braine pan, and it is the moſt noble Organ vnder Heauen, the dwelling houſe and ſeat of the Soule, the habitation of wiſdome, memory, iudgement, reaſon, and in which man is moſt like vnto God: and therefore nature hath couered it with a skull of hard bone, and two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, aboue the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be ſeene, a thinne membrane, the next and immediate couer of the braine, and not couering onely, but entering into it. The *Braine* it ſelfe is divided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in reſpect of it. This *fore-part* hath many concauities, diſtinguiſhed by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of theſe Ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* anſwer to their ſite, & beget animal Spirits; if they bee any way hurt, ſenſe and motion ceaſeth. Theſe ventricles moreouer, are held to be the ſeat of the common ſenſe. The *Middle ventricle*, is a common concourſe and cavitie of them both; and hath two paſſages; the one to receaue *Pituita*, the other extends it ſelfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and ſo the three ventricles of the forepart of the *Braine* are vſed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the back-bone, the leaſt and moſt ſolid of all the reſt, which receaues the Animal Spirits from the other ventricles, and convaies them to the marrow in the backe, and is the place where they ſay the memory is ſeated. 19

Svbsect. 5.

Of the Soule and his Faculties.

ACcording to y *Ariſtotle*, the Soule is defined to be ἐντελεχεία, *perfectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or firſt Act of an Organical body, hauing power of life, which moſt z Philoſophers approue. But many doubts ariſe about the *Eſſence, Subiect, Seat, Diſtinction*, and ſubordinate faculties of it. (For the Eſſence and particular knowledge, of all other things it is moſt hard (be it of Man or Beaſt) to diſcerne, as a *Ariſtotle* himſelfe, b *Tully*, c *Picus Mirandula*, d *Tolet*, and other Neotericke Philoſophers confeſſe. *Wee can vnderſtand all things by her, but what ſhee is we cannot apprehend.* Some therefore make one *Soule*, divided into three principall faculties; others, three diſtinct *Soules*. Which queſtion of late hath beene much controverted by *Picolomineus*, and *Zabarel*. f *Paracelſus* will haue foure Soules, adding to the three granted faculties, a *Spirituall Soule*: which opinion of his *Campanella* in his booke *de* * *Senſu rerum*, much labours to demonſtrate and proue, becauſe Carkaſſes bleed at the ſight of the murderer, with many ſuch arguments: And g ſome againe, one ſoule of all Creatures whatſoeuer, differing

y *De anima. c. 1*

z *Scalig. exerc. 307. Tolet. in lib. de anima. cap. 1. &c.*

a *1. De anima. cap. 1.*

b *Tuſcul. quæſt.*

c *Lib. 6. Dector. Val. Genil. c. 13. pag. 1216.*

d *Ariſtot.*

e *Anima quæ ſit intelligimus, & tamen quæ ſit ipſa intelligere non valemus.*

f *Spiritualem animam à reliquis diſtinctam, tuetur, etiam in cadavere inhærentem poſt mortem per aliquos menſes.* * *Lib. 3. cap. 32.*

g *Celius lib. 2. cap. 31. Plutarch. in Grillo, Lipſ. Cent. 1. epiſt. 50. Ioſſius de Riſu & Fletu, Averroes, Campanella, &c.*

20 fering only in Organs: And that Beasts haue reason as wel as Men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part, which is amply discussed in *Zabarel* amongst the rest. The[h] common division of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct kinde of liuing Creatures: *Vegetall* Plants; *Sensible* Beasts, *Rationall* Men. How these three principall faculties are distinguished and connected *Humano ingenio inaccessum videtur*; is beyond humane capacitie, as[i] *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegitall*, *Rationall* both, which are contained in it (saith *Aristotle*) *vt Trigonus in tetragono*, as a Triangle in a Quadrangle.

h *Philip. de Anima cap.1. Cœlius 20 antiq. cap.3. Plutarch. de placit. Philos.*

i *De vit. & mort. part. 2. c.3 prop.1. de vit. & mort. 2.c.22.*

Vegetal soule. *Subsect.2.*

Vegetall, the first of the three distinct faculties, is defined to be *a substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe.* In which definition, three seuerall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*, the first is[k] Nutrition, whose obiect is nourishment, meat, drinke, and the like; his Organ the Liuer in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. [l] *Attraction* is a ministring facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe doth oyle, and this attractiue power is very necessary in Plants which sucke vp moisture by the root, as another mouth, into the sap, as alike stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by naturall heat; for as the flame of a Torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Assation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to bee ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subiect vnto, that vse no exercise to stirre vp naturall heat, or else choake it, as too much wood puts out a fire. *Elixation*, is the seething of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is oppposite. *Assation*, is a concoction of the inward moisture by heat, his opposite is *Semiustulation*. Besides these three seuerall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the *Liuer* to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haires, nailes, &c.

k *Nutritio est. alimenti transmutatio, viro naturalis, Scal. exerc.101. Sec.17*

Attraction.

l See more of Attraction in *Scal. exerc.343.*

Retention.

Digestion.

Maturation.

Elixation.

Order of concoction foure fold.

Expulsion.

As this *Nutritiue facultie* serues to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetall faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, &

Augmentatio.

to

to make it growe, till it come to his due proportion & perfect ſhape: which hath his period of augmentation, as of conſumption: and that moſt certaine, as the Poet obſerues: 21

Stat ſua cuiq; dies breue & irreparabile tempus
Omnibus eſt vitæ, ——

A tearme of life is ſet to every man,
Which is but ſhort, and paſſe it no one can.

The laſt of theſe *Vegetall faculties* is *Generation*, which begets another, by meanes of ſeed, like vnto it ſelfe, to the perpetuall preſeruation of the *Species*. To this facultie they aſcribe three ſubordinate operations: The firſt to turne nouriſhment into ſeed, &c. Generation.

Neceſſary concomitants or affections of this *Vegetall facultie* are life, & his priuation, death. To the preſeruation of life the naturall heat is moſt requiſite, though ſiccity and humidity, and thoſe firſt qualities, bee not excluded. This heat is likewiſe in Plants, as appeares by their increaſing, fructifying, &c though not ſo eaſily perceaued; In all bodies it muſt haue radicall [m] moiſture to preſerue it, that it bee not conſumed, to which preſeruation our clime, countrey, temperature, and the good or bad vſe of thoſe ſix non-naturall things availe much. For as this naturall heat and moiſture decaies, ſo doth our life it ſelfe: and if not prevented before by ſome violent accident, or interrupted through our owne default, is in the end dryed vp by old age, and extinguiſhed by death for want of matter, as a Lampe for defect of oyle to maintaine it. Life and death concomitants of the Vegetal faculties.

[m] *Vita conſiſtit in oxidio & humido.*

Svbsect. 6.

Of the ſenſible Soule.

NExt in order is the *Senſible Facultie*, which is as farre beyond the other in dignitie, as a Beaſt is preferred to a Plant, hauing thoſe Vegetall powers included in it. 'Tis defined an *Act of an organicall body, by which it liues, hath ſenſe, appetite, iudgement, breath, and motion.* His obiect in generall is a ſenſible or paſſible qualitie, becauſe the ſenſe is affected with it. The generall Organe is the Braine, from whom principally the ſenſible operations are deriued. This *Senſible Soule* is diuided into two parts, *Apprehending* or *Moving*. By the *Apprehenſiue* power we perceaue the Species of Senſible things preſent, or abſent, and retaine them as waxe doth the print of a Seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moued by Spirits and Pulſe. The *Apprehenſiue* Facultie is ſubdiuided into two parts, *Inward*, or *Outward*. *Outward*, as the fiue Senſes, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Taſting*; to which you may adde *Scaligers* ſixt Senſe of *Titillation*, if you pleaſe, or that of *Speech*, which is the ſixt externall ſenſe, according to *Lullius*. *Inward* are three; *Common ſenſe*, *Phantaſie*, *Memory*. Thoſe fiue outward ſenſes haue their obiect in outward things only, & ſuch as are preſent, as the eye ſees no colour except it be at hand, the eare ſound. Three of theſe Senſes are of commodity, *Hearing*, *Sight*, and *Smell*: Two of neceſſity, *Touch*, and *Taſt*, without which wee cannot liue. Beſides the *Senſitiue*

22 *tiue* power is *Actiue* or *Passiue*. Actiue in sight, the eye sees the colour; *Passiue* when it is hurt by his obiect, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the obiect be not

Sight. pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these fiue senses, *Sight* is held to be most pretious, and the best, and that by reason of his obiect, it sees the whole body at once, by it we learne, and discerne all things, a sense most excellent for vse. To the *Sight* three things are required, the *Obiect*, the *Organ*, & the *Medium*. The *Obiect* in generall is *Visibile*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from [n] light, commonly called *Diaphanum*, for in darke wee cannot see: the *Organ* is the Eye, and chiefely the apple of it; which by those Opticke Nerues, concurring both in one, conveies the sight to the common sense. Betwixt the Organ and Obiect a true distance is required, that it be not too neare, or to farre off. Many excellent questions appertaine to this sense, discussed by philosophers: as whether this sight be caused *Intra mittendo, vel extra mittendo &c.* By receiuing in the visible Species; or sending of them out, with [o] *Plato*, [p] *Plutarch*, [q] *Macrobius*, [r] *Lactantius*, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhazen* the *Arabian*, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius &c.* haue written whole volumes.

n *Lumen est actus perspicui. Lumen à luce prouenit, lux est in corpore lucido.*

o *Satur.7.c.14.*
p *In phædon.*
q *Lac.c.8. de opif. Dei 1.*
r *De pract. Philos.4.*

Hearing. *Hearing*, a most excellent outward sense, by *which we learne & get knowledge*. His obiect is sound or that which is heard; the *Medium*, ayre, *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musitian; the body strokē, which must be solid and able to resist; as a bell, lute-string, not wooll, or spunge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the *outward* being strucke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisit Organ is contained in a little skinne formed like a drumme head, and strucke vpon by certaine small instruments like drumme stickes, conueies the sound by a paire of Nerues, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boethius*, and other Musitians.

Smelling. *Smelling*, is an *outward sense which apprehends by the Nostrills drawing in ayre*; And of all the rest it is the weakest sense in men. The Organ is the nose or two small hollow peeces of flesh a little aboue it: the *Medium* the ayre to men, as water to fish: The *Obiect*, *Smell*, arising from a mixt body resolued, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith [t] *Agellius*, are of discipline, and that by avoiding bad smells, as by chooSing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

[t] *Lib.19.cap.12.*

Taste. *Taste*, a necessary sense, *which perceiues all savours by the Tongue and palat, and that by meanes of a thinne spittle, or watry iuyce*. His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuice, the *Obiect*, *Taste*, or sauor, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kindes of sauours, bitter, sweete, sharpe, salt, &c. all which sicke men (as in an ague) cannot discerne, by reason of

of their organs misaffected.

Touch, the last of the senses and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerues dispersed all ouer the Body, perceaues any tactile quality. His *Organ* the *Nerues:* his *Obiect* is those first qualities, hot, dry, moist, colde, and those that follow them, hard, soft, thicke, thinne, &c. Many delightsome questions are moued by Philosophers about these fiue senses; their Organs, Obiects, Mediums, which for breuity I omit. 23 Touching.

Svbsec. 7.

Of the Inward Senses.

INner *Senses*, are three in number, so called because they be within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their obiects are not only things present, but they perceaue the sensible Species of things *to Come*, *Past*, *Absent*, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom wee discerne all differences of obiects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my commõ Sense, who iudgeth of Sounds, and Colours: they are but the Organs to bring the Species to be censured, so that all their obiects are his, and all their offices are his: The forepart of the braine is his Organ or seat. Common sense.

Phantasie, or Imagination, which some call *Æstimatiue*, or *Cogitatiue* (confirmed, saith[t] *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaued by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleepe this faculty is free, and many times conceaues strange, stupend, absurd shapes, as in sicke men we commonly obserue. His *Organ* is the middle sell of the braine; his *Obiects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this faculty is most Powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible obiect, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their seuerall fictions, Antickes, Images: As *Ouids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subiect and gouerned by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue. Phantasie. [t] *phis. l. 5. c. 8*

Memory, layes vp all the Species which the Senses haue brought in, and records them as a good *Register*, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His obiect is the same with *Phantasie*, his Seat and *Organ* the backe part of the braine. Memory.

The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe is a rest or binding of the outward Senses, and of the common sense, for the preseruation of Body and Soule,* (as [u] *Scaliger* defines it:) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his Commander, Reason; as appeares by those Imagi- Affections of the senses, Sleep, & waking. [u] *Exercit. 280.*

24 maginary Dreames,which are of diuers kindes,*Naturall*; *Diuine*, *Dæmoniacall &c.*which vary according to Humors,Diet,Actions,Obiects&c.of which *Artemidorus*,*Cardanus*, and *Sambucus*, with their seuerall Interpretations, haue written great volumes. This ligation of Senses, proceeds from an inhibition of Spirits, the way being stopped by which they should come, this stopping is caused of vapors arising out of the stomacke, filling the Nerves,by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *Waking is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause.*

Svbsec. 8.

Of the Mouing faculty.

Appetite.

THis *Mouing Faculty*, is the other power of the *Sensitiue soule*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *mouing from place to place*.This of *appetite* is threefold, as some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downard, and such actions as *Retention*,*Expulsion*,which depend not of Sense, but are *Vegetall*, as the Appetite of meate, and drinke, hunger and thirst. *Sensitiue* is common to Men and Brutes. *Voluntary*, the third or intellectiue, which commands the other two in men,and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them: and men are led like beasts by sense, giuing reines to their concupiscence and seuerall lusts. For by this Appetite the soule is led or inclined, to follow that good which the Senses shall approue, or avoide that which they hold euill: his obiect being good or euill, the one he embraceth, the other he reiecteth:according to that Aphorisme,*Omnia appetunt bonum*,all things seeke their owne good, or at least seeming good. This power is inseparable from sense, for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is diuided into two powers, or inclinations, *Concupiscible* or *Irascible*:or (as[x] one translates it) *Coueting*, or *Anger invading*, Impugning. *Concupiscible* couets alwaies pleasant and delightsome things,and abhorres that which is distastefull,harsh,and vnpleasant. *Irascible*,[y] *quasi aversans per iram & odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines,which although the *Stoickes* make light of,we hold naturall, and not to be resisted.The good affections are caused by some obiect of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body:If absent,they cause Hope,Loue, Desire, Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad obiect present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death itselfe: or future as Feare. Out of these two arise those mixt affections, & passions of Anger, which is a desire of reuenge, Hatred which is inueterate anger, Zeale which is offended with him who hurts that he

x T.W.Iesuite in his Passiõs of the minde.
y *Velcurio.*

he loues, and *Emmeleia*, a compounde affection of Ioy and Hate, when we reioyce at other mens mischiefe, and are greiued at their prosperity; Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere. 25

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by mouing the body from place to place: by this faculty therefore wee locally moue the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisit: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause, or End. The end is the obiect, which is desired or eschewed; as in a dogge to catch a hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad obiect: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moues: and that consists of Nerues, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which moue the Muscles, or [z] Nerues in the Midst of them, and draw the cord, & so *per consequens* the ioynt, to the place intended. That which is moued, is the body, or some member apt to moue. The motion of the Body is diuers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward Aire is drawne in by the *vocall Artery*, & sent by mediation of the *Midriffe* to the Lungs, which dilating themselues as a paire of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

z *Nervi à spiritu moventur, spiritus ab anima. Melanct.*

Svbsect. 9.

Of the Rationall Soule.

IN the precedent Subsections, I haue anatomized those inferior Faculties of the Soule; the *Rationall* remaineth, *a pleasant, but a doubtfull subiect* (as [a] one tearmes it) and with the like brevity to be discussed. Many erroneous opinions are about the Essence and originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it bee Organicall or Inorganicall; seated in the Braine, Heart, or Blood; mortall or immortall; how it comes into the body. Some hold that it is *ex traduce*, as *Phil. l.* 1. *de Animâ*, *Tertullian*, *Auicenna*, and many [b] late writers; that one man begets another, Body and soule: or as a candle from a candle, to be produced from the seed. [c] *Galen* supposeth the soule *Crasin esse*, to bee the Temperature it selfe, *Trismegistus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Phærecides Syrus*, *Epimetheus*, with the *Chaldees* and [c] *Ægyptians*, affirmed the soule to be immortall, as did those *Britan* † *Druides* of old. The [d] *Pythagorians* defend *Metempsy-*

a *Velcurio. Jucundum & anceps subiectum.*

b *Goclenius in* Ψυχολ *pag.* 302. *Bright. in Phys. Scrib. l.* 1. *&c.*

c *Lib. an mores sequantur, &c.*

d *Cæsar.* 6. *Com.* Read Æneas Gazeus dial. of the immortality of the soule

26 *tempsychosis*, and *Palingenesia*, that Soules goe from one body to another, as men into Wolues, Beares, Dogges, Hogges, as they were inclined in their liues, or participated in conditions.

Ovid.met.15. —— *ing, ferinas*
Possumus ire domus, pecudumq; in corpora condi.

c *In Gallo.* c *Lucians* Cock was first *Euphorbus* a Captaine:

Idem. *Ille ego (nam memini) Troiani tempore belli,*
Panthoides Euphorbus eram,

f *Nicephorus hist. lib.10 c.35* a horse, a man, a spunge. f *Iulian* the Apostata, thought *Alexanders* Soul was descended into his body: *Plato in Timæo*, and in his *Phædon* (for ought I can perceiue) differs not much from this opinion, that it was from God at first, & knew all, but being inclosed in the Body, it forgets, and learnes anew, which he calls *reminiscentia*, or *recalling*, & that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appeares by his pleasant fiction *de sortitione animarum, lib.*10: *de rep.* & after g 10000 yeares is to returne into the former body againe,

g *Phædro.* †*Claudian lib.1.de rap.Proserp.* ----- † *post varios annos, per mille figuras,*
Rursus ad humanæ fertur primordia vitæ.

Others deny the immortality of it, which *Pomponatius* of *Padua* decided out of *Aristotle*, not long since. *Plinius Avunculus cap.7.lib.2. & lib.7.cap.55. Seneca lib.7.epist.ad Lucilium.epist.55. Dicearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib.1.*

(Prætereà gigni pariter cum corpore, & vnà
Crescere sentimus, pariterq; senescere mentem)

Hæc quæstio multos per annos variè, ac mirabiliter impugnata &c. *Averroes*, & I know not how many Neotericks. *This question of the Immortality of the Soule, is diversly and wonderfully impugned & disputed, especially amongst the Italians of late*, saith *Iab. Colerus lib. de immort. animæ, cap.*1. The Popes themselues haue doubted of it, *Leo Decimus* that *Epicurean* Pope, as † *Colerus ibid.* † some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a prophaine and atheisticall *Moderator*, with that verse of *Cornelius Gallus.*

Et redit in nihilum, quod fuit ante nihil.

* *De eccles. dog cap.16.* It beganne of nothing, and in nothing it ends. *Zeno* and his *Stoickes*, as * *Austin* quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolued into *materia prima:* but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, *& è longinquo multa annunciare*, and (as that *Clazomenian Hermotimus* averred) saw pretty visions, and suffered I know not what.

† *Ovid.4 Met.* † *Errant exangues sine corpore & ossibus umbræ.*

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like *Plato's Elisian fieldes*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (saith h *Austin*) *became deuils*, as they supposed; with many such absurd tenets, which he hath confuted. *Hierome*, *Austin*, and other Fathers of the Church, hold that the *Soule* is immortall, created of nothing, and so infused into the Child or *Embrio* in his mothers wombe, six moneths after the i conception; not as those of Brutes, which are *ex traduce*, and dying

h *bonorum Lares, malorum verò larvas & Lemures.*

i Some say at 3. daies, some six weekes, others otherwise.

with

with them, vaniſh into nothing. To whoſe divine Treatiſes, and to the Scriptures themſelues, I rejourne all ſuch Atheiſticall ſpirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phædon.* Or if they deſire Philoſophicall proofes and demonſtrations, I referre them to *Niphus*, *Nic. Faventinus* tracts of this ſubiect. To *Fran.* and *Iohn Picus in digreſſ: ſup. 3. de Animâ*, *Tholoſanus*, *Eugubinus*, *To. Soto*, *Canus*, *Thomas*, *Pereſius*, *Dandinus*, *Colerus*, to that elaborat tract in *Zanchius*, to *Tolets* 60 reaſons, and *Leſſius* 22 arguments, to proue the immortality of the Soule. *Campanella lib. de Senſu rerum*, is large in the ſame diſcourſe, *Albertinus* the *Schooleman*, *Iacob: Nactantus*, *Tom. 2 op.* handleth it in foure queſtions, *Antony Brunus*, *Aonius Palearius*, *Marinus Marcennus*, with many others. This *Reaſonable Soule*, which *Auſtin* calls a ſpirituall ſubſtance, mouing it ſelfe, is defined by Philoſophers to bee *the firſt ſubſtantiall Act of a Naturall, Human, Organicall Body, by which a man liues, perceiues, and vnderſtands, freely doing all things, and with election.* Out of which definition wee may gather, that this *Rationall Soule* includes the powers, and performes the ducties of the two other, which are contained in it, and all three Faculties make one *Soule*, which is inorganicall of it ſelfe although it be in all parts, and incorporeall, vſing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Eſſence. The *Vnderſtanding* which is the *Rational* power *apprehending*, the *wil*, which is the *Rationall* power *mouing*, to which two, all the other *Rationall* powers are ſubiect and reduced. 27

SVBSEC. 10.

Of the Vnderſtanding.

VNderſtanding is a power of the ſoule, [k] *by which wee perceiue, know, remember, and iudge aſwell Singulars, as vniverſals: hauing certaine innate notices or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines them.* k Melanct. Out of this definition (beſides his chiefe office, which is to apprehend, iudge all that he performes, without the helpe of any Inſtruments or Organs) three differences appeare betwixt a Man and a beaſt. As firſt, the ſenſe only comprehends *Singularities*, the Vnderſtanding *Vniverſalities*. Secondly, the ſenſe hath no innate notions: Thirdly, Brutes cannot reflect vpon themſelues. Bees indeed make neat and curious workes, and many other creatures beſides, but when they haue done, they cannot iudge of them. His obiect is God, *Ens*, all nature, and whatſoeuer is to be vnderſtood: which ſucceſſiuely it apprehends. The obiect firſt mouing the *vnderſtanding*, is ſome ſenſible thing, after by diſcourſing, the Minde findes out the corporeall ſubſtance, and from thence the ſpirituall. His actions (ſome ſay) are *Apprehenſion*, *Compoſition*, *Diviſion*, *Diſcourſing*; *Reaſoning*, *Memory*, which ſome include in *Inuention*, and *Iudgement*. The common Diviſions are of the Vnderſtanding; *Agent*, and *Patient*, *Speculatiue*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *Wit* of Man, *acumen* or ſubtilty, *ſharpneſſe* of invention, when he doth inuent of himſelfe without a Teacher, or learnes anew; which abſtracts thoſe intelligible Species from the Phantaſie, and transferres them to the paſſiue Vnderſtanding,

28 l *because there is nothing in the Vnderstanding, which was not first in the Sense:* that which the Imagination hath taken from the Sense, this *Agent* iudgeth of, whether it be true or false; and being so iudged he commits it to the *Passible* to be kept. The *Agent* is a Doctor or teacher, the *Passiue* a scholler; and his office is to keepe and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: Actions, by which wee take Notions of, and perceiue things; *Habits*, which are durable lights and notions, which wee may vse when wee will. Some reckon vp eight kindes of thē, *Sense, Experience, Intelligence, Faith, Suspition, Errour, Opiniō, Science*; to which are added *Art, Prudency, Wisdome*: as also m *Syntereſis, Dictamen rationis, Conscience*; so that in all there bee 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, & vse. *Plato* will haue all to be innate: *Aristotle* reckons vp but fiue intellectuall Habits: two *speculatiue*, as that *Intelligence of the principles*, and *Science of conclusion*: Two *practick*, as *Prudency*, whose ende is to practise; *Art* to fabricate; *Wisdome* to comprehend the vse and experiments of all notions and habits whatsoeuer. Which diuision of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and fiue acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subiect will not permit. Three of them I will only point at, as more necessary to my following Discourse.

l *Nihil in intellectu, quod non priùs fuerat in sensu.*

Velcurio.

m The pure part of the Conscience.

Syntereſis, or the purer part of the *Conscience*, is an innate Habit, and doth signifie *a conservation of the knowledge of the Law of God & Nature, to know good or evill*: And (as our Divines hold) it is rather in the *Vnderstanding*, then in the *Will*. This makes the *maior* proposition, in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish vs to do Good, or Evil, & is the *minor* in the *Syllogisme*. The *Cōscience* is that which approues Good or Evil, iustifying or condēning our Actions, & is the *Conclusion* of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, & suffered to go to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Syntereſis* propoſeth the question, his word, oath, promise, is to be religiously kept, although to his enimie, & that by the law of Nature. n *Doe not that to another, which thou wouldst not haue done to thy selfe. Dictamē* applies it to him, & dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n *Quod tibi fieri non vis, alteri nefeceris.*

Svbsect. II.

Of the Will.

Will, is the other power of the *rationall Soule*, o *which covets or avoids such things as haue beene before iudged, and apprehended by the vnderstanding*. If good, it approues; if evill, it abhorres it: so that his obiect is either good or evill. *Aristotle* cals this our *rationall*,

o *Res ab intellectu monstratas recipit vel reiicit, approbat. vel improbat Philip. Ignoti nulla cupido.*

onall Appetite, for as in the *Sensitiue*, we are moued to good or bad by our *Appetite*, ruled and directed by Sense; so in this wee are carried by *Reason*. Besides, the *Sensitiue Appetite* hath a particular obiect, good or bad: this an vniuersall, immateriall; That respects only things delectable and pleasant, this Honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an obiect, if it be a conuenient good, cannot but desire it; if evill, avoid it: but this is free in his Essence, p *much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free*, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe; steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsells, Precepts, Rewards, Promises, Threates, and Punishments: and God should bee the Author of sinne. But in q spirituall things we will no good, prone to euill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is ἀταξία, a confusion in our powers, *our whole Will is averse from God and his Law*, not in naturall things onely, as to eat and drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite, 29

p *Melanct hon. Operationes pleruuiq; ferè, etsi libera sit illa in essentia sua.*

q *In civilibus libera, sed non in spiritualibus, Osiander.*

r *Tota voluntas aversa à Deo. Omnis homo mendax. Virg.*

s *Nec nos obniti contra, nec tendere tantùm*
Sufficimus,——

wee cannot resist, our concupiscence is originally bad, our Heart evill, the seat of our Affections, captiuates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by Nature, by t ignorance worse, by Art, Discipline, Custome, we get many bad Habits, suffering them to domineere and tyrannize ouer vs, and the Divell is still ready at hand with his evill suggestions, to tempt our depraued will to some ill disposed action, to precipitate vs to destruction: except our *Will* bee not swayed and counterpoised againe, with some divine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when we are in the full carcere of our dissolute courses. So *David* corrected himselfe, when hee had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

t *Vel propter ignorantiam quod bonis studiis non sit instructa mens vt debuit, aut divinis præceptis exculta.*

The Actions of the *Will* are *Velle*, & *Nolle*, to will & nill: which two words comprehend all, and they are Good or Bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things ineuitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs, and things contingent, howsoeuer in respect of Gods determinate counsell, they are ineuitable and necessary. Some other actions of the *will* are performed by the inferiour powers, which obey him as the *Sensitiue* and *Mouing Appetite*, as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this *Appetite* is many times rebellious in vs. It was (as I said) once well agreeing with reason, and there was an excellent concent and harmony betwixt them, but that is now dissolued, they often iarre, *Reason* is ouer borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wild horses runne away with a chariot, and will not be curbed. Wee know many times what is good, but will not doe it, as shee said, *Trahit*

30

u *Medea Ovid.* u *Trahit invitam nova vis, aliudq; cupido,*
Mens aliud suadet.——

Luste counsels one thing, reason another, there is a new reluctancy in men.

† *Ovid.* † *Odi, nec possum, cupiens non esse, quod odi.*

x *Seneca Hipp.* We cannot resist, but as *Phædra* confessed to her Nurse,[x] *quæ loqueris, vera sunt, sed furor suggerit sequi peiora:* Shee said well and true, she did acknowledge it, but head-strong passion and fury, made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those *Naturall* and *Vegetall* powers, are not commanded by *Will* at all; for *who can adde one cubite to his stature?* These other may, but are not: and thence come all those head-strong Passions, violent perturbations of the Minde; And many times vitious Habits, customes, ferall Diseases, because we giue so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*.

Memb. 3.
Svbsect. 1.

Definition of Melancholy, Name, Difference.

HAuing thus briefly Anatomized the Body and Soule of Man, as a preparatiue to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Difference*. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Bruel* obserues, Μελαγχολία, *quasi* Μέλαινα χόλη, from black Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contende about it. It hath severall Descriptions, Notations, and Definitions, [y] *Fracastorius* in his second booke of Intellect, calls those *Melancholy, whom abundance of that same depraved humor of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Vnderstanding.* [z] *Melanelius* out of *Galen*, *Ruffus*, *Ætius* describe it to be *a bad and peeuish Disease, which makes men degenerate into beasts: Galen, a privation or infection of the middle cell of the Head, &c.* defining it from the part affected, which [a] *Hercules de Saxoniâ* approues, *lib.* 1. *cap.* 16. calling it *a depravation of the principall function: Fuchsius lib.* 1. *cap.* 23. *Arnoldus Breviar. lib.* 1. *cap.* 18. *Guianerius*, and others: *By reason of blacke Choler, Paulus addes. Halyabbas* simply calls it a *commotion of the minde. Aretæus*, [b] *a perpetuall anguish of the soule, fastned on one thing, without an ague*: which Definition of his, *Mercurialis de affect. cap. lib.* 1. *cap.* 10. taxeth: but *Ælianus Montaltus* defends, *lib. de morb. cap. c.* 1. *de Melan.* for sufficient and good. The common sort define it to bee *a*

y *Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita malè habet, vt indè insaniant, vel in omnibus, vel in pluribus iisq; manifestis, sive ad rectum rationē, voluntatem, pertinent, vel electionem, vel intellectus operationes.*

z *Pessimum & pertinacissimum morbum, qui homines in bruta degenerare cogit*

a *Panth. Med.*

b *Angor animi in vna contentione defixus, absq; febre.*

kinde

kinde of dotage without a feaver, having for his ordinary companions, feare, and ſadneſſe, without any apparant occaſion. So doth *Laurentius cap.* 4. *Piſo, lib.* 1. *cap.* 43. *Donatus Altomarus cap.* 7. *art. medic. Iacchinus in com. in lib.* 9. *Rhaſis ad Almanſor cap.* 15. *Valeſius exerc.* 17. *Fuſchius inſtitut.* 3. *ſec.* 1. *cap.* 11. *&c.* Which common definition, howſoeuer approued by moſt, [c] *Hercules de Saxonia* will not allow of, nor *David Cruſius, Theat. morb. Herm. lib.* 2. *cap.* 6. he holds it vnſufficient: *as* [d] *rather ſhewing what it is not, then what it is*: as omitting the ſpecificall difference, the phantaſie and Braine: but I deſcend to particulars. The *ſummum genus* is *Dotage*, or *Anguiſh of the minde*, ſaith *Aretæus, of a principall part*, *Hercules de Saxonia* addes, to diſtinguiſh it from Cramp and Palſie, and ſuch diſeaſes as belong to the outward Senſe and motions *(depraved)* † to diſtinguiſh it from Folly and Madneſſe (which *Montaltus* makes *angor animi* to ſeperate) in which, thoſe functions are not depraved, but rather aboliſhed *(without an ague)* is added by all, to ſever it from *Phrenſie*, and that *Melancholy*, which is in a peſtilent Feauer. (*Feare* and *Sorrow*) make it differ from *Madneſſe (without a cauſe)* is laſtly inſerted to ſpecifie it from all other ordinary paſſions of *Feare* and *Sorrow*. Wee properly call that *Dotage*, as [e] *Laurentius* interprets it, *when ſome one principall faculty of the minde, as Imagination, or reaſon is corrupted, as all Melancholy perſons haue.* It is without a Feauer, becauſe the humour is moſt part cold & dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inſeparable companions of moſt *Melancholy*, not all, as *Her. de Saxonia, Tract. poſthumo de Melancholia, cap.* 2. well excepts, for to ſome it is moſt pleaſant, as to ſuch as laugh moſt part; ſome are bold againe, and free from all manner of feare and griefe, as hereafter ſhall be declared.

31

c *Cap.* 16. *lib.* 1.

d *Eorum definitio morbus quid non ſit potius, quàm quid ſit explicat.*

† *Animæ functiones immutantur in fatuitate, tolluntur in mania, depravantur ſolum in melancholia, Herc. de Sax. cap.* 1. *tract. de Melan.*

e *Cap.* 4. *de Mel.*

Svbsect. 2.

Of the part affected. Affection. Parties affected.

SOme difference I finde amongſt Writers, about the principall part affected in this diſeaſe, whether it be the *Braine*, or *Heart*, or ſome other Member. Moſt are of opinion, that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwiſe bee, but that the *Braine* muſt be affected, as a Similar part, be it by † *conſent* or *Eſſence*, not in his Ventricles, or any obſtructions in them, for then it would be an Apoplexie, or Epilepſie, as [f] *Laurentius* well obſerues; but in a cold dry diſtemperature of it in his ſubſtance, which is corrupt and become too cold, or too dry, or elſe too hot, as in mad-men, and ſuch as are inclined to it: and this [g] *Hippocrates* confirmes, *Galen*, *Arabians*, and moſt of our new writers. *Marcus de Oddis* (in a conſultation of his, quoted by [h] *Hildiſheim*) and fiue others there cited, are of the contrary part, becauſe Feare and Sorrow, which are paſſions, be ſeated in the Heart. But this obiection is ſufficiently anſwered by [i] *Montaltus*, who doth not deny that the *Heart* is affected (as [k] *Melanelius* proues out of *Galen*) by reaſon of his vicinity; and ſo is the *Midriffe*, & many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is cauſed by precedent *Imagination*, with the *Appetite*, to whom Spirits obey, and are ſubiect to thoſe principall parts

† *Per conſenſum ſiue per Eſſentiã*

f *Cap.* 4. *de Mel.*

g *Sec.* 7. *de mor. vulgar. lib.* 6.

h *Spicel. de Melancholia.*

i *Cap.* 3. *de Mel. pars affecta cerebrum, ſiue per conſenſum, ſiue per cerebrum contingat, & procerum auctoritate & ratione ſtabilitur.*

k *Lib. de Mel. cholia. cor verò vicinitatis ratione vnâ afficitur. ac ſeptum tranſuerſum ac ſtomachus cum dorſali ſpinâ, &c.*

32 parts: the *Braine* must needs primarily be misaffected, as the seat of *Reason*, and then the *Heart*, as the seat of *Affection*, [l] *Capivaccius*, and *Mercurialis*, haue copiously discussed this question, and both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, whole Body, Liver, or [m] Spleen, which are seldome free, *Pylorus*, *Meseriacke Veines*, *&c.* For our Body is like a Clocke, if one wheele be amisse, all the rest are disordered, the whole Fabrick suffers: with such admirab e Art and Harmony is a man composed, such excellent proportion; as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the [n] *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proues it out of *Galen*, *Ætius*, and *Altomarus*, that the sole fault is in [o] *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this Tenet of theirs, and illustrates the contrary, by many examples: as of him, that thought himselfe a shel-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. *Reason* was in fault as wel as *Imagination*, which did not correct this error; they make away themselues oftentimes, and suppose many absurd and ridiculous things. Why doth not *Reason* detect the Fallacy, settle & perswade, if she be free? [p] *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by [q] *Areteus*, *Gordonius*, *Guianerius*, *&c.* To end the controversie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with [r] *Albertinus Bottonus* a Doctor of *Padua*, that it is first in *Imagination*, *and afterwards in Reason*; *if the Disease be inveterate, or as it is more or lesse of continuance:* but by accident, as [*] *Herc. de Saxonia* addes; *faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of Imagination.*

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as haue the *Moone*, *Saturne*, *Mercury* misaffected in their genitures, such as liue in ouer-cold, or ouer-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, [t] that haue little heads, that haue a hot Heart, moist Braine; hot Liuer, & cold stomacke, haue been long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, lead a life out of action, are most subiect to Melancholy. Of Sexes both, but men more often; yet [u] women misaffected, are farre more violent, and grieuously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Maladie is more frequent in such as are of a [x] middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iubertus* excepts neither young nor old from this adventitious. *Ætius* and *Areteus* ascribe into the number *not onely* [z] *discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally*, saith *Rhasis*, [a] *the fi-*

l *Lib. 1. cap. 10. Subiectum est cerebrum interius.*

m *Raro quisquã tumorem effugit lienis, qui hoc morbo afficitur, Piso. Quis affectus.*

n See *Donatum ab Altomar.*

o *Facultas Imaginandi, non cogitandi, nec memorandi læsa hic.*

p *Lib. 3. Fen. 1. Tract. 4. cap. 8.*

q *Lib. 3. cap. 5.*

r *Lib. Med. cap. 19. part. 2. Trac. 15. cap. 2.*

s *Hildesheim spicel. 2. de Melanchol. fol. 207. & fol. 127. Quandoq; etiam Rationalis si affectus inveteratus sit.*

* *Lib. posthumo de Melanch., edit. 1620. Depravatur, fides, discursus, opinio, &c per vitium Imaginationis, ex Accidenti.*

Parties affected.

t *Qui parvum cnput habent, insensati pleriq; sunt* Arist. in physiognomia

u *Areteus lib. 3. cap. 5.*

x *Qui prope statum sunt. Aret. Mediis conuenit ætatibus, Piso.*

y *De quartano.*

z *Pronus ad Melancholiam non tam mœstus, sed & hilares, iocosi, cachinnãtes, irrisores, & qui plerumq; prærubri sunt.*

a *Qui sunt subtilis ingenii, & multæ perspicacitatis de facili incidunt in Melancholiam, l. 1. cont. Tract. 9.*

neſt wits, and moſt generous ſpirits, are before others obnoxious to it; ſo that I cannot except any complexion, any condition, ſexe, or age, but [b] fooles & *Stoicks*, which according to [c] *Syneſius*, are neuer troubled with any manner of paſſion, but as *Anacreons cicada, ſine ſanguine & dolore, ſimiles ferè dijs ſunt. Eraſmus* vindicates fooles from this Melancholy Catalogue, becauſe they haue moſt part moiſt braines, and light hearts, [d] *they are free from ambition, envie, ſhame and feare, they are neither troubled in conſcience, nor macerated with cares, to which our whole life is ſo much ſubiect.* 33

b *Nunquam ſanitate mentis excidit, aut dolore capitur. Eraſm.*

c *In laud. calvit.*

d *Vacant conſcientiæ carnificina, nec pudeſiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia eſt.*

SVBSECT. 4.

Of the matter of Melancholy.

OF the Matter of *Melancholy*, there is much queſtion betwixt *Avicen* and *Galen*, as you may read in [e] *Cardans* Contradictions, [f] *Valeſius* controverſies, *Montanus*, *Proſper Calenus*, *Capivaccius*, [g] *Bright*, [h] *Ficinus*, that haue written either whole Tracts, or copiouſly of it, in their ſeverall Treatiſes of this Subiect. [i] *What this humour is or whence it proceeds, how it is ingendred in the body, neither* Galen, *nor any old Writer hath ſufficiently diſcuſſed, as* Iacchinus *thinkes*: the Neoterickes cannot agree. *Montanus* in his conſultations, holds *Melancholy* to be *materiall* or *immateriall*: and ſo doth *Arculanus*: the *materiall* is one of the foure humors before mentioned, and naturall. The *immateriall* or adventitious, acquiſite, redundant, vnnaturall, artificiall: which * *Hercules de Saxonia* will haue reſide in the ſpirits alone, and to proceed from an *hot, cold, dry, moiſt diſtemperature, which without matter, alter the braine and functions of it. Paracelſus* wholy reiects and derides this diviſion of foure humours and complexions, but our *Galeniſts* generally approue of it, ſubſcribing to this opinion of *Montanus*.

c *Lib. 1 tract 3. contradic. 18.*

f *Lib. 1. cont. 21.*

g *Bright cap. 16.*

h *Lib. 1. cap 6. de ſanit. tuenda.*

i *Quiſve aut qualis ſit humor aut quæ iſtius differentiæ, & quomodo gignatur in corpore, ſcrutandum, hac enim in re multi veterum laborarunt, nec facile accipere ex Galeno ſententiam ob loquendi varietatem. Leonart. Iacchinus com. in 9. Raſis, cap. 15.*

This materiall *Melancholy* is either *ſimple*, or *mixt*; offending in *Quantity* or *Qualitie*, varying according to his place, where it ſetleth, as Braine, Spleene, Meſeriacke veines, Heart, Wombe, and Stomacke: or differing according to the mixture of thoſe naturall humours amongſt themſelues, or foure vnnaturall aduſt humours, as they are diuerſly tempered and mingled. If naturall *melancholy* abound in the Body, which is cold and dry, *ſo that it be more* [k] *then the Body is well able to beare, it muſt needs be diſtempered*, ſaith *Faventinus, and diſeaſed*: and ſo of the other, if it be depraued, whether it ariſe from that other *Melancholy* of *Choler* aduſt, or from *Blood*, produceth the like effects, & is, as *Montaltus* contends, if it come by aduſtion of humors, moſt part hot and dry. Some difference I finde, whether this *Melancholy* matter may be ingendred of all foure humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Fleagme* or *Pituita*, whoſe true aſſertion, [l] *Valeſius* and *Menardus* ſtifly maintaine, and ſo doth [m] *Fuchſius*, *Montaltus*, [n] *Montanus*. How (ſay they) ſhould white become blacke? But *Hercules de Saxonia, lib. poſt. de melan. cap.* 8. and *Cardan*, are of the oppoſit part (it may be ingendred of Fleagme, *etſi rarò contingat*, though it ſeldome come to paſſe) ſo is [p] *Guianerius* and *Laurentius cap.* 1. with *Me-*

cap. 16. in 9. Raſis.

* *Tract. poſthum. de Melan. edit. Venetiis 1620. cap. 7. & 8. ab intemperie calida, humida, &c.*

k *Secundùm magis aut minus ſi in corpore fuerit, ad intemperiem pluſquam corpus ſalubriter ferre poterit: inde corpus morboſum efficitur.*

l *Lib. 1. controverſ. cap. 21.*

m *Lib. 1. ſect. 4. cap. 4.*

n *Conſil. 26.*

o *Lib. 2. contradict. cap. 11.*

p *De feb. tract. 4. diff. 2. cap. 1. non eſt negandum ex hac ſpeci Melancholicos*

34 *lanctho*n in his booke *de Anima*, and Chapter of humours; he calls it *Asininam*, dull, swinish *Melancholy*, and saith that he was an eye-witnesse of it: so is q *Wecker*. From *melancholy* adust ariseth one kinde, from *Choler* another, which is most brutish: another from Fleagme, which is dull; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, r varying according to their mixtures, as they are intended and remitted. If the humour be cold, it is, saith s *Faventinus*, *a cause of dotage, and produceth milder symptomes: if hot, they are rash, raving mad, or inclining to it.* If the brain be hot, the animal spirits are hot, much madnesse followes with violent actions: if cold, fatuity and sottishnesse, t *Capivaccius.* u *The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes blacke, sometimes not, Altomarus.* The same x *Melanelius* proues out of *Galen*: and *Hippocrates* in his booke of *melancholy* (if at least it be his) giuing instance in a burning coale, *which when it is hot, shines, when it is cold, looks blacke, and so doth the humour.* This diversitie of Melancholy matter, produceth diversity of effects. If it be within the y body, and not putrified, it causeth blacke Iaundise: if putrified, a Quartan Ague; if it breake out to the skinne, Leprosie; if to parts, severall Maladies, as Scurvy, &c. If it trouble the minde, as it is diversly mixt, it produceth severall kindes of Madnesse and Dotage, of which in their place.

q *In Syntax.*

r *Varie aduritur & miscetur, unde variæ amentium species. Melanct.hon.*

s *Humor frigidus deliriicausa: furoris calidus, &c.*

t *Lib.1. cap.10. de affect. cap.*

u *Nigrescit hic humor, aliquando supercalefactus, aliquando superfrigefactus, cap.7.*

x *Humor hic niger aliquando præter modum calefactus, & alias refrigeratus evadit: nam ventilabus carbonibus ei quid simile accidit. qui durante flamma pellucidissime candent, ea extincta prorsus nigrescunt* Hippocrates.

y *Guianerius. dff.2. cap 7.*

Svbsect. 5.

Of the species or kindes of Melancholy.

WHen the matter is divers and confused, how should it otherwise be, but that the Species should be divers and confused? Many new and old Writers haue spoken confusedly of it, confounding *Melancholy*, and *Madnesse*, as z *Heurnius*, *Guianerius*, *Gordonius*, *Salustius Salvianus*, *Iason Pratensis*, *Savanarola*, that will haue *Madnesse* no other then *Melancholy* in Extent, differing (as I haue said) in degrees. Some make two distinct Species, as *Ruffus Ephesius* an old Writer, *Aretæus*, a *Aurelianus*, *Paulus Ægineta*: others acknowledge a multitude of kindes, & leaue them indefinite, as b *Ætius* in his *Tetrabiblos*, c *Avicenna lib.3. Fen.1. Tract 4. cap.18. Arculanus cap.16. in 9. Rasis. Montanus med. part. 1.* d *If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselues.* † *Hercules de Saxonia* sets downe two kindes, *materiall and immateriall; one from spirits alone, the other from humours and spirits. Savanarola Rub.11. Tract.6. cap.1. de ægritud. cap.* will haue the kindes to be infinite, one from the *myrach*, called *mirachialis* of the *Arabians*; another *stomachalis*, from the *stomack*, another from the *liver, heart, wombe, hemrods: one beginning, another consummate.* *Melancthon* seconds him, e *as the humour is diversly adust and mixt, so are the species diverse*: but what these men speake of species, I thinke ought to be vnderstood of Symptomes, and so doth g *Arculanus* interpret himselfe: infinite species, *idest*, Symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medici-

z *Non est Mania, nisi extensa Melancholia.*

a *Cap.6. lib.1.*

b *2. Ser.2. cap 9 Morbus hic est omnifarius.*

c *Species indefinitæ sunt.*

d *Si aduratur naturalis Melancholia, alia fit species, si sanguis alia, si flaua bilis alia, diversa à primis: maxima est inter has differentia, & tot Doctorum sententiæ. quot ipsi numero sunt.*

† *Tract. de Mel. cap.7.*

e *Quædam incipiens, quædam consummata.*

‡ *Cap. de humor. lib. de Anima. variè aduritur & miscetur ipsa Melancholia, unde variæ amentium species. Cap.16. in 9. Rasis.*

nall

nall definitions, the ſpecies are infinite, but they may bee reduced to three kindes, by reaſon of their ſeat, *Head*, *Body*, and *Hypocondries*. This threefold diviſion is appoued by *Hippocrates* in his booke of Melancholy, (if it bee his, which ſome ſuſpect) by *Galen*, *lib.* 3. *de loc. affectis cap.* 6. by *Alexander lib.* 1. *cap.* 16. *Raſis lib.* 1. *Continent. Tract.* 9 *lib.* 1. *cap.* 16. *Avicenna*, and moſt of our new Writers. *Th. Eraſtus* makes two kindes; one perpetuall, which is *Head melancholy*: the other interrupt, which comes and goes by fits, which hee ſubdivides into the other two kindes, ſo that all comes to the ſame paſſe: Some againe make foure or fiue kindes. *Rodericus à Caſtro de morbis mulier. lib.* 2. *cap.* 3. and *Lod. Mercatus*, who in his ſecond booke *de mulier: affect: cap.* 4. will haue that melancholy of Nunnes, Widdowes, and more ancient Maids, to be a peculiar ſpecies of Melancholy differing from the reſt: ſome will reduce Enthuſiaſtes, Extaticall and dæmoniacall perſons to this ranck, adding [h] *Loue melancholy* to the firſt, and *Lycanthropia*. The moſt receaued diviſion is into three kindes. The firſt proceeds from the ſole fault of the *Braine*, and is called *Head melancholy*: the ſecond, ſympathetically proceeds from the *whole body*, when the whole temperature is Melancholy: The third ariſeth from the Bowels, Liver, Spleene, or Membrane, called *Meſenterium*, named *Hypocondriacall, or windie melancholy*, which [i] *Laurentius* ſubdivides into three parts, from thoſe three Members, *Hepaticke*, *Splenaticke*, *Meſeriacke*, *Loue melancholy*, which *Avicenna* calls *Iliſhi*: and *Lycanthropia*, which he calls *Cucubuthe*; are commonly included in head Melancholy: but of this laſt, which *Gerardus de Solo* cals *Amoreos*, and moſt *Knight melancholy*, with that of *Religious melancholy*, *Virginum & Viduarum*, maintained by *Rod: à Caſtro* and *Mercatus*, and all the other kindes, of *Loue melancholy*, I will ſpeak apart by themſelues in my third Partition. The three precedent ſpecies are the ſubiect of my preſent diſcourſe, which I will anatomize, and treat of, through all their cauſes, ſymptomes, cures, together, and apart; that euery man that is in any meaſure affected with this malady, may knowe how to examine it in himſelfe, and apply remedies vnto it.

It is a hard matter, I confeſſe, to diſtinguiſh theſe three Species, one from the other, to expreſſe their ſeuerall cauſes, ſymptomes, cures, being that they are ſo often confounded amongſt themſelues, hauing ſuch affinitie, that they can ſcarce be diſcerned by the moſt accurate Phyſitians; and ſo often intermixt with other diſeaſes, that the beſt experienced haue been plunged. *Montanus conſil.* 26. names a patient that had this diſeaſe of Melancholy, and *Caninus Appetitus* both together. And *conſil.* 23. with *Vertigo*. [l] *Iulius Ceſar Claudinus* with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, *Caninus Appetitus*, *&c.* [m] *Paulus Regoline*, a great Doctor in his time, conſulted in this caſe, was ſo confounded with a confuſion of Symptomes, that he knewe not to what kinde of Melancholy to referre it. [n] *Trincavellius*, *Fallopius*, and *Francanzanus*, famous Doctors in *Italy*, all three conferred with about one party, at the ſame time, gaue three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was ſent for, ingeniouſly confeſſed, that hee was indeed melancholy, but he knewe not to what kinde to reduce it. In his 17 conſultation, there is the like diſagreement about a melancholy Monke. Thoſe Symptomes, which others aſcribe to miſaffected parts and humours, † *Herc. de Saxonia* attributes wholy to diſtempered ſpirits, and thoſe immateriall, as

35

h *Laurentius cap.* 4. *de Mel.*

i *cap.* 13.

l *Iulius Ceſar* 1480. & 116. *conſult. conſil.* 12.

m *Hildiſheim. ſpicel.* 2. *fol.* 166.

n *Trincovellius Tom.* 2. *conſil.* 15. & 16.

† *Cap.* 13. *tract. poſth. de melan.*

36 I haue said. Sometimes they cannot well discerne this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* He and Dr *Brande* both agreed, that the Patients disease was Hypocondriacall melancholy. Dr *Matholdus* said it was *Asthma*, and nothing else. o *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongst themselues. The Species are so confounded, as in *Cæsar Claudinus* his 44 consultation for a *Polonian* Count, in his iudgement p *he laboured of Head melancholy, and that which proceeds from the whole temperature both at once.* I could giue instance of some that haue had all three kindes, *semel & simul*, and some successiuely. So that I conclude of our melancholy Species, as † many polititians doe of their pure Formes of Commonwealths, Monarchies, Aristocraties, Democraties, are most famous in contemplation, but in practise they are temperate and vsually mixt, as the *Lacedæmonian*, the *Roman* of old, *German* now and many others. What Phisitians say of distinct Species in their bookes, it much matters not, since that in their Patients bodies they are commonly mixt. In such obscurity therefore, varietie and confused mixture, of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty or distinction amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia*? 'Tis hard, I confesse, yet neuertheless I will aduenture through the midst of these perplexities, and led by the clue or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

o *Guarion. cons. med. 2.*

p *Laboravit per essentiam, & à toto corpore.*

† *Machiauel. & c Smithus de rep Angl. cap 8. l. 1. Buscoldus discur. polit. discurs. 5. cap. 2. Arist. l. 3. polit. cap. vlt. Keckerm. alij, &c.*

SECT. 2.

Memb. 1. Svbsec. 1.

Causes of Melancholy.
GOD a cause.

p *Primo artis curativæ.*

r *Nostri primuũ sit propositi affectionum causas indagare, res ipsa hortari videtur, nam alioqui earum curatio, manca & inutilis esset.*

s *Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet.*

IT *is in vaine to speake of Cures, or thinke of remedies, vntill such time as we haue considered of the Causes,* so q *Galen* prescribes *Glauco*: and the common experience of others confirmes, that those cures must be vnperfect, lame, and to no purpose, wherein the causes haue not first beene searched, as r *Prosper Calenius* well obserues, in his Tract *de Atrâ bile* to Cardinal *Cæsius*. Insomuch that s *Fernelius puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to cure or preuent any manner of disease.* Emperickes may ease, and sometimes helpe, but not throughly root out: *sublatâ causâ tollitur effectus* as the saying is, if the cause be remoued, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discerne these causes whence they are, and in such t variety to say what the beginning was. u He is happy that can performe it aright. I will aduenture to gueesse as neere as I can, and rip them all vp, from the first to the

t *Tanta enim morbi varietas ac differentia vt non facile dignoscatur, vnde initium morbus sumpserit, Melanelius è Galeno.* u *Fælix qui potuit rerum cognoscere causas.*

last,

last, *Generall* and *particular* to euery *Species*, that so they may the better bee descried. 37

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall are from God* and *his Angells*, or *by Gods permission from the Diuell*, and his Ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs; *Psal.* 107.17. *Foolish men are plagued for their offence and by-reason of their wickednesse. Gehazi* was stroken with Leprosie, 2. *Reg.* 5.27. *Iehoram* with disentery and flux, and great diseases of the bowels, 2. *Chron. cap.* 21. 15. *Dauid* plagued for numbring his people, 1. *Par.* 21, *Sodom* and *Gomorah* swallowed vp. And this disease is peculiarly specified. *Psalm.* 127. 12. *He brought downe their heart through heauinesse. Deut.* 28 28. *He stroke them with madnesse, blindnesse, and astonishment of heart.* x *An euill spirit was sent by the Lord vpon Saul, to vexe him.* y *Nabuchadnezzar* did eate grasse like an Oxe, and his *heart was made like the beasts of the field.* Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the Country, was by *Bacchus* driuen into madnesse: so was *Pentheus* and his mother *Agaue* for neglecting their sacrifice. z *Censor Fulvius* ran mad for vntiling *Iuno's* Temple, to couer a new one of his owne, which he had dedicated to *Fortune*; a *and was confounded to death, with griefe and sorrow of heart.* When *Xerxes* would haue spoiled † *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 4000 men dead, the rest ran mad. *A little after, the like happened to *Brennus*, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleeue our Pontificiall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How b *Clodoveus* sometime king of *France*, the son of *Dogebert*, lost his wits for vncouering the body of S. *Denis*: and how a c sacrilegious *Frenchman*, that would haue stolne away a siluer Image of S. *Iohn*, at *Birburge*, became franticke on a suddaine, raging, and tyrannizing ouer his owne flesh: Of a d Lord of *Rhadnor*, that coming from hunting late at night, put his Dogges into S. *Avans* Church, (*Llan Avan* they called it) and rising betimes next morning, as hunters vse to doe, found all his dogges mad, himselfe being suddenly stroken blind. Of *Tyridates* an e *Armenian* King, for violating some holy Nunnes, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or by the Diuels meanes may be deluded; we finde it true, that *Vltor à tergo Deus, He is God the Avenger*, as *Dauid* stiles him; and that it is our crying sinnes that pull this and many other maladies on our owne heads. That he can by his Angels, which are his Ministers strike and heale (saith g *Dionysius*) whom he will; that he can plague vs by his Creatures, Sunne, Moone, and Starres, which he vseth as his instruments, as a Husbanduan (saith *Zanchius*) doth an Hatchet: Haile, Snow, Windes &c.

h *Et coniurati veniunt in classica venti:*

as in *Iosuahs* time, as in *Pharaos* raigne in *Egypt*; they are but as so many Executioners of his iustice. He can make the proudest spirits stoope, and cry out with *Iulian* the *Apostate*, *Vicisti Galilæe*: or with *Apollo's* Priest in *Chrysostome*

x 1. Sam. 16.14
y Dan. 5.21.
z *Lactant. instit. lib. 2. cap. 8.*
a *Mente captus, & summo animi mœrore consumptus.*
† *Munster. cosmog. lib 4. cap. 43. de cœlo substernebantur, tanquam iussâ de saxis præcipitati &c.*
* *Liuius lib. 38.*
b *Gaguinus lib. 3. cap. 4 quòd Dionysii corpus discooperuerat, in insaniâ incidit*
c *Idem lib. 9. sub. carol. 6. sæ. crorũ contemptor templi foribus effractis, dũ D. Iohannis argenteum simulachrum rapere contendit, simulachrum aversa facie dorsum ci versæt, nec mora, sacrilegus mentis inops, atq; in semet insaniens in proprios artus desæuit.*
d *Giraldus Cãbrensis lib. 1. cap. 1. Itinerar. Cambriæ.*
e *Delrio Tom 3. l. 6. sect 3 quæ. 3*
f *Psal. 44. 1.*
g *Lib. 8. cap. de Hierar.*
h *Claudian.*
i *De Babylã Martyre.*

38 *stome, Ocælum! ô terra! vnde hostis hic?* What an enimy is this? And pray with *Dauid*, acknowledging his power, *I am weakned and sore broken, I roare for the griefe of mine heart, mine heart panteth, &c. Psal.* 38. 8. O *Lord rebuke me not in thine anger, nether chastise me in thy wrath. Psal.* 38. 1. *make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, Psal.* 51. 8. *& verse* 12. *Restore to me the ioy of thy saluation, and stablish me with thy free spirit.* For these causes belike [k] *Hippocrates* would haue a Physitian take special notice whether the disease come not from a diuine supernaturall cause, or whether it follow the course of Nature. But this is farther discussed by *Fran: Valesius de sacr. philos. cap.* 8. [l] *Fernelius*, and [m] *I. Cæsar Claudinus*, to whom I referre you, how this place of *Hippocrates* is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Diseases (for so he calls them) are spiritually to be cured, and not otherwise. Ordinary meanes in such cases will not availe: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at last in an vnknown shape wrestled with him; the victory was vncertaine, till at length *Iupiter* descryed himselfe, and *Hercules* yeelded, No striuing with supreame powers. *Nil iuvat immensos Cratero promittere montes*, Physitians and Physick can doe no good, † *we must submit our selues vnder the mighty hand of God*, acknowledge our offences, call to him for mercy. If he strike vs, *vna eademq; manus vulnus opemq; feret*, as it is with them that are wounded with the speare of *Achilles*, hee alone must helpe; otherwise our diseases are incurable, and wee not to be releiued.

[k] *Lib. 1. cap. 5. prog.*

[l] *Lib. 1. de Abditis rerum causis.*

[m] *Respons. med. 12. resp.*

† 1. Pet. 5. 6.

Subsec. 2.

A Digression of the nature of Spirits, bad Angels or Divels, and how they cause Melancholy.

HOw farre the power of Spirits and Divels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a briefe digression of the nature of Spirits. And although the question be very obscure, according to [n] *Postellus, full of controversie and ambiguity:* beyond the reach of humane capacitie, *fateor excedere vires intentionis meæ*, saith † *Austin*, I confesse I am not able to vnderstand it, *finitum de infinito non potest statuere*, and all our quickest wits, as an Owles eies at the sunnes light, waxe dull, and are not sufficient to apprehend it, yet as in the rest, I will adventure to say something to this point. In former times, as we read, *Acts* 23. The *Sadducees* denied that there were any such Spirits, Divels or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Aristotle* himselfe, as *Pomponatius* stoutly maintaines, and *Scaliger* in some sort grants. Though *Dandinus* the Iesuit, *com. in lib. 2. de animâ*, stifly denies it; *substantiæ separatæ* & Intelligences, are the same which Christians call Angels, and Platonists, Divels, for they name all Spirits *dæmones*, be they good or bad Angels, as *Iulius Pollux Onomasticon, lib. 1. ca. 1.* obserues. *Epicures* and *Atheists* are of the same minde in generall, because they never saw them. *Plato, Plotinus, Porphyrius, Iamblicus, Proclus*, insisting in the steps

[n] *Lib. 1. c. 7. de orbis concordia. In nulla re maior fuit altercatio, maior obscuritas minor opinionum concordia, quam de dæmonibus & substantiis separatis.*

† *Lib. 3. de Trinit. cap. 1.*

steps of *Trismegistus* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eue*, and of her hee begat nothing but Diuells. The *Turkes* [p] *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them with his associats, [q] fell from heauen for his pride, and ambition; created of God, placed in heauen, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and *deliuered into Chaines of darkenesse (2. Pet. 2. 4.) to be kept vnto damnation.* There is a fooliish opinion which some hold, that they are the soules of men departed, good and more noble were deified, the baser groueled on the ground, or in the lower partes and were divells, the which with *Tertullian, M. Tyrius ser.* 27. maintaines. *These spirits*, he [*] saith, *which wee call Angels and Diuels, are nought but soules of men departed, which either through loue & pitty of their friends yet liuing, help and assist them, or else persecute their enimies, whom they hated*, as *Dido* threatned to persecute *Æneas*,

Omnibus vmbra locis adero, dabis improbe pœnas:

They are (as others suppose) appointed by those higher powers to keep men from their natiuity and to protect, or punish them as they see cause; and are called *boni* and *maligenij* by the Romans. *Socrates* had his *Dæmonium, Saturninum & igneum*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the Platonists supposed; *Plotinus* his; and wee Christians our assisting Angels, as *Zanchius* and some Diuines thinke. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his booke *de Animâ & dæmone.*

[r] *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatius*, Emperour of *Greece*, a great obseruer of the nature of Diuells, holds they are [f] corporeall, and haue *aeriall bodies, that they are mortall, liue and dye* (which our Christian philosophers explode) *that they are nourished and haue excrements, that they feele paine if they be hurt* (which *Cardan* confirmes, and *Scaliger* iustly laughs him to scorne for; *si pascantur aere, cur non pugnant ob puriorem aeram &c.*) *or stroken:* and if their bodies be cut, with admirable celerity they come together againe. *Austin in Gen. lib. 3. lib. arbit.* approues as much, *mutata casu corpora in deteriorem qualitatem aeris spissioris*, so doth *Hierome, Comment. in epist ad Ephes. cap. 3. Origen. Tertullian, Lactantius*, and many ancient fathers of the Church: That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselues, that they are most swift in motion, can passe many miles in an instant; and so likewise [u] transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place; that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange obiects to mortall mens eyes, [†] cause smells, savours, &c. deceiue all the senses; most writers of this subiect credibly beleeue; & that they can foretell future euents, and doe many strange

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o *Pererius in Genesin lib. 4. in cap 3. v. 23.*

p *See Strozzius Cicogna omnifariæ. Mag. lib. 2. ca. 15, Io. Aubanus, Bredenbachius.*

q *Angelus per superbiam separatus à deo, qui in veritate non steti. Austin.* Nature of Diuels.

† *Nihil aliud sunt Dæmones quam nudæ animæ quæ corpore deposito priorem miserati vitam, cognatis succurrunt commoti misericordia &c.*

r He liued 500 yeares since.

f *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aeria, tempore sempiterna.*

t *Nutriuntur, & excrementa habent, quod pulsata doleant solido, percussa corpore.*

u *Cyprianus in Epist. montes etiam & animalia transferri possunt:* as the diuell did Christ to the top of the pinacle: & Witches are often translated. See more in *Strozzius Cicogna: lib. 3. cap. 4. omnif. mag. Per aëra subducere & in sublime corpora ferre possunt, Biarmanus. Percussi dolent & vruntur in conspicuos cineres, Agrippa, lib. 3. cap. 4. de occul. Philos.* † *Agrippa. de occult. Philos. lib. 3. cap. 18.*

miracles

40 miracles. *Iunos* image spake to *Camillus*, and *Fortunes* statue to the *Romane* matrons, with many such, *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezar* was really translated into a beast, *Lots* wife into a pillar of salt; *Vlysses* companions into Hogges and Dogs by *Circes* charmes: Turne themselues and others, as they doe Witches into Cats, Doggs, hares, Crowes &c. *Strozzius Sicogna* hath many examples, *lib. 3. omnif. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de civit: Dei lib.* 18. That they, can be seene when and in what shape, and to whom they will, saith *Psellus*, *Tametsi nil tale viderim, nec optem videre*, though he himselfe neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall [x] proue more at large) with women and men. Many will not beleeue they can be seene, *Martus* of his credit told *Psellus* that he had often seene them. *Paracelsus* confesseth that he saw them diuers times, and conferred with them, and so doth *Alexander ab* [y] *Alexandro*, *that he so found it by experience, when as before he doubted of it.* Many deny it, saith *Lauater de spectris, part. 1. c. 2. & part. 2. c. 11. because they neuer saw thē themselues*, But as he reports at large all ouer his booke, especially *cap. 19. part. 1.* they are often seene and heard, and familiarly conuerse with men, as *Lod. Vives* assureth vs, and all trauellers besides; in the West *Indies* and our Northern *climes*, *nihil familiarius quam in agris & vrbibus spiritus videre, audire, qui vetent, iubeant &c.* *Cardan lib. 19. de subtil:* relates of his father *Facius Cardan*, that after the accustomed solemnities, An: 1491: 13: August, hee coniured vp seauen Diuells in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions and they made ready answere, that they were aeriall Diuels, that they liued and died as men did, saue that they were farre longer liued, (7 or 8 hundred [z] yeares) they did as much excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboue them: our [*] gouernours & keepers they are moreouer, which [†] *Plato* in *Critias* deliuered of old, and subordinate to one another, *vt enim homo homini, sic dæmon dæmoni dominatur*, they rule themselues as well as vs, and the spirits of the meaner sort had commonly such offices, as wee make horsekeepers, neat-heards, and the basest of vs, ouerseers of our cattle; and that wee can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reueale them to men; and ruled and dominered ouer vs, as wee doe ouer our horses: the best Kings amongst vs, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men: and communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (for so he calls them) to be [a] desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as serpents, and care not for them, [b] *Generally they farre excell men in worth, as a man the meanest worme*, though some of them are *inferiour to those of their owne ranke in worth, as the black guard in a Princes Court, and to men againe, as some degenerate, base, rationall creatures, are excelled of brute beasts.*

That they are mortall, besides these testimonies of *Cardan*, many other

Divines

x *Part. 3. sect. 2. Memb. 1. Sub. 1.* Loue Melancholy.

y *Genial. dierū. Ita sibi visum & compertum quum prius an essent ambigeret.*

Fidem suam liberet.

† *Lib. 1. de verit. Fidei. Benzo. &c.*

z *Sic. Hesiodus de Nymphis vivere dicit 10. ætates phœnicū vel 9. 7. 20.*

* *Custodes hominum & provinciarum, &c. tanto meliores hominibus, quanto hi bratis animantibus.*

† *Præsides, pastores, gubernatores hominum, & illi animalium.*

a *Natura familiares vt canes hominibus, multi auersantur & abhorrent.*

b *Ab homine plus distant quī homo ab ignobilissimo vermc, et tamen quidam ex bis ab hominibus superantur vt homines a feris, &c.*

Divines and Philosophers hold. The [c] *Platonists* and some *Rabbines, Porphyrius* and *Plutarch*, as appeares by that relation of *Thamus:* [d] *The great God Pan is dead: Apollo Pythius* ceased; & so the rest. S. *Hierome* in the life of *Paule* the Ermite tells a story, how one of them appeared to S[t] *Antony* in the wildernesse, and told him as much. [e] *Paracelsus* of our late writers stifly maintaines that they are mortall, liue and die, as other creatures doe. *Zozimus, l.* 2. farther addes, that religion and policy dies and alters with them. The [f] Gentiles Gods, he saith, were expelled by *Constantine*, and together with them, *Imperij Romani maiestas, & fortuna, interijt, & profligata est*, The fortune & maiestie of the Roman Empire, decayed and vanished, as that Heathen in † *Minutius* formerly bragged, when the *Iewes* were ouercome by the *Romans*, the *Iewes* God was likewise captiuated by that of *Rome*, and * *Ratsaketh* to the *Israelites*, no God should deliuer them out of the hands of the *Assyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap.* 10. *lib.* 4. *Pererius in his Comment, & Tostatus questions on the* 6. *of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, To.* 2. *lib.* 2. *quæst.* 29. *Sebastian Michaelis, cap.* 2. *de spiritibus*, D[r] *Reinolds Lect.* 47. They may deceaue the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proues at large: they are [g] *Illusoriæ & præstigiatrices transformationes, omnif. mag. lib.* 4 *cap.* 4. meere illusions and cosenings, like that tale of *Autolycus*, Mercuries sonne that dwelt in *Pernassus*, who got so much treasure by cosenage and stealth. His father *Mercury* because he could leaue him no wealth, taught him many fine trickes to get meanes; † for hee could driue away mens cattle, and if any persued him, turne them into what shapes he would, and so did mightily enrich himselfe, *hoc astu maximam prædam est adsequutus*. This no doubt is as true as the rest; yet thus much in generall, *Thomas*, *Durand*, and others grant that they haue vnderstanding farre beyond men, can probably coniecture, and [h] foretell many things; they can cause and cure most diseases, deceaue our senses, they haue excellent skill in all Arts & Sciences: & that the most illiterate Diuell is *Quouis homine scientior*, as *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds Beasts, the foure Elements, Starrs, Planets can aptly apply and make vse of them as they see good, perceauing the causes of all Meteors, and the like. [k] They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, giue victories, helpe, further, hurt, crosse, and alter humane attempts and proiects (*dei permissu*) as they see good themselues. † When *Charles* the great intēded to make a channell betwixt the *Rhene* & *Danubi*°, look what his workmē did in the day, these spirits flung down in the night; *vt conatu rex desisteret, pervicere*. Such feates can they doe. But that which *Bodine lib.* 4. *Theat. nat.* thinkes, (following *Tyrius* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false: His reasons are weake, and sufficiently confuted by *Zanch. lib.* 4. *cap.* 9. *Hierom: lib.* 2. *comm. in*

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[c] *cibo & potu vti, & venere cum hominibus, ac tandem mori, Cicogna.* 1. *part. lib.* 2. *c.* 3.

[d] *Plutarch. de de fect. oraculorum.* [e] *Lib. de Alphis & Pigmeis.*

† *Dij gentium à Constantino profligati sunt, &c. Octavian. dial. Iudæorum deum fuisse Romanorum numinibus vna cum gente captiuum.*

† *Oues quas abacturus erat in quascunq; formas vertebat Pausanias.*

[g] *Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur. paradox veterum de quo Cicogna. omnif. mag. lib.* 2 *cap.* 3

[h] *Austin in li.* 2 *de Gen. ad literam cap* 17. *partim quia subtilioris sensus acumine, partim scientia callidiore vigent & experientia, propter magnam lōgitudinem vitæ, partim ab Angelis discunt &c.*

[i] *Lib.* 3. *omnif. mag. cap.* 2.

[k] *Quum tanta sit & tam profunda spirituum scientia, mirum nou est tot tantasq; res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis & temporibus applicare norunt, quam homo, Cicogna.* Orders. *Auentinus quicquid interdiu exhauriebatur, noctu explebatur. Inde pauefacti curatores &c.* [h] *De Deo Socratis, adest mihi diuinâ sorte Dæmonium quoddam à prima pueritia me sequutum, sepe dissuadet, impellit nunquam instar vocis, Plato.*

42 *Math. ad cap.* 15 *Athanasius quæst.* 27. *ad Anthiochum principem*, and others.

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genij*, are to be exploded: theise heathen writers agree not in this point amongst themselues, as *Dandinus* notes, *an sint* † *mali non conueniunt*, some will haue all spirits good, or bad to vs by a mistake, as if an oxe or horse could discourse, hee would say the butcher was his enimy because he killed him, the grasier his friend because he fed him, an hunter preserues and yet kilies his game, &c. but *Iamblicus*, *Psellus*, *Plutarch*, and most Platonists acknowledge bad, *& ab eorum maleficijs cauendum*, for they are enimies of mankinde, and this *Plato* learned in *Ægypt*, that they quarrelled with *Iupiter*, and were driuen by him downe to hell. That which *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Dæmonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Dæmonio*; and that which *Porphyry* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei. Euseb. lib. 4. præparat. Euangel. cap, 6.* and others. Yet thus much I finde, that our Schoolemen and other Divines make nine kinde sof bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in seuerall Idols, and gaue Oracles at *Delphos*, and elsewhere, whose Prince is *Beelzebub*. The second ranke is of Liers, and Æquivocatours, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischiefe, as that *Theutus* in *Plato*; *Esay* cals them vessels of fury; their Prince is *Beliall*. The fourth are malitious revenging Diuels, and their prince is *Asmodæus*. The fift kinde are coseners, such as belong to Magitians and Witches; their prince is *Satan*. The sixt are those aeriall Diuells that [l] corrupt the aire & cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the princes of the ayre: *Meresin* is their prince. The seauenth is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*. The eight is that accusing or calumniating Diuel, whom the Greekes call Διάβολος, That driues men to despaire. The ninth are those tempters in seuerall kindes, and their prince is *Mammon*. *Psellus* makes 6 kindes, yet none aboue the Moone: but *Gazæus* cited by [m] *Lipsius* will haue all places full of Angells, spirits, and Divels, aboue and beneath the Moone, ætheriall and aeriall; which *Austin* cites out of *Varro lib. 7. de Civit: Dei cap. 6. The celestiall diuells aboue, and aeriall beneath*, or as some will, Gods aboue, *Semidei*, or halfe Gods beneath, *Lares*, *Heroes*, *Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the gound as they were baser in their liues, neerer to the earth: and are *Manes*, *Lemures &c.* [o] They will haue no place void but all full of Spirits, Diuels, or some other inhabitants; *Plenum cælum, aer, aqua, terra, & omnia sub terrâ*, saith [p] *Gazæus*; Not so much as a haire breadth empty in heauen, earth, or waters, aboue or vnder the earth. The aire is not so ful of flies in summer, as it is at all times of invisible Diuels: this [q] *Paracelsus* stiffely maintaines, and that they haue euery one their seueral *Chaos*. *Gregorius*, *Tholosanus* makes seauen kinds of ætheriall Spirits or Angels, according to the number of the seauen Planets,

† *In lib. 2 de Anima. text. 29. Homerus discriminatim omnes spiritus dæmones vocat.*

† *A Ioue ad Inferos pulsi. &c*

i *Agrippa lib. 3. de occul. ph. c.* 1[4]. *Zanch. Pictorius, Pererius Cicogna. l. 3. c. 1.*

k *Vasairæ, c. 13.*

Quibus datum est nocere terræ & mari, &c.

m *Physiol. Steicorum e Senec. lib. 1. cap. 28.*

n *Vsq; ad lunã animas esse æthereas vocariq; heroas, lares, genios.*

o *Mart Capella.*

p *Nihil vacuum ab his vbi vel capillum in aere vel aqua jaceas*

q *Lib. de Zilph.*

nets, Saturne, Iouial, Martial; of which *Cardan* discourseth *lib.* 20 *de subtil.* he calls them *substantias primas*, and will haue them to be good Angels aboue, Diuels beneath the moone, their seuerall names and offices he there sets downe, and with *Dionisius* of Angels, will haue seuerall spirits for seuerall countries, men, offices: &c. which liue about them, and so many assisting powers cause their operations and will haue in a word, innumerable, as many of them as there be starres in the Skies. *Marcilius Ficinus* seemes to second this opinion, out of *Plato*, or from himselfe, I know not, (still ruling their inferiors, as they doe those vnder them againe, all subordinate, & the neareſt to the earth rule vs, whom wee subdiuide into good and bad angels, call Gods or Diuels, as they helpe or hurt vs, and so adore loue or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam mentiri voluisse scribit*, out of *Socrates* authority alone, made nine kindes of them: first God, secondly Ideaæ, 3 Intelligences, 4 Archangels, 5 Angels, 6 Diuels, 7 Heroes, 8 Principalities, 9 Princes: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes & demones, which ruled men, and were called *genij*, principalities and princes, which commanded and swayed kings and countries; and had seuerall places in the Sphæres perhaps, for as euery Spheare is higher, so hath it more excellent inhabitant: which belike is that *Galilæus à Galileo*, and *Kepler* aimes at in his *nuncio Syderio*, when hee will haue [t] *Saturnine* and *Iouiall* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things [*] *Zanchius* iustly explods, *cap.* 3. *lib.* 4. *P. martyr. in* 4. *Sam.* 28.

So that according to these men, the number of ætheriall Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heauen, or eight Spheare, and should passe euery houre an hundred miles, it would bee 65 yeares, or more, before it would come to ground, by reason of the great distance of heauen from earth, which containes, as some say 170 Millions 803 miles, besides those other heauens whether they be Christalline or watery which *Maginus* ads, which peraduenture holds as much more, how many such Spirits may it containe? And yet for all this [u] *Thomas*, *Albertus*, and most hold that there be farre more Angels then Diuels.

But be they more or lesse, *Quod supra nos nihil ad nos.* Wee are onely to speake in briefe of these sublunary Spirits or Diuels: for the rest, our Diuines determine that the Diuell had no power ouer starres, or heauens. [x] *Carminibus cælo possunt deducere lunam, &c.* Those are poeticall fictions, & that they can [y] *sistere aquam fluuiis, & vertere sydera retrò, &c.* as *Canidia* in *Horace*, 'tis all false. [z] They are confined vntill the day of iudgement, to this sublunary world, and can worke no farther then the foure Elements, and as God permits them. Wherefore of these sublunary Diuels, *Psellus* makes sixe kinds, fiery, aeriall, terrestriall, watery, and subterranean diuels, besides those Fairies, Satyres, Nymphes, &c.

Fiery spirits or diuels are such as commonly worke by blazing starres, firedrakes, and counterfeit Sunnes and Moones, starres oftentimes, and sit on ship Masts, which neuer appeare, saith *Cardan*, but they signifie some mischiefe or other to come vnto men: Our stories are full of such apparations. Some

[r] *Lib.* 7. *cap.* 34. & 5. *Syntax. artmi. rab. Comment in dial Plat. de amore cap.* 5.

Vt sphæra quælibet super nos, ita præstantiores habet habitatores suæ sphæræ consortes, vt habet nostra.

[t] *Saturninas & Iouiales accolas.*

[*] *In loca detrusi sunt infra cœlestes orbes in aerem scilicet & infra vbi Iudicio generali reservantur.*

[u] *q.* 63. *art.* 9. Sublunary diuels and their kindes.

[x] *Virg.* 8 *eg.*

[y] *Æn.* 4.

[z] *Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia vbi Solem & Lunam & Stellas Deus ordinauit, & alibi nemo arbitretur Dæmonem cælis habitare cum Angelis suis vnde lapsum credimus. Idem Zanch. l.* 4. *c* 3 *de Angel. malis. Pererius in Gen. cap.* 6. *lib.* 8. *in ver.* 2.

44 Some thinke they keepe their residence in that *Hecla*, a mountaine in *Island*, *Ætna* in *sicily*, *Lypera*, *Vesuvius &c.* These diuels were worshipped heretofore by that superstitious Πυρομαντεία, and the like.

Aëriall Spirits or Divels, are such as keep quarter most part in the [a] aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men & Beasts, make it raine stones, as in *Livies* time, Wooll, Frogges, &c. Counterfeit armies in the ayre, strange noises, swords, &c. as at *Vienna*, before the comming of the *Turkes*, & many times in *Rome*, as *Schenetzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Iulius Obsequens*, an old *Roman*, in his booke of prodigies, *ab vrb. cond*, 505. [b] *Machiavell* hath illustrated by many examples, and *Iosephus* in his booke *de bello Iudaico*, before the destruction of *Ierusalem*. They cause whirlewindes on a sudden, and tempestuous stormes, as when a desperate man makes away himselfe, which by hanging or drowning they frequently doe, as *Kornmannus* obserues, *de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing & reioycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickneese, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in [c] *Iovianus Pontanus*: And nothing so familiar (if wee may beleeue those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A-Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell windes to Marriners, & cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Diuels are much delighted in Sacrifice (saith *Porphyry*) held all the world in awe, and had severall names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*, and at this day tyrannize ouer, and deceaue those Ethnicks, & Indians, being adored and worshipped for [e] Gods. For the Gentiles Gods were Diuels (as † *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images, by Magicke spells: And are now as much *respected by our Papists* (saith [f] *Pictorius*) *vnder the name of Saints*. These are they which *Cardan* thinkes, desire so much carnall copulation with witches, (*Incubi* and *Succubi*) transforme bodies, & are so very cold, if they be touched; & that serue Magitians. His father had one of them (as he is not ashamed to [g] relate) an aëriall Divell, bound to him for twenty and eight yeares. As *Agrippa's* dogge had a diuell tyed to his coller; some thinke that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell: others weare them in rings, &c. [h] *Iannes* & *Iambres* did many things of old by their helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after shee was dead, *& verrucam in collo eius* (saith [h] *Godelman*) so much as the wart in her neck. *Delrio lib.* 2. hath diuerse examples of their feats: *Cicogna lib.* 3. *cap.* 3. and *Wierus* in his booke *de præstig. dæmonum*.

Water Divels, are those *Naiades* or water Nymphes, which haue beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene: these cause Inundations, many times shipwracks, and deceaue men diuerse waies, as *Succubæ*, or otherwise. [i] *Paracelsus* hath severall stories of them that haue liued and beene married to mortall men, and so continued for certaine yeares with them, and after, vpon some dislike, haue forsaken

[a] *Domus diruunt, muros deiiciunt, immiscent se turbinibus & procellis, & pulverem instar columnæ evehunt, Cicogna, l. 5. c. 5.*
† *Ante mutationes imperiorum seditiones, pugnas, &c.*
[b] *Quæst. in Liu*
[c] *De bello Neopolitano, lib. 5.*
[d] *Suffitibus gaudent. Idem Iust. Mart. Apol. pro Christianis.*
[e] *In Dei imitationem*, saith *Eusebius.*
† *Dii gentium Dæmonia, &c. ego in eorum statuas pellexi.*
[f] *Et nunc sub divorum nomine coluntur à Pontificiis.*
[g] *Lib. 18. de rerum var.*
[h] *Lib. 3 cap. 3. de magis & veneficis, &c.*
Nereides.
[i] *Lib. de Zilphis.*

forſaken them. Such a one was *Ægeria*, with whom *Numa* was ſo familiar, *Diana, Ceres, &c.* [k] *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that hauing loſt his company, as he was hunting one day, met with theſe water Nymphes or Fairies, and was feaſted by them. And *Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottiſh Lords, that as they were wandering in the Woods, had their Fortunes told them, by three ſtrange Women. To theſe heretofore they did vſe to ſacrifice, by that ὑδρομαντείαν, or divination by Waters. 45

k *Lib.3.*

Terreſtriall Divels, are thoſe [l] *Lares, Genij, Faunes, Satyrs*, † Wood-nymphes, Foliots, Fairies, *Robin goodfellowes, Trulli, &c.* Which as they are moſt converſant with men, ſo they doe them moſt harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had ſo many Idols and Temples erected to them. Of this range was *Dagon* amongſt the Philiſtims, *Bell* amongſt the Babylonians, *Aſtartes* amongſt the Sydonians, *Baal* amongſt the Samaritans, *Iſis* and *Oſyris* amongſt the Egyptians, &c. Some put our Fairies into this ranke, which haue beene in former times adored with much ſuperſtition, with ſweeping their houſes, and ſetting of a payle of cleane water, good victuals, and the like, and then they ſhould not be pinched, but finde mony in their ſhooes, and be fortunate in their enterpriſes. Theſe are they that dance on heaths and greenes, as [m] *Lavater* thinkes; and as [n] *Olaus Magnus* addes, leaue that greene circle, which we commonly finde in plaine fields, which others hold to proceed from a Meteor falling, or ſome accidentall rankneſſe of the ground, ſo Nature ſports her ſelfe: they are ſometimes ſeene by old women and children. *Hieron. Pauli*, in his deſcription to the Citty of *Bercino* in *Spaine*, relates how they haue beene familiarly ſeene neere that towne, about fountaines and hills. [o] *Paracelſus* reckons vp many places in *Germany*, where they doe vſually walke in little coats, ſome two foot long. A bigger kinde there is of them, called with vs *Hobgoblins*, and *Robin Goodfellowes*, that would in thoſe ſuperſtitious times, grinde corne for a meſſe of milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in thoſe *Æolian* Iles of *Lypara*, in former ages, and haue beene often ſeene and heard. [p] *Tholoſanus* calls them *Trullos* and *Getulos*, & ſaith, that in his daies they were common in many places of *France*. *Dithmarus Bleskenius* in his deſcription of *Iſland*, reports for a certainty, that almoſt in every family they haue yet ſome ſuch familiar ſpirits; And *Fælix Malleolus* in his booke de *crudel. dæmon.* affirmes as much, that theſe *Trolli*, or *Telchines*, are very common in *Norwey*, *and* [q] *ſeene to doe drudgery worke*: To drawe water, ſaith *Wierus lib.* 1. *cap.* 22. dreſſe meat, or any ſuch thing. Another ſort of theſe there are, which frequent forlorne [r] houſes, which the Italians call *Foliots*, moſt part innoxious, * *Cardan* holds: *They will make ſtrange noiſes in the night, howle ſometimes pittifully, and then laugh againe, cauſe great flame and ſudden lights, fling ſtones, rattle chaines, ſhaue men, open dores, and ſhut them, fling downe platters, ſtooles, cheſts, ſometime appeare in the likeneſſe of Hares, Crowes, black Dogges, &c.* of which read † *Pet. Thyræus* the Ieſuite in his Tract. *de locis infeſtis, part.* 1. *cap.* 1. *& cap.* 4. who will haue them to be Divels, or the ſoules of damned men that ſeeke revenge, or elſe ſoules out of Purgatory that ſeeke eaſe, for ſuch examples peruſe † *Sigiſmundus Scheret-*

l *Pro ſalute hominum excubare ſe ſimulant, ſed in eorum pernitiem omnia moliuntur, Auſt*

† *Dryades, Oriades, Hamadryades. Elvas Olaus vocat. lib.* 3.

m *Part.* 1. *c.* 19.

n *Lib* 3. *cap.* 11. *Elvarum choreas Olaus lib.* 3 *vocat. ſaltum adeo profundè in terras imprimunt, vt locus inſigni deinceps virore orbicularis ſit, & gramen non pereat.*

o *Lib. de Zilph. & Pigmæis. Olaus lib.* 3.

p *Lib.* 7. *cap.* 14. *qui & in famulitio viris & fœminis inſerviunt conclavia ſcopis purgant, patinas mundant, ligna portant, equos curant, &c.*

q *Ad miniſteria vtuntur.*

r Where treaſure is hid (as ſome thinke) or ſome murder, or ſuch like villany committed.

* *Lib.* 16. *de rerum varietat.*

† *Vel ſpiritus ſunt huiuſmodi damnatorum, vel è purgatorio vel ipſi dæmones cap.* 4.

† *Quidam lemures domeſticis inſtrumentis noctu ludunt: patinas, ollas, cantharos, & alia vaſa deiiciunt, & quidam voces emittunt, eiulant, riſum emittunt, &c. vt canes nigri, ſcies, variis formis, &c.*

46 *zius lib. de spectris, part.* 1. *cap.* 1. which he saith, he tooke out of *Luther*, most part, there be many instances. [f] *Plinius Secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. *Austin. de civit. dei lib.* 22. *cap.* 8. relates as much of *Hesperius* the Tribunes house of *Zubeda* neere their citty of *Hippos*, vexed with evill spirits to his great hinderance, *cum afflictione animalium & servorum suorum.* Many such instances are to be read in *Niderius Formicar. l.* 5. *c.* 12. 3. &c. Whether I may call these *Zim* and *Ophim*, which *Isay cap.* 13. 21. speakes of, I make a doubt: see more of these in the said *Scheretz. lib.* 1. *de spect. cap.* 4. he is full of examples. These kinde of Divells many times appeare to men, & affright them out of their wits, sometimes walking at [t] noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, & the house where he died, * *nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib.* 3. *de nat. dæm. Olaus lib.* 2. *cap.* 2. *Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part.* 1. *cap.* 44. such sights are frequently seene *circa sepulchra & Monasteria*, saith *Lavat. lib.* 1. *cap.* 19. in Monasteries and about Church-yards, *loca paludinosa, ampla ædificia, solitaria, & cæde hominum notata, &c. Thyreus* addes, *ubi gravius peccatum est comissum, impij, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signes, as knocking, gronings, &c. † Neere *Rupes nova* in *Finland*, in the kingdome of *Sweden*, there is a Lake, in which, before the Gouernour of the Castle dies, a *spectrum* in the habit of *Arion* with his Harpe appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family: or that * Oke in *Lanhadran* Parke in *Cornwall*, which foreshewes as much. Many families in *Europe*, are so put in mine of their last, by such predictions, and many men are forewarned (if we may beleeue *Paracelsus*) by familiar spirits, in diverse shapes, as Cockes, Crowes, Owles, which often houer about sicke mens chambers, *vel quia morientium fœditatem sentiunt*, as † *Baracellus* coniectures, & *ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as *Bernardinus de Busti* thinketh) God permits the Divell to appeare in the forme of Crowes, and such like creatures; to scarre such as liue wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noise about him, *tumultuosè perstrepentes*, they pulled the pillow from vnder his head. Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infectis, part.* 3. *cap.* 58. *Pictorius, Delrio, Cicogna, l.* 3. *cap.* 9. Negromancers take vpon them, to raise & lay them at their pleasures. And so likewise those which *Mizaldus* cals *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith [x] *Lavater*) *drawe men out of the way, and lead them all night a byway, or quite barre them of their way:* these haue severall names in severall places; wee commonly call them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceaued, as you may read in *M. Paulus* the *Venetian* his travels: If one loose his company by chance, these Diuels will call him by his name, and coun-

[f] *Epist. lib.* 7.

[t] *Meridionales Dæmones Cicogna* cals them, or *Alastores l.* 3 *c.* 9.

* *Sueton. cap.* 69 *in Caligula.*

† *Strozius Cicogna lib.* 3. *mag. cap.* 5.

* M *Cary.* Survay of Cornw. *lib.* 2. *fol.* 140.

† *Horto Genial. fol.* 137.

[x] *Part.* 1. *c.* 19. *Abducunt eos à recta via, & viam iter facientibus intercludunt.*

* *Lib.* 1. *cap.* 44. *Dæmonum cernuntur & audiuntur ibi frequentes illusiones, unde viatoribus caveudum ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant, &c.*

counterfeit voices of his companions to seduce him. *Hieronym. Pauli* in his booke of the hils of *Spaine*, relates of a great [y] mount in *Cantabria*, where such *spectrums* are to be seene, *Lavater* and *Cicogna* haue variety of examples, of spirits, and walking Diuels in this kinde. Sometimes they sit by the high way side, to giue men falls, and make their horses stumble and start as they ride, (if you will beleeue the relation of that holy man *Ketellus* in † *Nubrigensis*, that had an especiall grace to see Diuels, *gratiam divinitus collatam*, & talke with them, *& impavidus cum spiritibus sermonem miscere*, without offence) and if a man curse or spurre his horse for stumbling, they doe heartely reioice at it: with many such pretty feats.

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[y] *Mons sterilis & nivosus, ubi intempesta nocte umbræ apparent.*

† *Lib. 2. cap. 21. Offendiculo faciunt transeuntibus in via & petulanter rident cum vel hominem vel iumentum eius pedes atterere faciant, & maxime si homo male dictis & calcaribus sæviat.*

Subterranean Divels are as common as the rest, and doe as much harme. *Olaus Magnus, lib. 6. cap. 19.* makes six kindes of them, some bigger, some lesse. These (saith [z] *Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall men in many places account it good lucke, a signe of treasure, and rich Ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus, cap.* 37. reckons two more notable kindes of them, which he calls [a] *Getuli* and *Cobali*, both *are cloathed after the manner of mettall-men, & will many times imitate their workes.* Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure in the earth, that it be not all at once revealed: and besides, [b] *Cicogna* averres, that they are the frequent causes of those horrible Earthquakes, *which often swallow vp, not only houses, but whole Ilands and Citties:* in his 3. booke *cap.* 11. he giues many instances.

[z] *In Cosmogr.*

[a] *Vestiti more metallicorum, gestus & operæ eorum imitantur.*

[b] *Immisso in terræ carceres vento horribiles terræmotus efficiunt, quibus sæpe non domus modo & turres sed civitates integræ, & insulæ hausiæ sunt.*

Thus the Divell raignes, and in a thousand severall shapes, *As a roaring Lion still seekes whom he may devoure*, 1. *Pet.* 5. by Earth, Sea, Land, Ayre, as yet vnconfined, though † some will haue his proper place the ayre, all that space betwixt vs and the Moone, for them that transgressed least, & hell for the wickedest of them, *hic velut in carcere ad finem mundi, tunc in locum funestiorem trudendi*, as *Austin* holdes *de civit. Dei cap.* 22. *lib.* 14. *cap.* 3. *&* 23. but be where he will, he rageth while he may to comfort himselfe, as [c] *Lactantius* thinkes, with other mens falls, he labours all he can to bring them into the same pit of perdition with him. For [d] *mens miseries, calamities & ruines, are the Divels banqueting dishes.* By many temptations and severall engines, he seekes to captivate our soules. The Lord of lies, saith [e] *Austin, as he was deceaued himselfe, hee seekes to deceaue others*, the ring-leader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrah*, so would he doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. He studies our ouerthrowe, and seekes our destruction. And although he pretend many times humane good, and venditate himselfe for a God, by curing of severall diseases, *ægris sanitatem, & cæcis luminis vsum restituendo*, as *Austin* declares, *lib.* 10. *de Civ. Dei cap:* 6. as *Apollo*, *Æsculapius*, *Isis*, of old haue done, divert plagues, assist them in wars, pretend their happinesse, yet *nihil his impurius, sceleslius, nihil humano generi infestius*, no-

Their offices, operations, study.

† *Hieron. in* 3. *Ephes. Idem Michaelis cap.* 4. *de spiritibus. Idem Thyreus de locis infestis.*

[c] *Lactantius* 2. *de origine erroris cap.* 15. *hi maligni spiritus per omnem terram vagantur, & solatium perditionis suæ perdendis hominibus operantur.*

[d] *Mortalium calamitates epsis sunt malorum dæmonum. Synesius.*

[e] *Dominus mẽdacii á seipso deceptus alios decipere cupit, adversarius humani generis, Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, furit inde in dei contumeliam, hominum pernitiem, de horum conatibus & operationibus lege Epiphanium* 2. *Tom. lib.* 2. *Dionysium cap.* 4. *Ambros. Epistol. lib.* 10. *ep.* 8. *&* 84. *August. de civ. dei lib.* 5. *cap.* 9. *lib.* 8. *c.* 22. *lib.* 9. 18. *lib.* 10. 21 *Theophil. in* 12. *Mat. Basil. ep.* 141. *Leonem Ser.* 60. *Theoderet. in* 11. *Cor. ep.* 2. *Chrys. hom.* 53. *in* 12. *Genes. Greg. in* 1. *cap. Joh. Barthol. de prop. l.* 2 *c.* 20 *Zanch. l.* 4. *de malis angelis. Perer. in Gen. lib.* 8. *in cap.* 6. 2. *Origen. sæpe prælios intersunt, itinera & negotia nostra quæcunq; dirigunt clandestinis subsidiis optatos sæpe præbent successus, Pet. Mart. in Sam. &c.*

thing

48 thing so impure, nothing so pernitious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and cousenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, obseruations of meats, times, &c. by which they [f] crucifie the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as, *Bernard* expresseth it, by Gods permissiō he rageth a while, hereafter to be confined to hell and darknesse, *which is prepared for him and his Angells*, *Mat.* 25.

[f] *Et velut mancipia circumfert Pselus.*

[g] *Lib. de transmut. Malac. ep.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gaue out that these spirits or Diuels, *were mens gouernours and keepers, our Lords and Masters as wee are of our cattle.* * *They governe Provinces and Kingdomes by oracles, auguries*, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diuersity of spirits, they send warres, plagues, peace, sickenesse, health, dearth, plenty, &c. as appeares by those histories of *Thucidides*, *Liuius*, *Dionysius Halicarnasseus*, with many others, that are full of their stratagems, & were therefore by those *Roman* and *Greeke* commonwealths adored and worshipped for Gods, with prayers, and sacrifices, &c. *Tritemius* in his booke *de septem secundis*, assignes names to such Angels, as are gouernours of particular Provinces, by what authority I knowe not, and giues them seuerall iurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Iew, *Abraham Auenezra*, and *Rabbi Azariell*, Arabians, (as I finde them cited by † *Cicogna*) farther adde, that they are not our gouernours only, *sed ex eorum concordiâ & discordiâ, boni & mali affectus promanant*, but as they agree, so doe we & our Princes, or disagree; stand or fall, *Iuno* was a bitter enimy to *Troy*, *Apollo* a good frend, *Iupiter* indifferent, *Æqua Venus Teucris, Pallas iniqua fuit:* some are for vs still, some against vs, *Premente Deo fert Deus alter opem.* Religion, pollicy, publike and priuate quarrels, warres, plagues, dearths, depend on them, our *bene* and *malè esse*, and almost all our other peculiar actions, preferments, losses, weddings, deaths, rewards and punishments, &c. when the *Arcades* in that battle at *Cheronæa*, which was fought against king *Philip* for the liberty of *Greece*, had deceitfully carried themselues, long after, in the very same place, *diis Græciæ vltoribus* (saith mine author) they were miserably slaine by *Metellus* the *Roman*. So likewise in smaller matters they will haue things fall out, as these *boni* and *mali Genij* fauour or dislike vs: *Saturnini non conueniunt Ioualibus, &c.* he that is *Saturninus*, shall neuer likely be preferred. * That base fellowes are often aduanced, vndeseruing *Gnatoe's*, and vitious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrewarded, they referre to these domineering spirits, or subordinate *Genij*, as they are inclined, or fauour men, so they thriue. All particular events almost they refer to these private spirits: and (as *Paracelsus* addes) they, direct, teach, inspire, and instruct men: Neuer was any man extraordinary famous in any Art, or great commander, that had not *familiarem dæmonem* to informe him, as *Numa*, *Socrates*, and many such. But these are most erroneous paradoxes, *ineptæ*

* *Custodes sunt hominum & eorum vt nes animalium, tum & prouinciis præpositi regunt auguriis, somniis oraculis, pœnis, & præmiis, &c.*

† *Omnis. mag. lib. 2. cap. 23.*

* *Quoties fit. vt principes nouitium aulicum diuitiis & dignitatibus pene obruant, & multorum annorum ministrum, qui non semel pro hero periculum subiit, ne teruntio donent, &c. Idem. Quod Philosophi non remunerentur, cum scurræ & ineptus ob insulsum iocum sæpe præmium reportet, indefit, &c.*

&

& fabulosæ nugæ, reiected by our Divines, and Christian Churches. 'Tis true they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies & minds. At *Hammel* in *Saxony*, An. 1484. 20 Iunij, The Diuell in likenesse of a pied piper, carried away 130 children, that were neuer after seene. Many times men are [i] affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib.* 1. *cap.* 4. and severally molested by his meanes. *Plotinus* the *Platonist lib.* 14. *adverss. Gnost.* laughs them to scorne, that hold the Divell or Spirits can cause any such diseases. Many thinke hee can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, *c.* 22. [k] *that he can cause both sickenesse and health*, and that secretly. [l] *Taurellus* addes, *by clancular poisons he can infect the bodies, and hinder the operations of the bowels, though we perceaue it not, closely creeping into them*, saith [m] *Lipsius*, and so crucifie our soules: † *Et nociuâ melancholia furiosos efficiunt.* For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine* sufficiently declares, *He* [o] *beginnes first with the phantasie, & moues that so strongly, that no reason is able to resist.* Now the *Phantasie* he moues by mediation of humours: Although many Physitians are of opinion, that the Divell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith [p] *Avicenna*, *quòd Melancholia contingat à dæmonio.* Of the same minde is *Psellus* and *Rhasis* the *Arab. lib.* 1. *Tract.* 9. *Cont.* [q] *That this disease proceeds especially from the Divell, and from him alone. Arculanus cap.* 6. *in* 9. *Rhasis*, *Ælianus Montaltus* in his 9. *cap.* confirme as much, that the Divell can cause this disease; by reason many times that the parties affected prophecy, speake strange language, but *non sine interventu humoris*, not without the humour, as he interprets himselfe: no more doth *Avicenna*, *si contingat à dæmonio, sufficit nobis vt convertat complexionem ad choleram nigram, & sit causa eius propinqua cholera nigra*, the immediate cause is choler adust: and therevpon belike this humour of Melancholy, is called *Balneum Diaboli*, the Divels bath: the Divell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c, mingling himselfe amongst those humours. This is that which *Lemnius* goes about to proue, *Immiscent se mali genij pravis humoribus, atq; atræbili, &c.* And [r] *Iason Pratensis*, *that the Divell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, & shake our minde with furies.* And in another place, *These vncleane spirits setled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselues as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so provoke & tempt

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h *Godelmannus cap.* 3. *lib.* 1. *de Magis. Idem Zanchius lib.* 4. *cap.* 10. *&* 11. *de malis angelis.*

i *Nociva Melancholia furiosos efficiunt, & quandoq; penitus interficiunt. G. Picolomineus Idemq; Zanch. cap* 10 *lib.* 4. *si Deus permittat, corpora nostra mouere possunt, alterare, quouis morborum & malorum genere afficere, imo & in ipsa penetrare & sævire.*

k *Inducere potest morbos & sanitates.*

l *Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere.*

m *Irrepentes corporibus occulte morbos fingunt, mentes terrent, membra distorquent. Lipsius Phil. Stoic. lib.* 1. *c.* 19.

n *De rerum var. l.* 16. *c.* 93.

o *Quum mens immediatè decipi nequit, primùm movet phantasiam, & ita obfirmat vanis cõceptibus vt ne quem facultati æstimativæ, ratione locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorẽ conijcit. Austin. de vit. Beat.*

p *Lib.* 3. *Fen.* 1. *Tract.* 4. *cap* 18. q *A Dæmone maxime proficisci, & sæpe solo.* r *Cap. de magia lib. de morbis Cerebri; Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operti valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetralibus, intus ibiq; considunt & delitiantur, tanquam in regione clarissimorum siderum, cogunt q; animum furere.*

50 vs as they perceaue our temperature inclined of it selfe, and most apt to bee deluded. [f] *Agrippa* and [t] *Lavater* are perswaded that this humour invites the Divell to it, wheresoeuer it is in extremity, and of all other, melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them, and the Divell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Iesuit, *Tom. 3. lib. 6. Springer* and his Colleague, *mall. malef. Pet. Thyreus*, the Iesuit, *lib. de dæmoniacis, de locis Infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dæm.* and others of that rancke of pontificiall writers, it seemes, by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice [t] *without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand. lib. 6. Rational. cap. 86. num.* 8. relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhallowed Pomegranet, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselues so often with the signe of the Crosse, *ne dæmon ingredi ausit*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmine* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their own credits: some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, A° 1571. that had such strange passions and convulsions, three men could not sometimes hold her: she purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited some 24 poũds of fulsome stuffe of all colours, twice a day for foureteene daies: and after that, she voided great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergie. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar serræ dentatos*, indented like a saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his gutts, he concludes, *Certè non alio quam dæmonis astutiâ & dolo. Langius epist. med. lib. 1. epist. 38.* hath many relations to this effect, & so hath *Christophorus à Vega*: *Wierus, Skenkius, Scribanius*, all agree that they are done by the subtilty and illusion of the Diuell. If you shall aske a reason of this, 'tis to exercise our patience, for as † *Tertullian* holds, *virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try vs and our faith, 'tis for our offences, and for the punishment of our sinns, by Gods permission they doe it, *Carnifices vindictæ iustæ Dei*, as [u] *Tolosanus* stiles them, Executioners of his will: or rather as *David, Psal. 78. vers. 49. He cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of evill angells:* So did he afflict *Iob, Saul*, the lunatickes and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9 Tobit.*

[f] *Lib. 1. cap. 6. occult. Philos. Part. 1. cap. 1. de Spectris.*

[t] *Sine cruce & sanctificatione sic à dæmone obsessa. dial. Greg. pag. cap. 9.*

† *Penult. de opisic. Dei.*

[u] *Lib. 28. cap. 26. Tom. 2.*

Tobit. 8. 3. *&c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weakenesse, distrust, &c. 51

Svbsect. 3.

Of Witches and Magitians, how they cause Melancholy.

YOu haue heard what the Divell can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischiefe, *multa enim mala non egisset dæmon, nisi provocatus á sagis*, as [x] *Erastus* thinkes; much harme had neuer beene done, had he not beene prouoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si sagæ quiescerent*; men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there bee any, they can doe no harme: of this opinion is *Wierus lib. 3. cap. 53. de præstig. dæm. Austin Lerchemer* a Dutch writer, *Biarmanus, Ewichius, Euwaldus*, our countriman *Scot*: but on the contrary are most Lawyers, Divines, Phisitians, Philosophers, *Austin, Hemingius, Danæus, Chytreus, Zanchius, Aretius, &c. Delrio, Springer*, † *Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine dæmomant. lib. 2. cap. 8: Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c.* The parties by whom the Divell deales, may be reduced to these two, such as command him in shew at least, as Coniurers, or such as are commanded, as witches that deale *ex parte implicitè*; or *explicitè*, as the [y] *King* hath well defined; many subdiuisions there are, and many seuerall species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publikely professed in former times, in [z] *Salamanca, Cracouia*, & other places; though after censured by seuerall [a] Vniversities, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway, Island*, as I haue proued. They can make friends enimies, and enimies friends, by philters, [b] *turpes amores conciliare*, enforce loue, tell any man where his friends are, about what employed, though in the most remote places. And if they will, † *bring their sweet hearts to them by night, vpon a Goats backe flying in the ayre. Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently; that he conferred with sundry such, that had beene so carried many miles, and that he heard witches themselues confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants; make women abortiue, not to conceaue, *barren*, men and women vnapt and *vnable*, married and vnmaried, 50 seuerall waies, saith *Bodine*: flye in the ayre, meet when and where they will, as *Cicogna* proues, and *Lauat. de spect. part. 2. cap. 17. steale young children out of their cradles*, ministerio dæmonum, *& put deformed in their roomes, which wee call Changelings*, saith * *Scheretzius, part. 1. cap. 6.* make

[x] *De Latriis.*

† *Et quomodo venefici fiant enarrat.*

[y] *Rex Jacobus Dæmonol. l. 1. cap. 3.*

[z] An Vniversity in Spaine in old Castile.

[a] Oxford and Paris, see sinē. P. Lumbardi.

[b] *Erastus.*

† *Ministerio hirci nocturni*

† *Steriles nuptos & inhabiles.*

* *Infantes matribus suffurantur, aliis suppositiuis in locum verorum conijciis.*

52 men victorious, fortunate, eloquent. And therefore in those ancient[c] Monomachies and combats they were searched of old, they had no Magicall charmes; they can make [d] stick frees, such as shall endure a rapiers point, or musket shot, and neuer bee wounded, [e] represent dead mens shapes, alter and turne themselues and others into seuerall formes, at their pleasures: Last of all, cure and cause most diseases, to such as they hate, and this of [g] *Melancholy* amongst the rest. *Paracelsus To.4. de morbis amentium, Tract.1.* in expresse words affirmes, *Multi fascinantur in melancholiam*: many are bewitched into Melancholy, out of his experience. The same, saith *Danæus l:3:de sortiarijs. Vidi, inquit, qui melancholicos morbos grauissimos induxerunt*: I haue seen those that haue caused Melancholy in the most grieuous manner, [b] *dried vp womens pappes, cured gout, palsie, this and Apolexie, Falling Sickneesse, which no physicke could helpe, solo tactu*, by touch alone. *Ruland in his 3. Cent, Cura, 91.* giues an instance of one *Dauid Helde* a young man, who by eating cakes which a Witch gaue him, *mox delirare cæpit*; began to dote on a suddaine, and was instantly mad: *F:H:D: in*[i] *Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited peeces of iron and lead, and speake such Languages as he had neuer beene taught: but such examples are common in *Scribanius, Herc. de Saxonia*- and others. The meanes by which they worke, are vsually Charmes, Images, as that in *Hector Boethius* of king *Duffe*: characters stamped of sundry mettals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as[k] *Monauius* discourseth at large in an Epistle of his to *Acolsius*, giuing instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words: but that the diuell doth vse such meanes to delude them.

c *Milles.*
d *D. Luther. in primum præceptum, & Leon. Varius lib. 1. de Fascino.*
e *Lauater, Cicog.*
f *Erastus.*
g *Adolphus Scribanius.*
g *Virg. Æneid. 4. incantatricem describens: Hæc se carminibus promittit solvere mentes: Quas velit, ast aliis duras immittere curas.*
h *Godelmannus cap. 7. lib. 1. nutricũ mammas præsiccant, solo tactu podagrã, Apoplexiam, Paralysin & alios morbos quos medicina curare non poterat.*
i *Factus inde Maniacus, spic. 2. fol. 147.*
k *Omnia Philtra etsi inter se differant hoc habent commune, quod hominem efficiant melancholicum epist 231. Scholtzii.*

Subsec. 4.

Starres a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

NAturall causes, are either *Primary* and *Vniversall*, or *Secundary*, and more *Particular*. *Primary* causes are the Heauens, Planets, Sarres, &c. by their influence (as our astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether starres be causes, or Signes; or to apologize for Iudiciall Astrology. If either *Sextus Empericus, Picus Mirandula, Sextus ab Herminga, Pererius*, E*rastus, Chambers, &c.* haue so farre preuailed with any man, that he will attribute no vertue at all to the Heauens, or to Sunne and Moone, more then he doth to their signes, at an In-keepers post, or tradesmans shop, or generally condemne all such Astrologicall Aphorismes approued by experience: I referre him to *Bellantius, Pirovanius, Marascallerus, Goclenius, Sr Christopher Heydon &c.* If thou shalt aske me what I thinke, I must answer, *nam & doctis hisce erroribus versatus sum*, they doe incline, but not compell; no necessity at all: [m] *agunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God rules

m *Astra regunt homines, & regit astra deus.*

rules them. All this (me thinkes) [n] *Ioh. de Indagine* hath compriſed in briefe *Quæris à me quantum in nobis operantur aſtra? &c. Wilt thou know how farre the Starres worke vpon vs? I ſay, they doe but incline, and that ſo gently, that if wee will be ruled by reaſon, they haue no power over vs; but if wee follow our owne nature and be led by ſenſe, they doe as much in vs, as in brute beaſts, and wee are no better.* So that, I hope, I may iuſtly conclude with [o] *Caietan, Cœlum* is *vehiculum diuinæ virtutis &c.* that the heauen is Gods inſtrument, by mediation of which, he gouernes and diſpoſeth theſe elementary bodies; or a great booke, whoſe letters are the ſtarres, (as one calls it) wherein are written many ſtrange things for ſuch as can reade, [p] *or an excellent harpe, made by an eminent workeman, on which, hee that can but play, will make moſt admirable muſicke.* But to the purpoſe.

[q] *Paracelſus* is of opinion, *that a phyſitian without the knowledge of ſtarres, can neither vnderſtand the cauſe or cure of any diſeaſe, either of this, or go ut, not ſo much as tooth-ache: except he ſee the peculiar geniture and Scheme of the party affected.* And for this proper malady, hee will haue the principall and primary cauſe of it proceed from the Heauen, aſcribing more to Starres then humors [r] *and that the conſtellation alone many times, produceth melancholy, all other cauſes ſet apart.* He giues inſtance in Lunatick perſons, that are depraued of their wits by the Moones motion; and in another place, referrs all to the Aſcendent, and will haue the true and chiefe cauſe of it to be ſought from the Starres. Neither is it his opinion only, but of many *Galeniſts* and Philoſophers, though they not ſo ſtifly and peremptorily maintaine as much. *This variety of melancholy-ſymptomes, proceedes from the Starres,* ſaith [s] *Melancthon:* The moſt generous melancholy, as that of *Auguſtus,* comes from the coniunction of *Saturne* and *Iupiter*, in *Libra*: the bad, as that of *Catilines* from the meeting of *Saturne* and the *Moone* in *Scorpio. Iouianus Pontanus* in his 10 booke, and 13. Chap. *de rebus cæleſtibus,* diſcourſeth to this purpoſe at large. *Ex atrâ bile varij generantur morbi &c.* [t] *many diſeaſes proceeded from black choler, as it ſhall be hot or cold: & though it be cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire: or made cold as Ice: & thence proceed ſuch variety of ſympt omes, ſome mad, ſome ſolitary, ſome laugh, ſome rage &c.* The cauſe of all which intemperance, he will haue chiefly and primarily proceede from the Heauens, [u] *from the poſition of Mars, Saturne, & Mercury.* His Aphoriſmes be theſe: [x] *Mercury in any geniture, if he ſhall be found in Virgo or Piſces his oppoſite ſigne, and that in the Horoſcope, irradiated by thoſe quartile aſpects of Saturne or Mars, the child ſhall be mad or melancholy.* Againe, [y] *He that ſhall haue Saturne or Mars, the one culminating, the other in the 4. houſe, when he ſhall be borne, ſhall be melancholy, of which he ſhall be cured in time, if Mercury behold them.* [z] *If the Moone be in coniunction or oppoſition at the birth time with the Sun, Saturne, or Mars, or in a quartile aſpect with thẽ,* (è malo cæli loco, *Leouitius* addes) *many diſeaſes are ſignified*

n *Chirom. lib. 3. Quæris à me quantum operantur aſtra? dico in nos nihil aſtra urgere, ſed animos proclives trahere: qui ſic tamen liberi ſunt, ut ſi ducem ſequantur rationem, nihil efficiant, ſin verò naturam id agere quod in brutis ſolè.*

o *Cælum vehiculum diuinæ virtutis, cuius mediante motu, lumine, & influentiâ, Deus elementaria corpora ordinat & diſponit Th. de Vio. Caietanus in Pſal. 104.*

p *Mundus iſtè quaſi lyra ab excellentiſſimo quodam artifice concinnata, quẽ qui norit mirabiles eliciet harmonias. I. Dee Aphoriſmo 11. Medicus ſine cæli peritia nihil eſt &c. niſi geneſim ſciverit, ne tantillum poterit Lib. de podagrâ.*

r *Conſtellatio in cauſa eſt: & influentia cæli morbum hunc mouet, interdum omnibus aliis amotis. Et alibi. Origo eius à cælo petenda eſt. Tr. de morbis amentium.*

s *Li. de anima ca. de humorib. Ea varietas in Melancholia, habet cæleſtes cauſas. ♂ ♃. & ♅. in ♎ ♂ ☍. & ☾. in ♏. t Ex atrâ bile varii generantur morbi, perinde vt ipſe multum calidi aut frigidi in ſe habuerit, quum vtriq; ſuſcipiendo quam aptiſſima ſit, tametſi ſuapte natura frigida ſit. An non aqua ſic afficitur à calore vt ardeat, & à frigore, vt in glaciem concreſcat, & hæc varietas diſtinctionum, alii flent, rident, &c. u Hanc ad intemperantiam gignendam plurimum confert ☍ & ♃ poſitus &c. x ☿ Quoties alicuius geniturâ in ♍ & ♓ adverſo ſigno poſitus, horoſcopum partiliter tenuerit, atq; etiam à ☍ vel ♃ □ radio percuſſus fuerit, natus ab inſania vexabitur. y Qui ♃ & ☍ habet, alterum in culmine alterum imo cælo, cum in lucem venerit melancholicus erit, á qua ſanabitur, ſi ☿ illos irradiarit. z Hac configuratione natus, Aut Lunaticus, aut mente captus.*

54 *fied, especially the Head and Braine is like to be misaffected with pernitious humors, to be melancholy, lunatick, or mad.* Cardan addes, *quartâ lunâ natos*, Eclipses, Earth-quakes. *Garcæus* and *Leovitius* will haue the chiefe Iudgement to be taken from the Lord of the geniture or when there is no aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*: or *Saturne* and *Mars* shall be Lord of the precedent coniunction or opposition in *Sagittary* or *Pisces*, of the *Sonne* or *Moone*, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue named *Pontanus. Garcæus cap. 23. de Iud. genitur. Schoner. lib. 1. cap. 8.* which he hath gathered out of [a] *Ptolomy*, *Albubater*, and some other *Arabians*, *Iunctine*, *Ranzouius*, *Lindhout*, *Origan &c.* but these men you will reiect peraduenture, as Astrologers, and therefore partiall Iudges; Then heare the testimony of Physitians, *Galenists* themselues. [b] *Crato* confesseth the influence of starres to haue a great hand to this pecular Disease, so doth *Iason Pratensis*, *Lonicerus præfat. de Apoplexiâ*, *Ficinus*, *Fernelius &c.* [c] *P. Cnemander* acknowledgeth the starres an vniuersall cause, the particular from parents, and the vse of the six nonnaturall things. *Baptista. Porta mag. lib. 1. Cap. 10. 11. 15:* will haue them causes to euery particular *individuum*. Instances and examples, to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises. *Cardan* in his 37 geniture, giues instance in *Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6. & 7.* of *Daniel Gare*, and others: but see *Garcæus cap. 33. Luc. Gauricus Tract. 6: de Azemenus, &c.* The time of this Melancholy is, when the significators of any geniture are directed according to Art, as the Hor: moone, Hylech &c: to the hostile beames or tearmes of ♄ and ♂ especially, or any fixed star of their nature, or if ♄ by his revolution, or *transitus*, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which becawse *Ioh. de Indagine*, and *Rotman* the Landgraue of *Hassia* his Mathematician, not long since in his Chiromancy; *Baptista Porta* in his celestiall Physiognomy, haue proued to hold great affinity with Astrology to satisfie the curious, I am the more willing to insert.

The generall notions [d] Physiognomers giue, be these: *Blacke colour, argues naturall melancholy: so doth leanesse, hirsuteesse, broad veines, much haire on the browes*, saith [e] *Gratanarolus cap. 7:* and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that stutter and are bald will be soonest melancholy (as *Avicenna* supposeth) by reason of the dryesse of their braines: but he that will know more of the seuerall signes of humors and wits out of Physiognomy, let him consult with old *Adamantus* and *Polemus*, that comment, or rather paraphrase vpon *Aristotles* Physiognomy, *Baptista Porta's* foure pleasant bookes, *Michael Scot de secretis naturæ*, *Iohn de Indagine*, *Montaltus*, *Antony Zara*, *anat. ingeniorum*, *sect. 1. memb. 13. & lib. 4.*

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir lib. 5. cap. 2:* who hath comprehended the summe of *Iohn de Indagine: Tricassus, Coruinus*, & others, in his booke, thus hath it: *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy: so if the Vitall and Naturall make an*

[a] *Ptolomæus centiloquio, & quadripartito tribuit omnium melancholicorũ symptomata syderum influentiis.*

[b] *Arie Medica. accedunt ad has causas affectiones syderũ. Plurimum incitant & provocant influentiæ cœlestes. Velcurio l. 4. cap. 15.*

[c] *Hildisheim spicel. 2. de mel.*

[d] *Ioh. de Indag. c 9. Montaltus c. 22.*

[e] *Caput parvũ qui habent, cerebrũ & spiritus plerumq; angustos, facile incidunt in Melancholiã rubicundi. Ætius. Idem Montaltus cap. 21. & Galeno.*

[f] *Saturnina à Rascetta per mediam manum decurrens, usq; ad radicẽ montis Saturni, à parvis lineis intersecta, arguit Melancholicos. Aphoris. 78.*

acute angle, Aphorisme 100. *The Saturnine, Epaticke, and naturall lines, making a grosse triangle in the hand, argue as much;* which *Goclenius cap.* 5. *Chirosc:* repeates *verbatim* out of him. In generall they conclude all, that if *Saturnes* mount be full of many small lines & intersections, [g] *such men are most part melancholy, miserable, & full of disquietnesse, care, & trouble, continually vexed with anxious & bitter thoughts, alway sorrowfull, fearefull, suspitious: they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes &c. Thaddæus Haggesius* in his *Metoposcopia,* hath certaine Aphorismes deriued from *Saturnes* lines in the fore-head, by which he collects a melancholy disposition: and [h] *Baptista Porta* makes obseruations from those other parts of the body, as if a spot be ouer the spleene; [i] *or in the nailes, if it appeare blacke, it signifieth much care, griefe, contention, and melancholy:* The reason he referrs to the humors, and giues instance in himselfe, that for seauen yeares space, had such black spots in his nailes, & all that while, was in perpetuall Law-sutes, controuersies for his inheritance, feare, losse of honour, banishment, griefe, care &c. and when his miseries ended, the blacke spots vanished. *Cardan* in his booke *de libris proprijs,* tells such a story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes; and dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer, in some mens too seuere censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Regious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselues from all cauilers and ignorant persons.

g *Agitantur miserius, continuis & inquietudinibus, neq; unquam â solitudine liberi sunt, anxie affligumtur amarissimis intra cogitationibus, semper tristes, suspitiosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes &c. Io. de Indagine lib. 1.*

h *Cœlestis Physiognom. lib. 10. i Cap. 14. lib. 5. Idem. maculæ in ungulis nigræ, lites, rixas, melancholiam significant, ab humore in corde tali.*

Svbsect. 5.

Old age a cause.

Secundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenitæ, internæ, innatæ* as they terme them, inward, innate, and inbred: or els outward and adventitious which happen to vs after we are borne: congenite or borne with vs, are either naturall, as old age; or *præter naturam* (as [b] *Fernelius* calls it) that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is [c] olde age, which being cold and dry, and of the same quality as melancholy is, must needes cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore [d] *Melancthon* averrës out of *Aristotle,* as an vndoubted truth, *senes plerunq; deliraſſe in senectâ,* that old men familiarly dote, *ob atram bilem,* for blacke choler, which is then superabundant in them. And *Rhasis* that *Arabian* Physitian in his *Cont. lib. 1. cap. 9.* calls it [e] *a necessary and inseparable accident,* to all old and decrepit persons. *After* † *70 yeares* (as the Psalmiste saith) *all is trouble and sorrow,* and common experience confirmes the trueth of it in weake old persons, especially in such as haue liued in action all their liues, had great employ-

b *Lib. 1. Path. cap. 11.*

c *Venit enim properata malis inopina senectus et dolor ætatem iussit inesse meã Boethius met. 1. de consol. Philos.*

d *Cap. de humoribus lib. de Anima.*

e *Necessarium accidens decrepitis, & inseparabile.*

† *Psal. 90. 10.*

56 employment, much businesse, much command, and many seruants to ouersee, and leaue off *ex abrupto*: as [f] *Charles* the fift did to King *Philip*, resigne vp all on a sudden: they are ouercome with melancholy in an instant. Or if they doe continue in such courses, they dote at last: *(senex bis puer)* and are not able to manage their estates, through common infirmities incident to their age: full of ache, sorrow, and griefe, children againe, dizardes, they Carle many times as they sit, and talke to themselues, they are angry, waspish, displeased with euery thing. *Suspitious of all, wayward, couetous, hard,* (saith *Tully*) *selfe willed, superstitious, selfe-conceited, braggers and admirers of themselues*, as [g] *Balthasar Castalio* hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, liue in most base esteeme and beggery, or such as are witches; Insomuch that *Wierus Baptista, Porta, Vlricus Molitor, Edwicus*, doe referre all that witches are said to doe, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the Ayre vpon a coulstaffe, out of a chimny top- transforme themselues into Cattes, Doggs, &c, translate bodies from place to place, meete in companies, and dance, as they doe, or haue carnall copulation with the Diuell, they ascribe all to this redundant melancholy, which domineeres in them, to [k] somniferous potions, and naturall causes, the Diuels policy. *Non lædunt omninò* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamÿs lib. 3. cap. 36*) *vt putatur, solam vitiatam habent phantasiam*: they doe no such wonders at all, only their [l] Braines are crazed. [m] *They thinke they are Witches, and can doe hurt, but doe not.* But this opinion *Bodine, Erastus, Danæus, Scribanius, Sebastian, Micaelis, Campanella de Sensu rerum lib. 4. cap. 9.* † *Dandinus* the Iesuite, *lib. 2. de Animâ* explode: *Cicogna* confutes at large. That witches are melancholy, they deny not, but not out of a corrupt phantasie alone, so to delude themselues and others, or to produce such effects.

[f] *Meteran Belg. hist. lib. 1.*

[g] *Sunt morosi, anxii, & iracundi, & difficiles senes, si quærimus etiam auari Tull. de senectute.*

[h] *Lib. 2. de Aulico. Senes auari, morosi, iactabundi, philauti, deliri, superstitiosi, suspitiosi, &c,*

Lib. 3. de Lamiis, cap. 17. & 18.

[k] *Solanum, opii, lupi adeps, lac asini &c. sanguis infantum &c.*

[l] *Corrupta est iis ab humore Melancholico phantasia. Nymanus.*

[m] *Putant se lædere quando non lædunt.*

† *Qui hæc in Imaginationis vim referre, conati sunt, aut atræ bilis, inanem prorsus laborem susceperunt.*

[n] *Lib. 3. cap. 4. omnif. mag.*

Svbsec. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole, or part, which we receiue from our parents, which † *Fernelius* calls *Præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maximè patris semen obtigerit, tales euadunt similares, spermaticæq; partes quocunq; etiam morbo pater quum generat tenetur, cum semine transfert in Prolem:* such as the temperature of the father is, such is the sonnes; and looke what disease the father had when he begot him, such his sonne will haue after him, [p] *and is as well inheritor of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there* (saith [r] *Roger Bacon*) *the complexion and constitution of the son must needes be corrupt, and so the corruption is deriued from the father to the sonne.* Now this doth not so much appeare in the composition of the Body, according to that of *Hippocrates*,

† *Lib. 1. cap. 11. path.*

[o] *Vt arthritici Epilep. &c.*

[p] *Vt filii non tam possessionum quam morborum hæredes sint.*

[q] *Epist. de secretis artis & naturæ cap. 7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corruptio à patribus ad filios.*

inqabit,

[f] *in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:* 57

Et patrum in natos abeunt cum semine mores.

Scleusus had an anchor on his thigh, so had his posterity, as *Trogus* records *lib.* 15. *Lepidus* in *Pliny lib.* 7. *cap.* 17. was purblind, so was his sonne. That famous family of *Ænobarbi*, were knowne of old, and so surnamed from their red beardes, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes* as [t] *Buxdorfius* obserues: their voyce, pace, gesture, lookes, is likewise deriued with all the rest of their conditions and infirmities; such a mother, such a daughter; their very [u] affections *Lemnius contends to follow their seede, and the malice and bad conditions of children are many times wholly to be imputed to their Parents*, I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. [x] *Paracelsus* in expresse words affirmes it *lib. de morb. amentium To.* 4. *Tr.* 1. so doth [y] *Crato* in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his booke *de morbo. incurab. Montaltus* prooues *cap.* 11. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, & *hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I thinke he became so by participation of Melancholy. [z] *Forestus* in his medicinall obseruations, illustrats this point, with an example of a Marchant his Patient, that had this infirmitie by inheritance, so doth *Rodericus á Fonseca, Tom.* 1. *Consult* 69, by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy mother, *& victu melancholico*, and bad diet together. *Lodovicus Mercatus*, a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases *Tom.* 2. *oper. lib.* 5. reckons vp Leprosie, as those [a] *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie &c. Amongst the rest, this and Madnesse after a set time comes to many, which he calls a miraculous thing in Nature, and sticks for euer to them as an incurable habite. And that which is more to be wondred at, it skippes in some families the father, and goes to the sonne, [b] *or takes euery other, and sometimes euery third in a lineall discent, and doth not alwaies produce the same, but some like, & aſymbolizing disease.* These secundary causes hence derived, are commonly so powerfull, that (as [c] *Wolfius* holdes) *sepè mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heauens. For these reasons belike the Church and common-wealth, humane and diuine lawes, haue conspired to auoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* aduiseth all Families, to take such, *si fieri possit quæ maximè distant naturâ*, & to make choice of those that are most differing in complexion from them: if they loue their owne, and respect the common good. And sure, I thinke, that it hath beene orderd by Gods especiall prouidence, that in all ages there should be (as vsually there is) once in [d] 600 yeares, a transmigration of Nations, to amend and purifie their brood, as we alter seed vpon our Land, and that there should be, as it were an inundation of those Northerne *Gothes* and *Vandales*, *Scythians*, and many such like people which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer-ranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary infir-

[f] *Non tam (inquit Hippocrates) gibbos & cicatrices oris & corporis habitum agnoscis ex iis, sed verum incessum, gestus, mores, morbos &c.*

[t] *Synagog. Iud.*

[u] *Affectus parentum in fœtus transeunt, & puerorum malitia parentibus imputanda. li.* 4. *cap* 3: *de occult. nat. mirac.*

[x] *Ex pituitosis pituitosi, ex biliosis, biliosi & lienosis & melancholicis, melancholici,*

[y] *Epist.* 174. *in Scoltz nascitur nobiscum illa alituráq; & unà cum parentibus habemus malum hunc assem. Io. Peleſius lib.* 2. *de curâ humanorũ affectuum.*

[z] *Lib.* 10. *obseruat.* 15.

[a] *Maginus Geog.*

[b] *Sepe non eundem, sed similem producit effectum, & illæso pareate, transit in nepotem.*

[c] *Dial. præfix. genituris Leovitii.*

[d] *Bodine de rep. cap. de periodis reip.*

58 infirmities,which by our luſt and intemperance we had contracted. A ſound generation of ſtrong & able men were ſent amongſt vs, as thoſe Northerne mē vſually are,innocuous, free from riot, and free from diſeaſes: to qualifie and make vs as thoſe poore naked Indians are generally at this day; and thoſe about *Braſile* (as a late [e] Writer obſerues) in the Iſle of *Maragnan*, free from all hereditary diſeaſes,or other contagion,whereas without help of Phyſicke they liue commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance;but I will deſcend to particulars,and ſhew by what meanes,and by whom eſpecially this infirmity is deriued vnto vs.

Filij ex ſenibus nati, rarò ſunt firmi temperamenti, old mens children are ſeldome of a good temperament, as *Scoltzius* ſuppoſeth, *conſult* 177, and therefore moſt apt to this diſeaſe: and as [f] *Levinus Lemnius* farther addes, olde men beget moſt part wayward, peeuiſh, ſad, melancholy ſonnes, and ſeldome merry. He that begets a child on a full ſtomacke, will either haue a ſicke child or a crazed ſonne (as [g] *Cardan* thinkes) *Contradict.med.lib.*1. *contradict.*18.or if the parents be ſicke, or haue any great paine of the head, as megrim, headache (*Hieronimus* [h] *Wolfius* doth inſtance in a child of *Sebaſtian Caſtalio's*) or if a drunken man get a childe, it will never likely haue a good braine, as *Gellius* argues *l.*12.*cap.*1. *Ebrij gignunt ebrios*,one drunkard begets another (ſaith [i] *Plutarch ſymp.lib.*1.*quæſt.*5.)whoſe ſentence [k] *Lemnius* approoues *l.*1.*c.*4. *Alſarius Crutius Gen:de quiſit.med.cent.*3.*fol.* 182.*Macrobius lib.*1.*Avicenna lib.*3. *Fen.*21.*Tract.*1.*cap.* 8,and *Ariſtotle* himſelfe *ſect.*3.*prob.*4.fooliſh, drunken,or haire-braine women, moſt part bring forth children like vnto themſelues,*moroſos & languidos*, and ſo likewiſe, he that lies with a menſtruous woman. Intemperantia Veneris,quam in nautis præſertim infectatur [l] *Lemnius*, qui vxores ineunt,nullâ menſtrui decurſus ratione habitâ,nec obſeruato interlunio, præcipua cauſa eſt, noxia, pernitioſa, concubitum hunc exitialē ideò,& peſtiferum vocat,† *Rodericus à Caſtro Luſitanus*, deteſtantur ad vnum omnes medici, tum & quartâ lunâ concepti, infælices plerumq; & amentes, deliri, ſtolidi, morboſi, impuri, inualidi, tetra lue ſordidi, minimè uitales, omnibus bonis corporis atque animi deſtituti: *ad laborem nati*, ſi ſaniores, inquit *Euſtathius*, vt *Hercules*, & alij. [m] *Iudæi* maximè infectantur fœdum hunc, & immundum apud *Chriſtianos* concubitum, vt illicitum abhorrent, & apud ſuos prohibent: & quod *Chriſtiani* toties leproſi, amentes, tot morbilli, impetigines, alphi, pſoræ, cutis & faciei decolorationes, tam multi morbi Epidemici,acerbi, & venenoſi ſint, in hunc immundum concubitum reijciunt, & crudeles in pignora vocant,qui quartâ lunâ profluente hâc menſium illuuie concubitum hunc non perhorreſcunt. Damnauit olim divina Lex, & morte mulctavit huiuſmodi homines, *Lev.*18.20. & indè nati, ſi qui deformes aut mutili, pater dilapidatus, quòd non contineret ab [n] immundâ muliere. *Gregorius Magnus*, petenti *Auguſtino* nunquid apud [o] *Britannos* huiuſmodi concubitun toleraret,ſevere prohibuit, viris ſuis tum miſceri fæminas in conſuetis ſuis menſtruis &; I ſpare to Engliſh this which I haue ſaid. Another cauſe ſome giue, inordinat Diet, as if a man eate garlicke, onions,faſt ouer much,ſtoody to hard, be ouer-ſorrowfull, dull, heauy, deiected in minde, perplexed in his thoughts, feareſull, &c. *their children* (ſaith [p] *Cardan ſubtil.lib.* 18.) *will be much ſubiect to madnes*

e Claudius Abaville Capuchian,in his voyage to Maragnan 1614. *cap.*45.*Nemo fere ægrotus,ſano omnes & robuſto corpore, viuunt annos* 120,140.*ſi e Medicina.*
Idem *Hector Boethius de Inſulis Orchad.& Damianus à Goes deScandia.*
f *Lib.*4.*cap.*3.*de occult nat. mir. Tetricos plerunq; ſilios ſenes progenerant,& triſtes rarius exhilaratos.*
g *Coitus ſuper repletionem peſſimus,& filii qui tum gignuntur, aut morboſi ſunt, aut ſtolidi.*
h *Dial.præfix. Leovitio.*
i *L.de ed.liberis.*
k *De occult.nat. mir. temulentæ. & ſtolidæ mulieres, liberos plerunq; producunt ſibi ſimiles.*
l *Lib.*2.*c.*8.*de occult.nat.mir.* Good Maſter Schoolmaſter doe not Engliſh this.
† *De nat. mul. lib.*3 *cap* 4.
m *Buxdorphius c.*31.*Synag.Iud.* Ezek.18.
n *Druſius obſeru. lib.*3.*cap.*20.
o *Beda eccl hiſt. lib.*1.*cap.*27. *reſponſ.* 10.
p *Nam ſpiritus cerebri ſi tum male afficiantur, tales procreant,& qualis fuerint affectus, tales filiorum: ex triſtibus triſtes,ex iucundis iucundi naſcuntur.&c.*

madnes and melancholy: for if the ſpirits of the braine be fuſled, or miſ-affected by ſuch meanes, at ſuch a time, their children will be fuſled in the braine: they will be dull, heauy, timorous, diſcontented all their liues. Some are of opinion and maintaine that paradoxe or probleme, that wiſe men beget commonly fooles; and which [q] *Eraſmus* vrgeth in his *Moriá*, fooles beget wiſe men. *Cardan ſubt: lib.* 12, giues this cauſe, *quoniam ſpiritus ſapientum ob ſtudium reſoluuntur, & in cerebrum feruntur à corde:* becauſe their naturall ſpirits are reſolued by ſtudy, and turned into animall, drawne from the Heart, & thoſe other parts to the braine. [r] *Lemnius* ſubſcribes to that of *Cardan*, and aſſignes this reaſon, *quòd perſoluant debitum languidè, & oſcitanter, vndè fœtus à parentum generoſitate deſciſcit*: they pay their debt (as *Paul* calls it) to their wiues remiſſely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other cauſes are giuen, which properly pertaine to, and proceed from the mother: If ſhe be ouer-dull, heauy, angry, peeuiſh, diſcontented & melancholy, not only at the time of conception, but euen all the while ſhee carries the childe in her wombe, (ſ ſaith *Fernelius path. lib.* 1. 11.) her ſonne will be ſo likewiſe affected, and worſe, as [t] *Lemnius* addes, *lib: 4. cap: 7.* if ſhee grieue ouer much, be diſquieted, or by any caſualty be affrighted and terrified by ſome fearefull obiect, heard or ſeene, ſhee endangers her child, and ſpoiles the temperature of it: for the ſtrange Imagination of a woman, works effectually vpon her Infant, that as *Baptiſta Porta* proues *Phyſiog: cæleſtis, lib.* 5. *cap.* 2. ſhee leaues a marke vpon it, which is moſt eſpecially ſeene in ſuch as prodigiouſly long for ſuch and ſuch meates, the child will loue thoſe meates, ſaith *Fernelius*, and be addicted to like humours: [t] *If a great-bellied woman ſee a hare, her child will often haue a hare lip*, as wee call it. *Garcæus de Iudiciis geniturarum cap.* 33. hath a memorable example of one *Thomas Nickell* borne in the citty of *Brandeburge*, *A°* 1551. [u] *that went reeling and ſtaggering all the daies of his life, as if he would fall to the ground, becauſe his mother being great with child ſaw a drunken man reeling in the ſtreet.* Such another I finde in *Martin Wenrichius com: de ortu monſtrorum cap.* 17. I ſaw (ſaith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkaſſe, † *I asked him the cauſe, he replyed, his mother when ſhe bore him in her wombe, ſaw a carkaſſe by chance: and was ſo ſore affrighted with it, that* Ex eo fœtus ei aſſimilatus, *from a gaſtly impreſſion the child was like it.*

So many ſeuerall waies are wee plagued and puniſhed for our fathers defaults: inſomuch, that as *Fernelius* truely ſaith, [x] *it is the greateſt part of our felicity to be well borne, & it were well for humane kinde, if onely ſuch parents as are ſound of body and minde, ſhould be ſuffered to marry.* An husbandman will ſowe none but the beſt and choiſeſt ſeed vpon his land, hee will not reare a Bull or an Horſe, except he be right ſhapen in all parts, or permit him to couer a Mare, except he be well aſſured of his breed: wee make choice of the beſt Rammes for our ſheepe, reare the neateſt kine, and keepe the beſt doggs, *quantò id diligentiùs in procreandis liberis obſeruandum?* And how carfull then ſhould we be in begetting of our children? In former times ſome [y] Countries haue beene ſo chary in this behalfe, ſo ſterne, that if a child were crooked or deformed in body or minde, they made him away: ſo did the *Indians* of old by the relation of *Curtius*, and many other well go-

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q *Fol. 129 mer.* Socrates children were fooles. *Sabel.*

r *Lib* 1. *cap.* 4. *de occult. nat. mir.*

(*De occult. nat. mir.*

Pica morbus mulierum.

Baptiſta Porta loco præd.

Ex leporum intuitu pleriq; infantes edunt bifido ſuperiore labello.

u *Quaſi mox in terram collapſurus, per omnem vitam incidebat cum mater gravida ebrium hominẽ ſic incedẽtem viderat.*

† *Ciuem facie cadaueroſa, qui dixit, &c.*

x *Optimum bene naſci. maxima pars felicitatis noſtræ bene naſci. quãobrem præclare humano generi conſulutum videretur, ſi ſoli parentes bene habiti & ſani, liberis operam darent,*

y *Infantes infirmi præcipitio necati. Bohemus l.* 3. *cap.* 3. *Apud Lacones olim. Lipſius epiſt.* 85. *cent. ad Belgas, Dionyſio Villerio ſi quos aliqua membrorum parte inutiles noteverint, necari iubent.*

60 verned cõmonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith [z] *Hect: Boëthius, if any were visited with the falling sickness, madnesse, gout, leprosie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance hauing some such disease, shee were found to be with child, she with her brood were buried aliue*: and this was done for the common good, least the whole nation should be iniured or corrupted. A seuere doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grieuous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, [a] *iure hæreditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body & minde, many ferall diseases raging amongst vs, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

z *Lib. 1. De veterum Scotorum moribus. Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facilè in prolem transmittitur, laborantes inter eos, ingenti facta indagine, inventos, ne gens fœda contagione læderetur, ex iis nata, castrauerunt, mulieres huiusmodi procul à virorum consortio ablegarunt, quod si harum aliqua concepisse inueniebatur, simul cum fœtu nondum edito, defodiebatur viua.*

a *Euphormio Satyr.*

Memb. 2.
Svbsect. 1.

Bad diet a cause. Substance. Quality of meats.

ACcording to my proposed method, hauing opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and adventitious, which happen vnto vs after we are borne. And those are either Evident, Remote, or inward, Antecedent, and the neerest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in every consultation, whereas they shall come to speake of the causes, the fault is found, and this most part obiected to the patient, *peccauit circa res sex non naturales:* he hath still offended in one of those six. *Montanus consil.* 22. consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: and in his 244 counsell, censuring a melancholy souldier, assignes that reason of his malady, [b] *hee offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions:* and so in the rest.

b *Fecit omnia delicta quæ fieri possunt circa res sex non-naturales, & eæ fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones.*

These six non-naturall things, are Diet, Retention and Evacuation, which are more materiall then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality,

or

or the like. And well it may be called a materiall cause, since that as [c] *Fernelius* holds: *It hath such a power in begetting of diseases, and yeelds the matter and sustenance of them: for neither aire, nor perturbations, nor any of those other evident causes take place, or worke this effect, except the constitution of body, and preparation of humours doe concurre. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise.* Many Physitians, I confesse, haue written copious volumes of this one subiect, of the nature and qualities of all manner of meats; as namely *Galen*, *Isaac* the *Iew*, *Halyabbas*, *Avicenna*, *Mesue*, all foure *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bruerinus sitologia de Esculentis & Poculentis*, *Michael Sauanarola*, *Tract.* 2. *c.* 8. *Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his Comment on Schola Salerna, *Godefridus Stekius arte med.* *Marsilius Cagnatus*, *Ficinus*, *Ranzovius*, *Fonseca*, *Lessius*, *Magninus*, *regim. sanitatis*, *Frietagius*, *Hugo Frideval-lius*, *&c.* besides many other in [d] English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: yet because these bookes are not at hand to euery man, I will briefly touch what kinde of meats ingender this humour, through their seuerall species, & which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserued, and the constitution of our body, *Fernelius* and others will shew you. I hasten to the thing it selfe: And first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded meats in every species are held best) or if old, [e] such as haue beene tired out with labour, are preferred. *Aubanus* and *Sabellicus* commend *Portingall* Beefe to be the most sauory, best, and easiest of digestion; we commend ours: but all is reiected, and vnfit for such as lead a resty life, any waies inclined to Melancholy, or dry of complexion: *Tales (Galen* thinks) *de facili melancholicis ægritudinibus capiuntur.*

Porke, of all meats is most nutritiue in his owne nature, but altogether vnfit for such as liue at ease, are any waies vnsound of body or minde: Too moist full of humours, and therefore *noxia delicatis*, saith *Savanarola*, *ex earum vsu vt dubitetur, an febris quartana generetur*: naught for queasie stomacks, in so much, that frequent vse of it may breed a quartan ague.

Savanarola discommends Goats flesh, and so doth [f] *Bruerinus*, *lib.* 13. *cap.* 19. calling it a filthie beast, and rammish, and therefore supposeth it will breed ranke and filthy substance: yet Kid, such as are young, and tender, *Isaac* accepts, *Bruerinus* and *Galen lib.* 1. *cap.* 1. *de alimentorum facultatibus.*

Hart, and Redde Deere [g] *hath an evill name, it yeeldes grosse nutriment*; a strong and great grained meat, next vnto a Horse. Which although some countries eat, as *Tartars*, and they of *China*: yet [h] *Galen* condemnes. Young Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Nauies, about *Malaga* especially, often vsed; but such meats aske long baking, or seething, to qualifie them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood; a pleasant meat: in great esteeme

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c Path. lib. 1. cap. 2. *Maximam in gignendis morbis vim obtinet, pabulum, materiamq; morbi suggerens: nam nec ab aere, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis præparatio, & humorum constitutio. Vt semel dicam vna gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sæpè emanant, nulla alia cogente causa.*

d *Cogan*, *Eliot*, *Vaughan*. *Veuer*. Beefe.

e *Frietagius.*

Porke. *Isaack.* Goat.

f *Non laudatur, quia melancholicum præbet alimentum.* Hart.

g *Male audit cervina (inquit Frietagius) crassissimum & atribilarium suppeditat alimentum.*

h *Lib. de subtilitate dieta. Equina caro & asinina, equinis danda est hominibus & asininis.* Venison, Fallow Deere,

62 eſteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* beſides) in our ſolemne feaſts. 'Tis ſomewhat better hunted, then otherwiſe, and well prepared by cookery; but generally bad, and ſeldome to be vſed.

Hare. *Hare*, a black meat, melancholy, and hard of digeſtion, it breedes *Incubus* often eaten, and cauſeth fearefull Dreames, ſo doth all *Veniſon*, and is condemned by a Iury of Phiſitians. *Mizaldus* and ſome others, ſay, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram teſtifies to *Gellia*, but this is *per accidens*, becauſe of the good ſport it makes, merry company, and good diſcourſe that is commonly at the eating of it, & not otherwiſe to be vnderſtood.

Conies. *Parùm abſunt à natura Leporum. Bruerinus l.13.cap.25. pullorum tenera & optima.* [i] *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. ſanit. part.3.cap.17.* yet young Rabbets, by all men are approued to be good.

Generally, all ſuch meats as are hard of Digeſtion, breed melancholy, *Areteus lib.7.cap.5.* reckons vp heads and feet, [k] bowels, braines, entrals, marrow, fat, blood, skinnes, and thoſe inward parts, as Heart, lungs, liuer, ſpleen, &c. They are reiected by *Iſaac. lib.2.part.3. Magninus part.3.cap.17. Bruerinus lib.12. Savanarola Rub.32. Tract.2.*

[k] *Illaudabilis ſucci nauſeam provocant.*

Milke. [l] *Piſo. Altomar.* Milke, and all that comes of milke, as Butter and Cheeſe, Curds, &c. increaſe melancholy (Whey only excepted, which is moſt wholſome:) [l] ſome except Aſſes milke. The reſt, to ſuch as are ſound, is nutritiue and good, eſpecially for young children, but becauſe ſoone turned to corruption, [m] not good for thoſe that haue vncleane ſtomacks, are ſubiect to head-ach, or haue greene wounds, Stone, &c. Of all Cheeſes, I take that kinde which wee call *Banbury* Cheeſe to be the beſt, *ex vetuſtis peſſimus*, the older, ſtronger, and harder, the worſt, as *Langius* diſcourſeth in his epiſtle to *Melancthon*, cited by *Mizaldus, Iſaac part.5. Galen lib.3. de cibis boni ſucci, &c.*

[m] *Curio. Frietagius. Magninus, part.3.cap.17. Mercurialis de affect. lib.1.cap.10.* excepts all milke meates in Hypocondriacall Melancholy.

Fowle. [n] *Wecker Syntax. Theor. p.2. Iſaac. Bruerin. lib.15.c.30. & 31.* Amongſt Fowle, [n] Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geeſe, Swannes, Hearnes, Cranes, Coots, Didappers, Waterhens, with all thoſe Teales, Curres, Sheldrakes, and peckled Fowles, that come hither in winter out of *Scandia, Muſcovy, Greenland, Freiſland*, which halfe the yeare are couered all ouer with ſnow, and frozen vp. Though theſe bee faire in feathers, pleaſant in taſte, and haue a good outſide, like Hypocrites, white in plumes, and ſoft, their fleſh is hard, blacke, vnwholſome, dangerous, melancholy meat; *gravant & putrefaciunt ſtomachum*, ſaith *Iſaac part.5. de vol.* their young ones are more tolerable, but young Pigeons hee quite diſproues.

Fiſhes [o] *Cap.18.par.3* *Rhaſis*, and [o] *Magninus* diſcommend all Fiſh, and ſay they breed *Viſcoſities*, ſlimy nutriment, little and humourous nouriſhment, *Savanarola* addes cold: moiſt, and phlegmaticke, *Iſaac*: and therefore vnwholſome for all cold and melancholy complexions. Others make a difference, reiecting onely amongſt freſh-water fiſh, Eeele, Tenſh, Lampray, Crawfiſh (which *Bright* approues *cap.6.*) and ſuch as are bred in muddy and ſtanding waters, and haue a taſt of mud, as *Franciſcus Bonſuetus* poetically defines, *lib. de aquatilibus.*

Nam piſces omnes, qui ſtagna, lacuſq; frequentant,
Semper plus ſucci deterioris habent.

All Fiſh, that ſtanding pooles and lakes frequent,
Doe ever yeeld bad iuyce and nouriſhment.

Lam-

Lampreyes, *Paulus Iovius cap.* 34. *de piscibus fluvial.* highly magnifies, and saith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but [p] *Eeles cap.* 33. *he abhorreth in all places, at all times, all Physitians deteſt them, especially about the Solstice. Gomesius lib.* 1. *cap.* 22. *de sale* doth immoderately extoll Sea fish, which others as much vilifie, and aboue the rest, dryed, sowced, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stockfish, Habberdine, poore Iohn, all shellfish. [q] *Tim. Bright* excepts Lobstar and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib.* 22. *cap.* 17. *Magninus* reiects Congre, Sturgeon, Turbet, Mackerell, Skate.

[p] *Omni loco & omni tempore medici deteſtantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.*

[q] *Cap* 6. in his Tract of Melancholy.

Carpe, is a fish, of which I knowe not what to determine. *Franciscus Bonsuetus* accompts it a muddy fish, *Hippolitus Salvianus* in his booke *de Piscium naturâ & præparatione*, which was printed at *Rome* in fol. 1554. with most elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approues of it: So doth *Dubravius* in his bookes of Fish ponds. *Freitagius* [r] extols it for an excellent wholsome meat, and puts it amongst the Fishes of the best ranke: and so doe most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controuersie is easily decided, in my iudgement, by *Bruerinus lib.* 22. *cap.* 13. The difference riseth from the site and nature of Pooles, sometimes muddy, sometimes sweet: they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius lib.* 7. *cap.* 22. *Isaac. lib.* 1. especially *Hippolitus Salvianus*, who is *instar omnium solus, &c.* Howsoeuer they may be wholsome and approued, much vse of them is not good; *P. Forestus* in his Medicinall obseruations, [t] relates that *Carthusian* Friers, whose liuing is most part Fish, are more subiect to melancholy then any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well likeing, that by solitary liuing and fish eating became so misaffected.

[r] *Optimè nutrit omnium iudicio inter primæ notæ pisces gustu præstanti.*

[s] *Non est dubium, quin pro variorum situ, ac natura, magnas alimentorũ sortiantur differentias, alibi suaviores alibi lutulentiores.*

[t] *Observat.* 16. *lib.* 10.

Hearbes.

Amongst hearbes to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially cabbage. It causeth troublesome dreames, and sends vp blacke vapours to the braine. *Galen. loc. affect. lib.* 3. *cap.* 6. of all hearbes condemnes Cabbage, And *Isaac lib.* 2. *cap.* 1. *animæ gravitatem facit*, it brings heauinesse to the Soule. Some are of opinion, that all raw hearbes and sallets breed melancholy blood, except Bugloss and Lettice. *Crato consil.* 21. *lib.* 2. speakes against all hearbs and worts, except Borrage, Bugloss, Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis* 3. *part. cap.* 31. *omnes herbæ simpliciter malæ, viâ cibi*, All hearbes are simply euill to feed on (as he thinkes.) So did that scoffing Cooke in [u] *Plautus* hold,

[u] *Pseudolus, act* 3. *scen.* 2.

——— *Non ego cœnam condio vt alij coqui solent.*
Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbasq; aggerunt.
Like other Cookes I doe not supper dresse,
That put whole meddowes into a platter,
And make no better of their Guests then Beeues,
With hearbes and grasse to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and sallets, (which

64 (which our said *Plautus* calls *cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which meanes as he followes it,

x *Plautus ibid.*

x *Hic homines tam brevem vitam colunt,*——
Qui herbas huiusmodi in alvum suum congerunt,
Formidolosum dictu, non esu modò,
Quas herbas pecudes non edunt, homines edunt.
Their liues that eat such hearbs, must needs be short,
And 'tis a fearefull thing for to report,
That men should feed on such a kinde of meat,
Which very iuments would refuse to eat.

y *Quare rectius valetudini suæ quisq; consulet, qui lapsus priorum parentum memor, eas plane vel omiserit vel parcè degustarit Kerstetius cap. 4. de vero vsu med.*

y They are windie, and not fit therefore to bee eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every z Husbandman and Herbalist. Rootes, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlicke, Scallions, Turneps, Carrets, Radishes, Parsnips; *Crato lib. 2. consil.* 11. disallows all Roots, though a some approue of Parsnips, and Potatoes. b *Magninus* is of *Crato's* opinion, c *they trouble the minde, sending grosse fumes to the braine, make men madde*, especially Garlick, Onions, if a man liberally feed on them a yeare together. *Guianerius Tract. 15. cap. 2.* complaines of all manner of Roores, and so doth *Bruerinus*, euen Parsnips themselues, which are the best, *l. 9. c.* 14. *pastinacarum vsus succos gignit improbos. Crato consil.* 21. *lib.* 1. vtterly forbids all manner of fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, & putrifie it, *Magninus* holds, and must not therefore be taken, *viâ cibi, aut quantitate magnâ*, not to make a meale of, or in any great quantite. d *Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africke*, *because they liue so much on fruits, eating them thrice a day. Laurentius* approues of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmaines, Pippins, as good against Melancholy. But to him that is any way inclined to, or touched with this malady, e *Nicholas Piso* in his Practicks, forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits f *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for ever applied to Melancholy men, *à fabis abstinete*, Eat no Pease, nor Beanes: yet to such as will needs eat them, I would giue this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

z *In Mizaldo de Horto P. Crescent. Herbasteia &c.*; Rootes.

a *Cap. 13. part. 3* Bright in his Tract. of Mel.

c *Intellectum turbant, producunt insaniam.*

b *Audiui (inquit Magnin.) quod si quis ex ys per annum continuè comedat, in insaniam caderet cap* 13.

Fruits.

Improbi succi sunt. Cap. 12.

d *De rerum varietat.*

In Fessa plerùq; morbosi, quòd fructus comedant ter in die.

e *Cap de Mel.*

f *Lib.* 11. *cap.* 3.

Pulse.

Spices.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates, &c; Hony and Sugar. g Some except Hony, to those that are cold it may be tolerable, but h *Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem*

g Bright cap. 6 excepts hony.

h *Hor. apud Scolizium consil.* 186.

guinem adurit: ſo doth *Fernelius conſil.* 45. *Guianerius tract.* 15. *cap.* 2. *Mercurialis conſ.* 189. To theſe I may adde all ſharpe and ſowre things, luſcious and ouer ſweet; or Fat, as Oyle; Vineger, Veriuice, Muſtard, Salt, as ſweet things are obſtructiue, ſo theſe are corroſiue. *Gomeſius* in his bookes *de Sale lib.* 1. *cap.* 21. highly commends Salt; ſo doth *Codronchus* in his Tract *de ſale Abſynthij. Lemn. l.* 3. *cap.* 9. *de occult. nat. mir.* yet common experience finds Salt, and ſalt meats, to be great procurers of this diſeaſe. And for that cauſe belike thoſe *Egyptian* Prieſts abſtained from Salt, euen ſo much as in their Bread, *vt ſine perturbatione anima eſſet*, ſaith mine Author, that their ſoules might be free from perturbations. 65

Bread that is made of baſer graine, as Peaſe, Beanes, Oates, Rye or [k] ouer hard baked, cruſty & black, is often ſpoke againſt, as cauſing melancholy iuice and winde. *Ioh. Maior* in the firſt booke of his Hiſtory of *Scotland*, contends much for the wholſomeneſſe of Oaten Bread; It was obiected to him then liuing at *Paris* in *France*, that his Countrymen fed on Oates and baſe graine, as a diſgrace: but he doth ingeniouſly confeſſe, *Scotland*, *Wales*, and a third part of *England*, did moſt part vſe that kinde of Bread, that it was as wholſome as any graine, and yeelded as good nouriſhment. And yet *Wecker* out of *Galen*, calls it horſe meat, and fitter for iuments, then men to feed on. But read *Galen* himſelfe *lib.* 1. *de cibis boni & mali ſucci*, more largely diſcourſing of Corne and Bread. Bread.

k *Ne comedas cruſtam, choleram quia gignit aduſtam. Schol. Sal.*

All black Wines, ouer hot, compound, ſtrong thick drinkes, as Muſcadine, Malmeſie, Allegant, Rumny, Brownebaſtard, Metheglen, and the like, of which they haue 30 ſeuerall kindes in *Muſcouy*, all ſuch made drinkes are hurtfull in this caſe, to ſuch as are hot, or of a ſanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone cauſeth it. *Arculanus cap.* 16. *in* 9. *Rhaſis*, puts in Wine for a great cauſe, eſpecially, if it be immoderately vſed. *Guianerius Tract.* 15. *cap.* 2. tells a ſtory of two Dutchmen, to whom he gaue entertainement in his houſe, *that* [m] *in one months ſpace were both melancholy by drinking of Wine*, one did nought but ſing, the other ſighe. *Galen lib. de cauſis morb. cap.* 3. *Mathiolus* on *Dioſcorides*, and aboue all other *Andreas Bachius lib.* 3. *cap.* 18. 19. 20. haue reckoned vp thoſe inconueniences that come by Wine. Yet notwithſtanding all this, to ſuch as are cold, or ſluggiſh melancholy, a cuppe of Wine is good Phyſicke, and ſo doth *Mercurialis* grant, *conſil.* 25. in that caſe, if the temperature be cold, as to moſt melancholy men it is, Wine is much commended, if it be moderately vſed. Cider and Perry are both cold and windy drinkes, and for that cauſe to be neglected, and ſo are all thoſe hot ſpiced ſtrong drinkes. Wine.

l *Vinum turbidum.*

m *Ex vini pertentis bibitione, duo Alemani in vno menſe melancholici facti ſunt.*

Cider. Perry.

Beere, if it be ouer-new or ouer-ſtale, ouer-ſtrong, or not ſod, ſmell of the caske, ſharp or ſowre is moſt vnwholſome, frets and gaules, &c. *Henricus Ayrerus* in a [u] conſultation of his, for one that laboured of Hypocondriacall melancholy diſcommends Beere. So doth [o] *Crato* in that excellent counſell of his *lib.* 2. *conſil.* 21. as two windie becauſe of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beare vſed in ſome other parts of [p] *Germany*, Beere.

n *Hildiſheim ſpicel. fol.* 273

o *Craſſum generat ſanguinem.*

p About *Dantzick* in Spruce, Hamburg, Lipſicke.

——— *nil ſpiſſius illa*
Dum bibitur, nil clarius eſt dum mingitur, vnde
Conſtat quòd multas fæces in corpore linquat.

62

Nothing comes in so thick
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

As that old [q] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drinke, like the riuer *Styx*. But let them say as they list, to such as are accustomed vnto it, *'tis a most wholsome* (so [r] *Polidor Virgil* calleth it) *and a pleasant drinke*, it is more subtill and better for the hop that rarifies it, hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius* approues, *lib.2.sect.2.Instit.cap.11.* and many others.

Standing Waters, thicke and ill coloured, such as come forth of Pooles, and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vnwholsome, putrified and full of mites, creepers, slimy, muddy, vncleane, corrupt, impure, by reason of the Sunnes heat, and still standing: they cause foule distemperatures in the body and minde of man, are vnfit to make drinke of, to dresse meat with; or to be [t] vsed about men inwardly or outwardly. They are good for many domesticall vses, to wash horses, water Cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beere, and that seething doth defecate it, as [t] *Cardan* holds *lib.13.subtil. It mends the substance and sauour of it*, but it is a paradoxe. Such beere may be stronger, but not so wholsome as the other, as [u] *Iobertus* truely iustifieth out of *Galen*, *Paradox.dec.1.Paradox.5.* that the seething of such impure waters doth not purge or purifie them. *Pliny lib.31.c.3.* is of the same Tenent, and *P.Crescentius agricult.lib.1.& lib.4.cap.11.& c.45 Pamphilus Herilacus, lib.4.de nat.aquarum*, such waters are naught, not to be vsed, and by the testimony of [x] *Galen*, *Breed Agues*, *Dropsies*, *Pleurcsies*, *Spleneticke and melancholy passions*, *hurt the eyes*, *cause a bad temperature*, *and ill disposition of the whole body*, *with bad colour*. This *Iobertus* stifly maintaines, *Paradox.lib.1.part.5.* that it causeth bleare eyes, bad colour, and many loathsome diseases to such as vse it: This which they say stands with good reason: for as Geographers relate, the water of *Astracan* breeds wormes in such as drinke it. * *Axius*, or as now called *Verduri*, the fairest riuer in *Macedonia*, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, another streame in *Thessaly*, turnes Cattle most part white, *si potui ducas. I. Aubanus Bohemus* referres that [y] *Struma*, or poke of the *Bauarians* and *Styrians* to the nature of their waters, as *Munster* doth that of the *Valesians* in the *Alpes*, and [z] *Bodine* supposeth the stutting of some families in *Aquitania* about *Labden*, to proceed from the same cause, *and that the filth is deriued from the water to their bodies*. So that they that vse filthie, standing, ill coloured, thick, muddy water, must needs haue muddy, ill coloured, impure, and infirme bodies. And because the body workes vpon the mind, they shall haue grosser vnderstandings, dull, foggy, melancholy spirits, and bee really subiect to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of compound, artificiall made dishes, of which our Cookes afford vs a great variety, as Taylers doe fashions in our apparell. Such are [a] Puddings stuffed with bloud, or otherwise composed, Baked meats, sowced, indurate meats, fried, and broyled, buttered meats, condite, powdred, and ouer-dryed, [b] all Cakes,

Simnels,

q *Henricus Abrincensis.*
r *Potus tum salubris tum iucundus, lib.1.* Waters.
s *Galen l.1.de san.tuend. Cauendæ sunt aquę quæ ex stagnis hauriuntur, & quæ turbidæ & male olentes, &c.*
t *Innoxium reddit & bene olentem.*
u *Contendit hæc vitia coctione non emendari.*
x *Lib.de bonitate aquæ, hydropē auget, febres putridas, splenē, tusses, nocet oculis, malum habitum corporis & colorem.*
* *Maginus: nigritatem inducit si pecora biberint.*
y *Aquæ ex nivibus coactæ strumosos faciūt*
† *Cosmog.lib.3. cap.36.*
z *Method. hist. cap.5. balbutiunt Labdoni in Aquitania ob aquas a'q; hi morbi ab aquis in corpora deriuantur.*
a *Edulia ex sanguine & suffocato parta. Hildesheim.*
b *Cupedia vero, placentæ, bellaria, commentaq; alia curiosa pistorum & coquorum, gustui seruientium conciliant morbos tum corpori tum animo insanabiles. Philo Iudæus lib. de victimis. P. Iou. vita eius.*

Simnels, Bunnes, Cracknels made of butter, ſpice, &c. Fritters, Pancakes, Pies, Salſages, and thoſe ſeuerall ſauces, ſharp or ouer ſweet, of which *Scientia popinæ*, as *Seneca* cals it, hath ſerued thoſe [c] *Apician* trickes, and perfumed diſhes, which [d] *Adrian* the 6. Pope, ſo much admired in the accounts of his predeceſſour *Leo Decimus*: And which prodigious riot and prodigality haue invented in this age. Theſe doe generally ingender groſſe humours, fill the ſtomacke with crudities, and all thoſe inward parts with obſtructions. *Montanus conſil.* 22. giues inſtance in a melancholy Iew, that by eating ſuch tart ſauces, made diſhes, and ſalt meats, with which he was ouermuch delighted, became melancholy, and was evill affected. Such examples are familiar and common. 67

c As Lettice ſteeped in Wine, Bird fed with Fennell & Sugar, as a Popes Concubine vſed in Avignion. Stephan.

d *Animæ negotium illa faceſſit, & de templo dei immundum ſtabulum facit. Peletius. 10. cap.*

SVBSECT. 2.

Quantity of Diet a cauſe.

THere is not ſo much harme proceeding from the ſubſtance it ſelfe of meat, and quality of it, in ill dreſſing and preparing, as there is from the quantitie, diſorder of time and place, vnſeaſonable vſe of it, [d] intemperance, ouer much, or ouer little taking of it. A true ſaying it is, *Plures crapula quàm gladius*, this gluttony kills more then the ſword, this *omnivorantia, & homicida gula*, this al-devouring and murdering gut. And that of [e] *Pliny* is truer, *Simple diet is the beſt, heaping vp of ſeverall meats is pernitious, and ſauces worſe, many diſhes bring many diſeaſes.* [f] *Avicen* cries out, that *nothing is worſe then to feed on many diſhes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and 'tis the fountaine of all diſeaſes, which ariſe out of the repugnancy of groſſe humours.* Thence, ſaith [g] *Fernelius*, come crudities, winde, oppilations, *cacochymia, plethora, Cachexia, Bradiopepſia,* * *Hinc ſubitæ mortes, atq; inteſtata ſenectus*, ſudden death, &c. and what not.

e *Lib. 11. cap. 52. Homini cibus utiliſſimus ſimplex, acervatio ciborum peſtifera, & condimenta pernitioſa, multos morbos multa fercula ferunt.*

f 3. 1. dec. 2. cap. *Nihil deterius quàm ſi tempus iuſto longius comedendo protrahatur, & varia ciborum genera coniungantur: inde morborum ſcaturigo, quę ex repugnantia humorum oritur.*

As a Lampe is choaked with a multitude of oyle, or a little fire with ouermuch wood quite extinguiſhed: ſo is the naturall heat with immoderate eating ſtrangled in the body. *Pernitioſa ſentina eſt abdomen inſaturabile*; one ſaith, an inſatiable paunch is a pernitious ſinke, and the fountaine of all diſeaſes both of body and minde. [h] *Mercurialis* will haue it a peculiar cauſe of this priuate diſeaſe. *Solenander conſil. 5. ſect. 3.* illuſtrates this of *Mercurialis*, with an example of one ſo melancholy, *ab intempeſtivis commeſſationibus*, vnſeaſonable feaſting. [i] *Crato* confirmes as much, in that often cited counſell, 21. *lib. 2.* putting ſuperfluous eating for a maine cauſe. But what need I ſeeke farther for proofes? Heare *Hippocrates* himſelfe, *lib. 2. Aphoriſ. 10. Impure bodies the more they are nouriſhed, the more they are hurt, for the nouriſhment is putrified with vitious humours.*

g *Path. l. 1. c. 14.*

* *Juv. Sat. 5.*

h *Nimia repletio ciborum facit melancholicum,*

i *Comeſtio ſuperflua cibi, & petus quantitas nimia.*

k *Impura corpora quanto magis nutris tanto magis lædis: putrefacit enim alimentum vitioſus humor.*

And yet for all this harme, which apparently followes ſurfetting & drunkenneſſe, ſee how we luxuriate and rage in this kinde, *quàm* [l] *portentoſæ cænæ*, prodigious ſuppers, † *qui dum invitant ad cænam, efferunt ad ſepulchrum*, what *Fagos, Epicures, Apitios, Heliogables* our times afford? *Lucullus* Ghoſt walkes ſtill, and every man deſires to ſup in *Apollo*: *Æſops* coſtly diſh is ordinarily ſerued vp, ——— * *Magis illa iuvant, quæ pluris emuntur.*

l *Vid. Goclen. de portentoſis cœnis, &c.*

† *Amb. lib. de Ieiu. cap. 14.*

* *Iuvenal.*

68 The deareſt cates are beſt, and 'tis an ordinary thing to beſtow 20 or 30[l] on a diſh, ſome thouſand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* ſpent three pound on the ſauce of a Capon: 'tis nothing in our times, we ſcorne all that is cheape. *We loath the very light* (ſome of vs, as *Seneca* notes, *becauſe it comes free, and we are offended with the Sunnes heat, & thoſe coole blaſts, becauſe we buy them not.* This aire we breath is ſo common, *we care not for it*, nothing pleaſeth but what is deare. And if we bee [m] witty in any thing, it is *ad gulam*: If we ſtudy at all, it is *eruditio luxu*, to pleaſe the pallat, and to ſatisfie the gut, *A Cooke of old was a baſe knaue* (as *Livy* complaines) *but now a great man in requeſt: Cookery is becoma an art, a noble ſcience, Cookes are Gentlemen; Venter Deus*; They weare *their braines in their bellies, and their guts in their heads*, as [n] *Agrippa* taxed ſome Paraſites of his time, ruſhing on their owne deſtruction, as if a man ſhould runne vpon the point of a ſword, *vſq; dum rumpantur comedunt*, [o] all day, all night, let the Phyſitian ſay what he will, imminent danger, and ferall diſeaſes are now ready to ſeize vpon them, they wil eat till they vomit, *Edunt vt vomant, vomunt vt edant*, ſaith *Seneca*; which *Dion* relates of *Vitellius*, *ſolo tranſitu ciborum nutriri iudicatus*, his meat did paſſe through, and away: or till they burſt againe. [p] *Strage animantium ventrem onerant*, and rake ouer all the world, as ſo many [r] ſlaues, belly-gods, and landſerpents, *& totus orbis ventri nimis anguſtus*, the whole world cannot ſatisfie their appetite.* *Sea, land, rivers, lakes, &c. may not giue content to their raging guts.* To make vp the meſſe, what immoderate drinking in euery place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges conſumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous *Roman* paraſite, *'qui dum vixit, aut bibit aut minxit*; as ſo many Caskes to hold wine, yea worſe then a Cask that marres wine, and it ſelfe is not marred by it, yet theſe are braue men, *Silenus Ebrius* was no brauer. *Et quæ fuerunt vitia mores ſunt*: 'tis now the faſhion of our times, an honour: *Nunc verò res iſta eò rediit* (as *Chryſoſtome ſer.* 30. *in* 5. *Epheſ.* comments) *Vt effæminatæ ridendæq; ignaviæ loco habeatur, nolle inebriari*, 'tis now come to that paſſe that he is no Gentleman, a very milkeſop, a clowne, of no bringing vp, that will not drinke, fit for no company: he is your only gallant, that plaies it off fineſt, no diſparagement now to ſtagger in the ſtreets, reele, raue, &c. but much to his fame and renowne: as in like caſe *Epidicus* told *Theſprio* his fellow ſeruant, in the † Poet. *Ædipol facinus improbum*, one vrged, the other replied: *at iam alij fecere idem, erit illi illa res honori*, 'tis now no fault, there be ſo many braue examples to beare one out: 'tis a credit to haue a ſtrong braine, and carry his liquor well: the ſole contention who can drinke moſt and fox his fellow ſooneſt. 'Tis the *ſummum bonum* of our *Tradeſmen*, their felicity, *tantâ dulcedine affectant*, ſaith *Pliny, lib.* 14. *cap.* 12. *Vt magna pars non aliud vitæ præmium intelligat*, they will labour hard all day long to be drunk at night, and convert day into night, as *Seneca* taxeth ſome in his times, *pervertunt officia noctis & lucis*, when we riſe, they commonly goe to bed, like our *Antipodes*,

Noſq; vbi primus equis oriens afflavit anhelis,
Illis ſera rubens accendit lumina veſper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

* *Hor.* ——— * *Noctes vigilabat ad ipſum*

Mane

† *Guicciardine.*
* *Nat. queſt. 4. cap. vlt. ſoſtidio eſt lumen gratuitum, dolet quód ſolem, quod ſpiritum emere non poſſimus, quód hic aër non emptus ex facili, &c. adeo nihil placet, niſi quod carum eſt.*
m *Ingenioſi ad Gulam.*
† *Olim vile mancipium, nunc in omni æſtimatione, nunc ars haberi cæpta, &c.*
n *Epiſt. 28. l. 7. quorum in ventre ingenium, in patinis, &c.*
o *Iulucem cœnat Sertorius.*
p *Seneca.*
r *Mancipia gulæ, dapes non ſapore ſed ſumptu æſtimantes. Seneca conſol. ad Helvidium.*
* *Sævientia guttura ſatiare non poſſunt fluvii & maria, Æneas Sylvius de miſer. curial.*
† *Plautus.*

Mane, diem totum ſtertebat.---- *Verres*, againſt whom *Tully* ſo much inueighs, in winter he neuer was *extra tectum, vix extra lectum*, neuer almoſt out of bed, † ſtill wenching, and drinking; ſo did he ſpend his time, and ſo doe *Myriads* in our daies. They haue *gymnaſia* bibonum, ſchooles and randeuouz, theſe *Centaures* and *Lapithæ*, toſſe pots, and boles, as ſo many bals, invent new tricks, as Sauſages, Anchoues, Tobacco, Caveare, pickled Oyſters, Herrings, Fumados, &c. innumerable ſalt meats to increaſe their appetite, and ſtudy how to hurt themſelues by taking Antidotes, ſ *to carry their drinke the better:* t *And when naught elſe ſerues, they will goe forth, or be conveighed out to empty their gorge, that they may return to drink afreſh.* They make lawes *inſanas leges, contra bibendi fallacias*, and u bragge of it when they haue done, crowning that man that is ſooneſt gone, as their drunken predeceſſours haue done, ---- † *quid ego video?* Pſ: *Cum coronâ Pſeudolum ebrium tuum.*---- And when they are dead, will haue a Can of wine with * *Marons* old woman to bee engrauen on their tombes. So they triumph in villany, and iuſtifie their wickedneſſe, with *Rablai's* that *French* *Lucian*, drunkenneſſe is better for the body then phyſicke, becauſe there bee more old drunkards then old Phiſitians. Many ſuch frothy arguments they haue,, x inviting and incouraging others to doe as they doe, and lone them dearely for it (no glew like to that of good fellowſhip) So did *Alcibiades* in *Grecce*, *Nero*, *Bonoſus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was ſtyled of old, (as y *Ignatius* proues out of ſome old coynes.) So doe many great men ſtill, as * *Heresbachius* obſerues. When a Prince drinkes till his eyes ſtare, like *Bitias* in the Poet, ----(* *Ille impiger hauſit*

Spumantem vino pateram)---- and comes off cleerely, ſound Trumpets, Fife and Drummes, the ſpectators will applaud him, *the* * *Biſhop himſelfe* (if he bely them not) *with his Chaplaine will ſtand by and doe as much, O dignum principe hauſtum*, 'twas done like a Prince. *Our Dutchmen invite all commers with a payle and a diſh, velut infundibula integras obbas exhauriunt, & in monſtroſis poculis, ipſi monſtroſi monſtroſiùs epotant, making barrels of their bellies. Incredibile dictu*, as z one of their owne countrimen complaines: *Quantum liquoris immodeſtiſſima gens capiat, &c. How they loue a man that will be drunke, crowne him and honour him for it*, hate him that will not pledge him, ſtab him, kill him, a moſt intolerable offence, and not to bee forgiuen. * *He is a mortall enimy that will not drinke with him, as Munſter* relates of the *Saxons*. So in *Poland*, hee is the beſt ſervitor, and the honeſteſt fellow, ſaith *Alexander Gaguinus*, * *that drinketh moſt healths to the honour of his maſter*, he ſhall be rewarded as a good ſervant, accounted a moſt valiant man, for † *Tam inter epulas fortis vir eſſe poteſt ac in bello*, as much valor is to be found in feaſting as in fighting, and ſome of our Citty Captaines, & Carpet Knights will make this good, and proue it. Thus they many times wilfully pervert the good temperature of their bodies, ſtifle their wits, ſtrangle nature, and degenerate into beaſts.

Some againe are in the other extreame, and drawe this miſchiefe on their heads by too ceremonious and ſtrict diet, being ouerpreciſe, Cockney-like, and curious in their obſeruation of meats, times, as that *Medicina ſtatica*

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† *Diei brevitas conviviis, noctis longitudo ſtupris conterebatur.*

ſ *Et quo plus capiant, irritamenta excogitantur.*

t *Foras portantur vt ad convivium reportentur, repleri vt exhauriant & exhauriri vt biberent. Ambroſ.*

u *Ingentia vaſa velut ad oſtentationem, &c.*

† Plautus.

* *Lib. 3. Anthol. cap 20.*

x *Gratiam conciliant potando.*

y *Notis ad Cæſares.*

* *Lib. de educandis principum liberis.*

* *Virg.*

* *Idem ſtrenui potatoris Epiſcopi Sacellanus, cum ingentem pateram exhauſiſſet princeps.*

z *Bohemus in Saxonia. Adeo immoderate & immodeſte ab ipſis bibitur, vt in compotationibus ſuis non cyathis ſolum & cantharis ſat infundere poſſint, ſed impletum multarale apponant, & ſcutella iniecta hortantur quemlibet ad libitum potare.*

a *Dictu incredibile, quantum huiuſce liquoris immodeſta gens capiat, plus potantem amiciſſimum habent, & ſerto coronant; inimiciſſimum è contra qui non vult & cæde & fuſtibus expiant.* * *Qui potare recuſat, boſtis habetur, & cæde nonnunquam res expiatur.* * *Qui melius bibit pro ſalute domini melior habetur miniſter.* † *Græc. Poeta apud Stobæum, ſer. 18.*

70 preſcribes, iuſt ſo many ounces at dinner, which † *Leſſius* enioynes, ſo much at ſupper, not a little more, nor a little leſſe, of ſuch meat, and at ſuch houres, a diet drinke in the morning, Cock-broth, China-broth at dinner, Plumbe-broth, a Chicken, a Rabbet, ribbe of a Racke of mutton, winge of a capon, the merry thought of a hen, &c. to founder bodies this is to nice & moſt abſurde. Others offend in ouermuch faſting: Pining adaies, ſaith [b] *Guianerius*, and waking a nights, as many *Moores* & *Turkes* in theſe our times doe: *Anchorites, Monks, and the reſt of that ſuperſtitious ranke* (as the ſame *Guianerius* witneſſeth *that he hath often ſeene to haue happened in his time*) *through immoderate faſting, haue beene frequently mad.* Of ſuch men belike *Hippocrates* ſpeakes, 1. *Aphor.* 5. when as he ſaith [b] *They more offend in too ſparing diet, and are worſe damnified, then they that feed liberally, and are ready to ſurfet.*

[b] *Qui de die ieiunant & nocte vigilant facile cadunt in melancholiam; & qui naturæ modum excedunt. c. 5. tract. 15. cap 2. Longa famis tolerantia, vt iis ſæpe accidit qui tanto cum feruore Deo ſeruire cupiunt per ieiunium, quod maniaci efficiantur; ipſe vidi ſæpe. ſit error tenui quam pleniore victu.*

[c] *In tenui victu ægri delinquunt, ex quo fit vt maiori afficiantur detrimento, maiorq;*

Svbsec. 3.

Cuſtome of diet, Delight, Appetite, Neceſſity, how they cauſe or hinder.

NO rule is ſo generall which admits not ſome exception: to this therefore which hath beene hitherto ſaid, (for I ſhall otherwiſe put moſt men out of commons) and thoſe inconueniences which proceed from the ſubſtance of meates, a intemperate or vnſeaſonable vſe of them, cuſtome ſomewhat detracts, and qualifies according to that of *Hippocrates*, 2. *Aphoriſ.* 50. [d] *Such things as wee haue beene long accuſtomed to, though they be euill in their owne nature: yet they are leſſe offenſiue.* Otherwiſe it might well be obiected, that it were a meere [e] tyranny to liue after thoſe ſtrict rules of Phyſicke. For [f] cuſtome doth alter nature it ſelfe, and to ſuch as are vſed to them it makes bad meates wholſome, and vnſeaſonable times to cauſe no diſorder. Cider and Perry are windie drinkes, ſo are all fruits windy in themſelues, cold moſt part, yet in ſome ſhires of [g] *England*, *Normandy* in *France*, *Guipuſcoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affricke*, they liue moſt on roots, raw hearbes, [h] Camels milke, and it agrees well with them, which to a ſtranger will cauſe much grieuance. In *Wales*, *lacticiniijs veſcuntur*, as *Humfry Lluyd* confeſſeth, a *Cambro-Brittaine* himſelfe in his elegant Epiſtle to *Abraham Ortelius*. They liue moſt on whit-meates, in *Holland* on Fiſh, Roots, Butter: and ſo at this day in *Greece*, as * *Bellonius* obſerues they had much rather feed on Fiſh then Fleſh. With vs *Maxima pars victus in carne conſiſtit*, we feed on Fleſh moſt part, ſaith [k] *Polydor Virgil*, as all northerne countries doe; and it would be very offenſiue to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vſe oyle, we butter: wee in the north are [l] great eaters, they moſt ſparing in thoſe hotter countries: and yet they and wee following our owne cuſtomes, are well

[d] *Quæ longo tempore conſueta ſunt, etiam ſi deteriora, minus in aſſuetis moleſtare ſolent.*
[e] *Qui medicè viuit, miſere vivit.*
[f] *Conſuetudo altera natura.*
[g] Herefordſhire, Glocesterſhire, Worceſterſhire.
[h] *Leo Afer, l. 1. ſolo cameorum lacte contenti, nil præterea delitiarum ambiunt.*
* *Delectantur Græci piſcibus magis quam carnibus.*
[i] *Flandri vinum butiro dilutum bibunt (nauſeo referens) vbiq; butirum inter omnia ferculaq; bellaria locum obtinet. Steph. præfat. Herod.*

[k] *Lib. 1. hiſt. Ang.* [l] *P. Ionius deſcrip. Britonum.* they ſit, eat & drinke all day at dinner, in *Iſland*, *Muſcouy* and thoſe northerne parts.

pleaſed

pleased. In *China* the common people liue in a manner altogether on roots and hearbes, and to the wealthiest, Horse, Asse, Mule, Doggs, Catts-flesh is as delightsome as the rest, so [m] *Mat. Riccius* the Iesuite relates, who liued many yeares amongst them. The *Tartars* eate raw meate, and most commonly [n] horse-flesh, drinke milke and bloud as the *Nomades* of old.

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europæans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, liuing an hundred yeares; euen in the ciuilest country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccius* contendes to be the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dryed fish, & so likewise in the *Shetland* Iles: And their other fare, as in *Island* saith [o] *Dithmarus Bleskenius*, *Butter, Cheese, and Fish; their drinke water, their lodging on the ground*. In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. With some, Fish, Serpents, Spiders; and in diuers places they [p] eate mans flesh raw, and rosted, euen the Emperour [q] *Metazuma* himselfe. In some coasts againe, [r] one tree yeelds them Coquernuts, meate and drinke, fire, fuell, apparell, with his leaues, oyle, vineger, couer for houses, &c. and yet these men going naked, feeding course, liue commonly 100 yeares, are seldome or neuer sicke; all which diet our Physitians forbid. In *Westphaling* they feede most part on fatte meats and wourts, knuckle deepe, and call it [s] *cerebrum Iouis:* in the Low countries with roots, In *Italy* Frogges and Snailes are vsed. The Turkes, saith *Busbequius*, delight most in fried meats. In *Muscouy* Garlicke and Onions, are ordinary meat & sauce, which would be pernitious to such as are vnaccustomed vnto them, delightsome to others; and all is [t] becausе they haue bin brought vp vnto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. *o dura messorum ilia*, course bread at all times, goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against the rules of Physicke; so that custome is all in all. Our trauellers finde this by common experience when they come into farre countries, and vse their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch vpon the coasts of *Africke*, those *Indian Capes* and Iflands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. [x] *Peregrina, etsi suauia, solent vescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and distempers. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; & a maid as *Curtius* records sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius lib. 3. cap. 15.* eate *Opium* familiarly, a dramme at once, which wee dare not take in graines. [y] *Garcius ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consultò loquebatur*, spake vnderstandingly, so much can custome doe. [z] *Theophrastus* speakes of a Shepheard that could eate *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudinem vtcunq; ferendam, nisi valde malam*, Custome is howsoeuer to be kept, except

m *Expedit. in Sinas lib. 1. cap. 3. hortensium herbarum & olerum, apud Sinas quàm apud nos longe frequentior vsus, complures quippe de vulgo reperias nullâ aliâre vel tenuitatis vel religionis causa vescentes. Equus mulus, asellus, &c. æquè fere vescuntur ac pabula omnia, Mat. Riccius, l. 5. cap. 12.*

n *Tartari mulis, equis, vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc iumentorum pabulum & boum, non hominum,*

o *Islandiæ descriptione. victus eorum butiro lacte, caseo, consistit: pisces loco panis habent, potus aqua, aut serum, sic viuunt sine medicina multi ad annos 200.*

p *Patagones.*

q *Benzo. & Fer. Cortesius lib. nouus orbis inscrip.*

r *Linschoten cap. 56. palmæ instar, totius orbis arboribus longè præstantior.*

s *Lips. Epist.*

t *Teneris assuescere multum.*

u *Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21 Ep 6. sect. 3.*

x *Bruerinus lib. 1 cap. 23. Simpl. med. cap. 4. lib. 1.*

z *Heurnius l. 3. cap. 19. prax. med.*

72 except it be extreame bad: he aduiseth all men to keepe their old customes, and therefore to [a] continue as they began, be it diet, bath, exercise, &c. or whatsoeuer else.

Another exception is Delight, or Appetite, to such and such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2. Instit. sect. 2.* [b] *The stomacke doth readily digest, and willingly entertaine such meates wee loue most, and are pleasing to vs, abhorres on the other side such as we distast.* Which *Hippocrates* confirmes *Aphoris. 6. 38.* Some cannot endure cheese, out of a secret Antipathy, or to see a rosted Ducke, which to others is a [c] delightsome meat.

The last exception is necessity, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure, and thankefully to accept of it: As Beuerage in ships, and in seiges of great Cities, to feed on Doggs, Catts, Rats, and Men themselues. Three outlawes in [d] *Hector Boethius* being driuen to their shifts, did eate raw fish, and flesh of such fowle as they could catch, in one of the *Hebrides* for some fewe months. These things doe mitigate or disanull that which hath beene said of Melancholy meats, and make it more tolerable: but to such as are wealthy, liue plenteously, at ease, may take their choice, and refraine if they will, these viandes are to be forborne, if they bee inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

a *In dubijs consuetudinem sequatur adolescens, & in cæptis perseueret.*

b *Qui cum voluptate assumũtur cibi, ventriculus avidius cõplectitur, expeditiusq; concoquit, & quæ displicent aversatur.*

c Nothing against a good stomacke, as the saying is.

d *Lib. 7. hist. Scot.*

Svbsect. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be diuerse kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [e] *Galen* reduceth defect and aboundance to this head; others, [f] *all that is separated or remaines.* In the first ranke of these I may well reckon vp Costiuenesse, & keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. [g] *Celsus lib. 1. cap. 3.* saith *it produceth inflammation of the head, dulnesse, cloudinesse, headache &c. Prosper Calenus lib. de atrâ bile,* will haue it distemper not the Organ onely, [h] *but the minde it selfe by troubling of it:* And sometimes it is a sole cause of Madnesse, as you may read in the first booke of [i] *Skenkius* his medicinall obseruations. A young Merchant going to *Nordeling* Faire in *Germany*, for ten dayes space neuer went to stoole, at his returne he was [k] grieuously melancholy, thinking that he was robbed, and would not be perswaded but that all his mony was gone: His friends thought he had some *Philtrum* giuen him, but *Cnelinus* a Physitian being sent for, found his [l] Costiuenes alone to be the cause, and thereupon gaue him a Clister, by which he was speedily recouered. *Trincavellius consult. 35 lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physicke, and *Rodericus à Fonseca consult. 85. Tom. 2.* † of a patient of his, that for 8 daies was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at sometimes; as *Fernelius* accompts them

e *30 artis.*

f *Quæ excernuntur aut subsistunt.*

Costiuenesse.

g *Ex ventre suppresso, inflãmationes, capitis dolores, caligines, crescunt.*

h *excrementa retenta, mentis agitationem parere solent.*

i *Cap. de Mel.*

k *Tam delirus, ut vix se hominem agnosceret.*

l *Alvus astrictus causa.*

† *Per octo dies alvum siccum habet & nihil reddit.*

them. *Path. lib. 1. cap.* 15. as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate, no vse at all of *Venus*: or any other ordinary issues.

[m] Detention of hemrods, or monethly issues, *Villanovanus Breviar lib. 1. cap.* 18. *Arculanus cap.* 16. *in* 9. *Rasis, Vittorius Fauentinus pract. mag. Tract.* 2. *cap.* 15. *Bruel &c.* put for ordinary causes. *Fuchsius lib.* 2. *sect.* 5. *cap.* 30. goes farther, and saith, that [n] *many men vnseasonably cured of the hemrods, haue beene corrupted with Melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen lib. de hum. commen.* 3. *ad text.* 26. illustrates this by an example of *Lucius Martius*, whom he cured of madnesse, contracted by this meanes: And [o] *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the supression of their months. The same may be said of bleeding at the nose, if it be suddainly stopt, and haue beene formerly vsed, as [p] *Villanovanus* vrgeth; And [q] *Fuchsius lib.* 2. *sect.* 5. *cap.* 33. stiffely maintaines, *that without great danger, such an issue may not be stayed.*

Venus omitted, produceth like effects. *Mathiolus epist.* 5, *lib. penult.* [r] *avoucheth of his knowledge, that some through bashfullnesse abstained from Venery, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius med. collect. lib.* 6. *cap.* 37. speakes of some, [t] *that if they doe not vse carnall copulation, are continually troubled with heauinesse and headach; and some in the same case by intermission of it.* Not vse of it hurts many, *Arculanus cap.* 6. *in* 9. *Rasis*, & *Magninus part.* 3. *cap.* 5. thinke, because it [t] *sends vp poysoned vapours to the Braine and Heart.* And so doth *Galen* himselfe hold, that if this *naturall seede be ouerlong kept (in some parties) it turnes to poyson. Hieronimus Mercurialis* in his chapter of Melancholy, cites it for an especiall cause of this malady, [u] *Priapismus, Satyriasis &c. Haliabbas* 5. *Theor. cap.* 36. reckons vp this and many other diseases. *Villanovanus Breviar. lib.* 1. *cap.* 18. saith, he *knew* [x] *many monks, and widdowes grieuously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus lib.* 2. *de mulierum, affect. cap.* 4. & *Rodericus a Castro de morbis mulier: lib.* 2. *cap.* 3. treat largely of this subiect, and will haue it produce a peculiar kinde of melancholy, in stale maides, nunnes, and widdowes, *ob suppressionem mensium & venerem omissam, timidæ, mæstæ, anxiæ, verecundæ, suspitiosæ, languentes, consilij inopes, cum summa vitæ & rerum meliorum desperatione, &c.* they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus cap.* 37. *de melanchol.* confirmes as much out of *Galen*: so doth *Wierus, Christopherus à Vega de art. med. lib.* 3. *cap.* 14: relates many such examples of men, & women, that he had seene so melancholy. *Fœlix Platter* in the first booke of his obseruations, [z] *tels a story of an ancient Gentleman in Alsatia, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his seuerall infirmities: but she because of this inhibition of Venus, fell into a horrible fury, and desired euery one that came to see her, by words, lookes, and gestures to haue to doe with her, &.* [a] *Bernardus Paternus* a Physitian, saith, he knew *a good honest godly Priest, that because he would neither willingly marry,*

[m] Sive per nares, sive hæmorrhoides.

[n] *Multi intempestive ab Hæmorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam &c. Lib.* 1. *de Mania.*

[p] *Breviar. lib.* 7. *cap.* 18.

[q] *Non sine magno incommodo eius, cui sanguis à naribus profluit, noxij sanguinis vacuatio impediri potest.*

[r] *Novi quosdam præ pudore à coitu abstinentes, torpidos, pigrosq; factos: nonnullos etiam melancholicos, præter modum mæstos, timidosq;.*

[t] *Nonnulli nisi cocant, assiduè capitis gravitate infestantur. dicit se noviisse quosdam tristes & ita factos ex intermissione Veneris.*

[t] *Vapores venenatos mittit sperma ad cor & cerebrum.*

Sperma plus diu retentum, transit in Venenum.

[u] *Graves producit corporis & animi ægritudines.*

[x] *Ex spermate supra modum retento, monachos, & viduas melancholicos sæpe fieri vidi.*

[y] *Melancholia orta à vasis seminarijs in utero.*

[z] *Nobilis senex Alsatus, iuvenem uxorem duxit, at ille colico dolore, & multis morbis correptus, non potuit præstare officiũ mariti, vix inito matrimonio ægrotus. Illa in horrendum furorem incidit, ob Venerem cohibitam ut omnium eam invisentium, congressum, voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos expetiit magno clamore.*

[a] *Vidi sacerdotem optimum & pium, qui quod nollet uti Venere, in melancholica symptomata incidit.*

74 *marry, nor make vse of the Stewes, fell into grieuous melancholy fits. Hildesheim spicell.* 2. hath such another example of an *Italian* melancholy Priest, in a consultation had A. 1580. *Iason Pratensis* giues instance in a married man, that frō his wiues death abstaining, [b] *after marriage, became exceeding melancholy*, *Rodericus a Fonseca* in a young man so misaffected, *Tom.* 2. *consult.* 85. To these you may adde, if you please, that conceited tale of a *Iew*, so visited in like sort, and so cured, out of *Poggius Florentinus*.

b *Ob abstinentiam à concubitu incidit in melancholiam.*

Intemperate *Venus* is all out as bad in the other extreame, *Galen. lib. 6. de morbis popular sect.* 5. *tert.* 26. reckons vp melancholy amongst those diseases which are [c] *exasperated by Venery*: so doth *Avicenna* 2. 3. *cap.* 11. *Oribasius loc. citat. Ficinus lib.* 2. *de sanitate tuendâ*, *Marsilius Cognatus*, *Montaltus cap.* 27. *Guianerius Tract.* 3. *cap.* 2. *Magninus cap.* 5. *part.* 3: [d] giues the reason, because [e] *it infrigidates and dryes vp the body, consumes the spirits; and would therefor haue all such as are cold and dry, to take heed of, and to avoide it as a mortal enimy. Iacchinus in* 9. *Rasis cap.* 15. ascribes the same cāuse, and instanceth in a Patient of his, that married a young wife in a hot summer, [f] *and so dryed himselfe with chamber-worke, that he became in short space from melancholy, mad*: he cured him by moistning remedies. The like example I finde in *Lælius à Fonte Eugubinus consult.* 129. of a Gentleman of *Venice*, that vpon the same occasion, was first melancholy, afterwards mad: Read in him the story at large.

c *Quæ à coitu exacerbantur.*
d *Superfluum coitum causam ponunt.*
e *Exsiccat corpus, spiritus consumit &c. cauendant ab hoc sicci, velut inimico mortali.*
f *Ita exsiccatus ut é melancholico statim fuerit insanus, ab hunctantibus curatus.*

Any other Evacuation stopped, will cause it, as well as these aboue named, be it bile, [g] vlcer, issue, &c. *Hercules de Saxoniâ lib.* 1. *cap.* 16. & *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who a s long as the sore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *rediit melancholia*, his melancholy fit seazed on him againe.

g Ex *cauterio & vlcere exsiccato.*

Artificiall Evacuations are much like in effect, as hot houses, bathes: blood-letting, purging, vnseasonably and immoderately vsed. [h] Bathes dry too much, if vsed in excesse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates ouer much. *Montanus consil.* 137. saith, they ouerheat the Liuer. *Ioh. Struthius, Stigmat: artis*, *lib.* 4. *cap.* 9. contends, [i] *that if one stay longer then ordinary at the Bathe, goe in too oft, or at vnseasonable times, he putrifies the humors in his body*, To this purpose writes *Magninus lib.* 3. *cap.* 5: *Guianerius Tract.* 15. *cap.* 21. vtterly disallowes all hot baths in melancholy adust. [l] *I saw* (saith he) *a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse*. But this iudgement varies as the humor doth, in hote or colde: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

h *Gord cap.* 10. *lib.* 1. discommends colde baths as noxious.
i *Siccum reddunt corpus.*
k *Si quis longius moretur in iis, aut nimis frequenter, aut importune utatur, humores putrefacit.*
l *Ego anno superiore, quendam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, & de gutta liberatus, maniacus factus est.*

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly, importunely, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh: Curio in his* 10. *chap.* well reprehends, such kinde of letting blood doth more hurt then good

Phlebotomy: m On *Schola Salernitana.*

good:[n] *the humors rage much more then they did before, and is so farre from avoiding melancholy, that it increaseth it, and weakneth the sight.* [o] *Prosper Calenius* obserues as much of all Phlebotomy, except they keepe a very good diet after it: Yea and as [p] *Leonartus Iacchinus* speakes out of his owne experience, [q] *the blood is much blacker to many men after their letting of blood, then it was at first.* For this cause belike *Salust. Salvinianus lib.2.cap.1.* will admit or heare of no blood-letting at all in this Disease, except it be manifest it proceede from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, [r] *and found by long experience, that this kinde of evacuation either in head, arme, or any other part did more harme then good.* To this opinion of his †*Felix Plater* is quite opposite, *though some winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I haue found innumerable so saued, after they had beene 20 nay 60 times let blood, and to liue happily after it. It was an ordinary thing of old in Galens time, to take at once, from such men 6. pound of blood, which now we dare scarce take in ounces, sed viderint medici,* great bookes are written of this subiect. 75

Purging vpward and downewad, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if ouer-much, too frequent, or violent, it [s] weakeneth their strength, saith *Fuchsius lib. 2. sect.2. cap.17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needes follow.

n *Calefactio & ebullitio per venæ incisionem, magis sæpe incitatur & angetur, maiore impetu humores per corpus discurrunt,*
o *Lib. de flatulentâ Melancholia. Frequens sanguinis missio, corpus extenuat.*
p *In 9. Rhasis. atram bilem parit, & vium debilitat.*
q *Multo nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio.*
r *Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus debilitatur indè, & ego longa experientia observaui in proprio Xenodochio, quòd desipientes ex Phlebotomia magis læduntur, & magis desipiunt, & melancholici sæpè fiunt inde peiores.* † *De mentis alienat cap.3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa obseruatione cognoui, qui vegetes, sexagies venas tundendo &c. Vires debilitat.*

Svbsec. 5.

Bad Aire a cause of Melancholy.

AIre is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [t] *If it be impure and foggy, it deiects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it *lib.1.cap.49. Avicenna lib.1. Gal. de san. tuendâ. Mercurialis, Montaltus &c.* [u] *Fernelius* saith *a thicke aire thickneth the blood and humors.* [x] *Lemnius* reckons vp two maine things most profitable, and most pernitious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (as [y] *Iobertus* holds) *then the Aire wherein wee breath and liue.* † Such as is the Aire, such be our spirits: & as our spirits, such are our humors. It offends commonly if it be too [z] hot & dry, or too cold & dry, thicke, fuliginous, cloudy, blustering, or a tempestuous Aire. *Bodine in his 5 booke de repub.cap.1 and 5.* of his method of history, proues that hot Countries are most troubled with melancholy, and that there are therefore in *Spaine, Africke,* and *Asia minor,* great numbers of mad men, in so much that they are compelled in all Cities of note to build peculiar hospitals for them: *Leo*[a] *Afer lib.3. de Fessa vrbe*

t *Impurus aer spiritus deiicit, Infecto corde gignit morbos.*
u *Sanguinem densat, & humores* P.1.c.13.
x *Lbb.3.cap.3.*
y *Lib. de quartana. Ex aere ambiente contrahitur humor melancholicus.*
† *Qualis aer, talis spiritus: & cuiusmodi spiritus, humores.*
z *Ælianus Montaltus cap. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.*

a *Multa hic in Xenodochiis fanaticorum millia quæ strictissime catenata seruantur.*

76 *Ortelius* and *Zuinger*, confirme as much: they are ordinary so cholericke in their speeches, that scarce two words passe without railing or chiding, in cõmon talke, and often quarreling in their streetes. [b] *Gordonius* will haue euery man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar then in cold.* Although this we haue now said bee not continually so, for as [c] *Acosta* truely saith, vnder the Æquator it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaues euer greene, cooling showres. But it holds in such as are intemperately hot, as [d] *Iohannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the * *Holy land*, where at some seasons of the yeare is nothing but dust, their riuers dryed vp, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot, for Devotion sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad; or else quite ouerwhelmed with sande, *profundis arenis*, as in many parts of *Africke*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the west winde blowes † *involuti arenis transeuntes necantur*. [e] *Hercules de Saxoniâ* a Professor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quòd diù sub sole degant*, they tarry too long in the Sunne. *Montanus consil.* 21. amongst other causes assignes this; why that *Iew* his Patient was mad, *quòd tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streetes in Summer about noone, they are most part then a-sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as [f] *Lodovicus Vertomannus* relates in his trauels, they keepe their markets in the night, to avoide extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*; *Messina* in *Sicily*; all ouer *Spaine* and *Italy*, their streets are most part narrow, to avoide the sunne beames. The *Turkes* weare great Turbants *ad fugandos solis radios*, to refract the Sunne beames; & much inconvenience, that hot aire of *Bantam* in *Iaua*, yeelds to our men, that soiourne there for trafick: where it is so hot, [g] *that they that are sicke of the Pox, lye commonly bleaching in the Sunne, to dry vp their sores.* Such a complaint I read of those Isles of *Cape Verdo* 14. degrees from the *Æquator*, they doe *malè audire:* † one calls them the vnhealthiest Clime of the World, for fluxes, feauers, frenzies, Calentures, which commonly seaze on Sea-faring men that touch at them, and all by reason of an hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest Clownes cannot resist it, as *Constantine* affirmes *agricult lib. 2. cap. 45*. They that are naturally borne in such Aire may not [h] endure it, as *Niger* records of some parts of *Mesapotamia* now called *Diarbecha*: *quibusdam in locis sæuienti æstui adeo subiecta est, vt pleraq; animalia feruore solis & cæli extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and † *Adricomius* of *Arabia fælix*, by reason of mirrhe, francincence, and hot spices there growing, the aire is so noxious to their braines, that the very inhabitants at some times cannot abide it, much lesse weaklings and strangers. *Amatus Lusitanus cent. 1. curat. 45.* reports of a young maide, that was one *Vincent* a Curriers daughter, some 13 yeares of age, that would wash her haire in the heat of the day (in July) and so let it dry in the sunne, [i] *to make it yellow, but by that meanes tarrying*

[b] *Lib. med. parte 2. cap. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.* [c] *Lib. 2.* [d] *Hodoporicon cap. 7.*
* *Apulia æstivo calore maximè fervet, ita ut ante finem Maij pène exusta sit.*
† *Maginus Pers. e Pantheo seu Pract. Med. lib 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.*
[f] *Navig. lib. 2. cap. 4. commercia nocte, hora secunda, ob nimios, qui sæviunt interdiu, æstus exercent.*
[g] *Morbo Gallico laborantes, exponunt ad solem, vt morbos exsiccent.*
† Sr *Richard Haukins* in his obseruations, sect. 13.
[h] *Hippocrates 3. Aphorismorũ idem ait.*
† *Idem Maginus in Persia.*
† *Descrip. Terræ sanctæ.*
[i] *Quum ad solis radios in leone longam moram traheret, vt capillos flauos redderet, in manias incidit.*

tarrying to long in the heat, ſhe inflamed her head, and made her ſelfe mad.

Cold Aire in the other extreame, is almoſt as bad as hote, and ſo doth *Montaltus* eſteeme of it *cap.* 11. if it be dry withall. In thoſe Northerne Countries, the people are therefore generally dull, heavie, & many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptiſta Porta* aſcribe to melancholy. But theſe cold Climes are more ſubiect to naturall melancholy (not this artificiall) which is cold and dry: For which cauſe [k] *Mercurius Britannicus* belike, puts melancholy men to inhabit iuſt vnder the Pole. The worſt of the three is a [l] thicke, cloudy, miſty, foggy Ayre, or ſuch as comes frõ fennes, mooriſh grounds, lakes, muckhils, draughts, ſinkes, where any filthy carcaſſes or carrion lies, or from whence any ſtinking fulſome ſmell comes: *Galen*, *Auicenna*, *Mercurialis*, new and old Phyſitians, hold that ſuch Aire is vnwholſome, and ingenders melancholy, plagues, and what not? [m] *Alexandreta* an hauen towne in the Mediterranean Sea, is much condemned for a bad ayre, ſo is *Durazzo* in *Albania*, *Lituania*, *Ditmarſh*, *Pomptinæ paludes* in *Italy*, the territories about *Piſa*, *Ferrara*, &c. *Romney* marſh with vs; the Hundreths in *Eſſex*, the Fennes in *Lincolneſhire*. *Cardan de rerum varietate*, *lib.* 17. *cap.* 96. findes fault with the ſite of thoſe rich, and moſt populous Citties in the Low-Countries, as *Bruges*, *Gant*, *Amſterdam*, *Leyden*, *Vtrect*, &c. the Aire is bad; and ſo at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with vs, *Hull* and *Linne:* They may bee commodious for navigation, this new kinde of fortification, and many other good neceſſary vſes; but are they ſo wholſome? Old *Rome* hath deſcended from the hills, to the Valley, 'tis the ſite of moſt of our new Citties, and held beſt to build in plaines, to take the opportunity of Riuers. *Leander Albertus* pleads hard for the Aire and ſite of *Venice*, though the blacke mooriſh ſands appeare at every low water, the ſea, Fire, and Smoake (as he thinkes) qualifie the Aire: and [n] ſome ſuppoſe, that a thicke foggy Aire helps the memory, as in them of *Piſa* in *Italy*; & our *Camden* out of *Plato*, commends the ſite of *Cambridge*, becauſe it is ſo neere the Fennes. But let the ſite of ſuch places be as it may, how can they be excuſed that haue a delicious ſeat, a pleaſant aire, and all that nature can afford, and yet through their owne naſtineſſe and ſluttiſhneſſe, immund, and ſordid manner of life, ſuffer their ayre to putrifie, and themſelues to be choaked vp? Many Citties in *Turkie* doe *male audire* in this kinde: *Conſtantinople* it ſelfe, where commonly carrion lies in the ſtreet. Some find the ſame fault in *Spaine* euen in *Madrit* the Kings ſeat, a moſt excellent ayre, a pleaſant ſite; but the inhabitants are ſlouens, and the ſtreets vncleanly kept.

A troubleſome tempeſtuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy darke daies, as it is commonly with vs, *cœlum viſu fœdum*, [o] *Polidore* calls it, a filthy sky, *& in quo facilè generantur nubes:* as *Tullies* brother *Quintus* wrot to him in *Rome*, being then *Quæſtor* in *Brittaine*. In a thicke and cloudy ayre (ſaith *Lemnius*) *men are tetrick, ſad, and peeviſh: and if the Weſterne windes blowe; and that there be a calme, or a faire ſunſhine day, there is a kinde of alacrity in mens minds, it cheares vp men and beaſts: but if it be a turbulent, rough, cloudy, ſtormy weather, men are ſad, lumpiſh, and much dejected, angry, waſpiſh, dull, and melancholy.* This was [p] *Virgils* experiment of old:

k *Mundus alter & idem, ſeu Terra Auſtralis incognita.*

l *Craſſus & turbidus aer, triſtem efficit animam.*

m Commonly called *Scandaruae* in *Aſia minor.*

n *Atlas Geographicus. memoria valent Piſani, quod craſſiore fruantur aere.*

o *Lib.* 1. *Hiſt. Lib.* 2. *cap.* 41. *Aura denſa ac caliginoſa, tetrici homines exiſtunt, & ſubtriſtes, & cap.* 3. *flante ſubſolano & Zephyro, maxima in mentibus hominum alacritas exiſtit, mentiſq; erectio vbi cœlum ſolis ſplendore nitеſcit. Maxima dejectio, mœrorq; ſi quando aura caliginoſa eſt.*

p Georg.

78 *Verum vbi tempestas,& cæli mobilis humor,*
Mutavere vices,& Iupiter humidus Austro,
Vertuntur species animorum,& pectore motus
Concipiunt alios ——

But when the face of heauen changed is
To tempests,raine, from season faire:
Our mindes are altered,and in our breasts,
Forthwith some new conceipts appeare.

And who is not weather-wise against such and such coniunctions of Planets, moued in foule weather,dull and heauy in such tempestuous seasons?q *Gelidũ contristat Aquarius annum:* the time requires, and the *Autumne* breeds it; winter is like vnto it,vgly,foule,squalid,the Aire workes on all men, more or lesse, but especially on such as are melancholy,or inclined to it, as *Lemnius* holds,r *they are most moued with it,and those which are already mad, raue downe right, either in, or against a tempest. Besides the divell many times takes his opportunity of such stormes,and when the humours by the Aire bee stirred,he goes in with them,exagitates our spirits,and vexeth our Soules: as the sea waues,so are the spirits and humours in our bodies, tossed with tempestuous windes and stormes.* To such as are melancholy therefore, *Montanus consil.*24.will haue tempestuous and rough Aire to be avoided: and *consil.* 27.all night aire,and would not haue them to walke abroad,but in a pleasant day. *Lemnius lib.*3.*cap.*3.discommends the South & Easterne windes; commends the North. *Montanus consil.*31.s *will not any windowes to be opened in the night.Consil.*229.*& consil.* 230. he discommends especially the South winde,and nocturnall Aire: So doth t *Plutarch*, The night and darkenesse makes men sad,the like doe all subterranean vaults,darke houses in caues and rocks,desart places cause melancholy in an instant,especially such as haue not beene vsed to it,or otherwise accustomed. Read more of aire in *Hippocrates*, *Ætius lib.*3.*à capit.*171,*ad* 175. *Oribasius à cap.*1.*ad* 22. *Avicen.lib.*1. *can. Fen.*2.*doc.*2.*Fen.*1.*cap.*123. to the 12 &c.

q *Hor.*
r *Mens quibus vacillat ab aere cito offenduntur & multi insani apud Belgas ante tempestates sæviunt aliter quieti.* *Spiritus quoq; aeris & mali genii aliquando se tempestatibus ingerunt, & menti humanæ se latenter, insinuant, eamq; vexant, exagitant, & vt fluctus marini,humanum corpus ventis agitatur.*
s *Aer noctu densatur,& cogit mœstitiam.*
t *Lib.de Iside & Osyride.*

Svbsec. 6.

Immoderate Exercise a cause, and how. Solitarinesse, Idlenesse.

NOthing so good, but it may be abused: nothing better then Exercise (if opportunely vsed) for the preservation of the Body: nothing so bad,if it be vnseasonable,violent, or overmuch. *Fernelius* out of *Galen*,*Path.lib.*1.*cap.*16:saith, u *that much exercise and wearinesse,consumes the spirits andsubstance,refrigerates the body; and such humors which Nature would haue otherwise concocted & expelled,it stirres vp, and makes them rage: which being so inraged,diverslie affect, and trouble the body and minde.* So doth it, if it be vnseasonably vsed,vpon a full stomacke or when the body is full of crudities, which *Fuchsius* so much inveighes against, *lib.*2.*instit.sec.*2.*cap.*4.giving that for a cause,why schoole boyes in *Germany* are so often scabbed,because they vse exercise presently after meates. x *Bayerus*

u *Multa defatigatio,spiritus, viriumq; substantiam exhaurit, & corpus refrigerat. Humores corruptos qui aliter á natura concoqui & domari possint, & demum blande excludi, irritat. & quasi in furorem agit, qui postea mota camerina, tetro vapore corpus varie lacessunt,animumq;.*
x *In* Veni mecum. *Libro sic inscripto.*

puts

puts in a caveat againſt ſuch exerciſe, becauſe *it* [y] *corrupts the meat in the ſtomacke, and carries the ſame iuyce raw, and as yet vndigeſted, into the veines* (ſaith *Lemnius*) *which there putrifies, and confounds the animall ſpirits. Crato conſil.* 21. *lib.* 2. [z] exclaimes againſt all ſuch exerciſe after meat, as being the greateſt enemie to concoction that may be, and cauſe of corruption of humors, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Salvianus lib.* 2. *ca.* 1. and *Leonartus Iacchinus in* 9. *Rhaſis. Mercurialis, Arculanus*, and many other, ſet downe [a] immoderate exerciſe, as a moſt forcible cauſe ot melancholy.

Oppoſite to Exerciſe is Idleneſſe, or want of Exerciſe, the bane of body and minde, the nurſe of naughtineſſe, ſtepmother of diſcipline, the chiefe author of all miſchiefe, one of the ſeaven deadly ſins, & a ſole cauſe of this and many other maladies, the Divels cuſhion, as [b] *Gualter* cals it, his pillow, and chiefe repoſall. *For the minde can never reſt, but ſtill meditates on one thing or other, except it be occupied about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy.* [c] *As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other* (ſaith *Crato*) *it fils the body full of fleame, groſſe humors, and all manner of obſtructions, rhumes, catarres, &c.* *Rhaſis cont. lib.* 1. *tract.* 9. accounts of it as the greateſt cauſe of Melancholy: [d] *I haue often ſeene* (ſaith he) *that Idleneſſe begets this humour more then any thing elſe. Montaltus cap.* 1. ſeconds him out of his experience, *they that are idle are farre more ſubiect to melancholy, then ſuch as are conuerſant or employed about any office or buſineſſe.* [f] *Plutarch* reckons vp Idleneſſe for a ſole cauſe of the ſickneſſe of the Soule: *There are they* (ſaith he) *troubled in mind, that haue no other cauſe but this. Homer. Iliad.* 1. brings in *Achilles* eating of his owne heart in his Idleneſſe, becauſe he might not fight. *Mercurialis conſil.* 86. for a melancholy young man vrgeth [g] it as a chiefe cauſe; why was he melancholy? becauſe idle. Nothing begets it ſoonet, encreaſeth and continueth it oftner then idleneſſe. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as liue at eaſe, *pingui ocio deſidiosè agentes*, a life out of action, and haue no calling or ordinary imployment to buſie themſelues about, that haue ſmall occaſions; and though they haue, ſuch is their laſineſſe, dulneſſe; they will not compoſe themſelues to doe it, though it be neceſſary, eaſie, as to dreſſe themſelues, write a letter or the like. Eſpecially if they haue beene formerly brought vp to buſineſſe, or to keepe much company, and vpon a ſudden come to leade a ſedentary life, it crucifies their ſoules, and ſeazeth on them in an inſtant, for whilſt they are anie waies imployed, in action, diſcourſe, about any buſineſſe, ſport, or recreation to their liking, they are very well, but if alone, or idle, tormented inſtantly againe, one dayes ſolitarineſſe, one howres ſometimes, doth them more harme, then a weekes labour and company can doe good. Melancholy ſeazeth on them forthwith being alone, and is ſuch a torture, that as wiſe *Seneca* well ſaith, *malo mihi male quam molliter eſſe*, I had rather be ſicke then idle. This Idleneſſe is either of body or minde. That of body is nothing but a kinde of benumming lazineſſe, intermitting Excerciſe, which if wee may beleeue [i] *Fernelius*

y *Inſtit. ad vit. Chriſt. cap.* 44. *cibos crudos in venas rapit, qui putreſcentes illic, ſpiritus animales inficiunt.*

z *Crudi hæc humoris copia per venas aggreditur, vnde morbi multiplices.*

a *Immodicum exercitium.*

b *Hom.* 31. *in* 1. *Cor.* 6. *Nam quiſ mens hominis quieſcere non poſſit, ſed continuo circa varias cogitationes diſcurrat, niſi honeſto aliquo negotio occupetur, ad Melancholiam ſponte delabitur.*

c *Crato concil.* 21. *Vt immodica corporis excitatio, nocet corporibus, ita vita deſes, & otioſa: otium, animal pituitoſũ reddit, viſcerum obſtructiones, & crebras fluxiones, & morbos concitat.*

d *Et vidi quod una de rebus quę magis generet Melancholiam, eſt otioſitas.*

e *Reponitur otium ab aliis cauſa & hoc á nobis obſervatum eos huic malo magis obnoxios, qui plane otioſi ſunt, quam eos qui aliquo munere verſantur exequendo.*

f *De tranquill animæ. Sunt quos ipſum otium in animi coniicit ægritudinem.* g *Nihil eſt quod æque Melancholiam alat ac augeat, ac otium & abſtinentia a corporis & animi exercitationibus.* h *Nihil magis excæcat intellectum, quam otium.* *Gordonius de obſervat. vit. hum. lib.* 1. i *Path. lib.* 1. *cap.* 17. *exercitationis intermiſſio, inertem calorem, languidos ſpiritus, & ignavos, & ad omnes actiones, ſegniores reddit: cruditates, obſtructiones, & excrementorum proventus facit.*

nelius

78 *nelius: causeth crudities, obstructions, excrementall humors, quencheth the naturall heat, dulls the spirits, and makes them vnapt to doe any thing whatsoeuer.*

k Hor. Ser. 1. Sat. 3. k *Neglectis vrenda filix innascitur agris,*

As Ferne growes in vntill'd grounds, and all manner of weeds, so doe grosse humors in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that neuer trauells, a hawke in a mew that seldome flies, are both subiect to diseases, which left vnto themselues ere most free from any such incumbrances. An idle dogge will be mangie, and how shall an idle person thinke to escape? Idlenesse of the minde is much worse then this of the body: witte without imployment is a disease, l *Ærugo animi, rubigo ingenij*: the rust of the Soule, m a plague, a hell it selfe, *maximum animi nocumentum*, *Galen* cals it. n *As in a standing poole, wormes and filthy creepers increase, (& vitium capiunt ni moueantur aquæ,* the water itselfe putrifies,) *so doe euill and corrupt thoughts in an idle person,* The Soule is contaminated. In a Commonwealth, where is no publike enimie, there is likely ciuill warres; and they rage vpon themselues: this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false-feares, discontents, and suspitions, it tortures and preyes vpon his owne bowels, & is neuer at rest. Thus much I dare boldly say, he or shee that is idle, be they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, and felicity that heart can wish & desire: all contentment, so long as he or shee, or they are idle, they shall neuer be pleased, neuer well in body and minde, but weary still, vexed still, loathing still, &c. And this is the true cause that so many great men, Ladies and gentlewomen, labour of this disease in country and citty, they feede liberally, fare well, want exercise, action, employment, and company to their desires, and thence their bodies become full of grosse humors, winde, crudities, their mindes disquieted, dul, heauy, &c. care, iealousie, feare of some diseases, sease to familiarly on them; for what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of † *Israel* murmured against *Pharoh* in *Ægypt* he commanded his officers to dubble their taske, and let them get straw themselues, and yet make their full number of bricke, for the sole cause why they mutinie, and are euell at ease, is *they are idle.* When you shall heare & see so many melancholy discontented persons, in all places where you come, so many seuerall greeuances, vnnecessary complaintes, suspitions †the best meanes to redresse it, is too set them a worke, so to busie their minds, for the truth is, they are idle. Well they may build castles in the ayre for a time, and sooth vp themselues with phantasticall, & pleasant humors, but in the end they will proue as bitter as gall, they shall be still I say discontent, suspitious, p fearefull, ielous, sad, fretting, and vexing of themselues: so long as they be idle, it is vnpossible to please them. *Otio qui nescit vti, plus habet negotij, quam qui negotium in negotio*: as that q *Agellius* could obserue; He that knows not how to spend his time, hath more busines, care, griefe, anguish of minde, then he that is most busie in the midst of all his businesse. *Otiosus animus nescit quid volet,* An idle person (as he followes it) knowes not when he is well, what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet,* he is tired out with euery thing, displeased withall, weary of of his life: *nec benè domi, nec militiæ,* neither at home, nor abroad

l *Seneca.*

m *Mærorem animi, & maciem,* Plutarch calls it.

n *Sicut in stagno generantur vermes, sic & otioso malæ cogitationes. Seneca.*

† *now this legge now that arme, now their head, heart, &c.*

† *Exod. 5.*

† *(For they cannot well tell what ayleth them, or what they would haue themselues) my hart my head my husband my sonne. &c.*

p *Prou. 18. Pigrum deiiciet timor. Heuaotontimorumenos.*

q *Lib. 19. c. 10.*

† *Plautus prolog. mostellar.*

abroad, *errat, & præter vitam viuitur*, he wanders, and liues beſides himſelfe. In a word, what the miſchieuous effects of Lazineſſe and Idleneſſe are, I doe not finde any where more accurately expreſſed, then in theſe Verſes of *Philolaches* in the † Comicall Poet, which for their elegancy, I will in part inſert. 79

† *Plautus Prol. moſtel.*

Nouarum ædium eſſe arbitror ſimilem ego hominem,
Quando hic natus eſt: ei rei argumenta dicam.
Ædes quando ſunt ad amuſſim expolitæ,
Quiſq; laudat fabrum, atq; exemplum expetit. &c.
At vbi illo migrat nequam homo indiligenſq;, &c.
Tempeſtas venit, confringit tegulas, imbriceſq;,
Putrefacit aer operam fabri, &c.
Dicam vt homines ſimiles eſſe ædium arbitremini,
Fabri parentes fundamentum ſubſtruunt liberorum,
Expoliunt, docent literas, nec parcunt ſumptui,
Ego autem ſub fabrorum poteſtate frugi fui,
Poſtquam autem migraui in ingenium meum,
Perdidi operam fabrorum illicò, oppidò,
Venit ignauia, ea mihi tempeſtas fuit,
Aduentuq; ſuo grandinem & imbrem attulit,
Illa mihi virtutem deturbauit, &c.

A youg man is like a faire new houſe, the Carpenter leaues it well built, in good repaire, of ſolid ſtuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, ſpare no coſt to bring vs vp in our youth, in all manner of vertuous education; but when wee are left to our ſelues, Idleneſſe as a Tempeſt driues all vertuous motions out of our mindes, *& nihili ſumus*, on a ſudden, by ſloath and ſuch bad waies we come to naught.

Coſen German to Idlenes, & a concomitating cauſe, which goes hand in hand with it, is[r] *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe & Symptome both: but as it is here put for a cauſe, it is either coact, enforced, or elſe voluntary. Enforced ſolitarineſſe is commonly ſeene iu Stndents, Monks, Friers, Anchorites, that by their order & courſe of life, muſt abandon all company, ſociety of other men, and betake themſelues to a priuate cell, *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hoſpinian* well tearme it, ſuch as are the *Carthuſians* of our time, that eate no fleſh (by their order) keepe perpetuall ſilence, neuer goe abroad. Such as liue in priſon, or in ſome deſert place, and cannot haue company, as many of our conntrey Gentlemen doe in ſolitary houſes, they muſt either be alone without companions, or liue beyond their meanes, and entertaine all commers as ſo many hoſtes, or elſe conuerſe with their ſeruants and hindes, ſuch as are vnequall, inferior to them, and of a contrary diſpoſition; or elſe as ſome doe, to avoid ſolitarineſſe, ſpend their time with lewd fellowes in Tauerns, and in Ale-houſes, and thence addict themſelues to ſome vnlawfull diſports, or diſſolute courſes. Diuerſe againe are caſt vpon this rock of ſolitarineſſe for want of meanes, or out of a ſtrong apprehenſion of ſome infirmity, diſgrace, or through baſhfulneſſe, rudeneſſe, ſimplicity, they cannot apply themſelues too thers company. *Nullum ſolum infælici gratius ſolitudine, vbi nullus ſit*

r *Piſo, Montaltus. Mercurialis &c.*

80 *qui miſeriam exprobret*, this enforced ſolitarineſſe takes place, and produceth his effect ſooneſt in ſuch, as haue ſpent their time Iouially peraduenture in all honeſt recreations, in good company, in ſome great family, or populous citty, & are vpon a ſudden confined to a deſert country cottage farre off, reſtrained of their liberty, and barred from their ordinary aſſociates: ſolitarineſſe is very irkeſome to ſuch, moſt tedious, and a ſudden cauſe of great inconuenience.

Voluntary ſolitarineſſe is that which is familiar with Melancholy, and gently brings on like a Siren, a ſhooing-horne, or ſome Sphinx, to this irrevocable gulfe,[f] a primary cauſe *Piſo* calls it: moſt Pleaſant it is at firſt, to ſuch as are Melancholy giuen, to lye in bed whole dayes, and keepe their chambers, to walke alone in ſome ſolitary groue, betwixt woode and water, by a brooke ſide, to meditate vpon ſome delightſome and pleaſant ſubiect, which ſhall affect them moſt; *amabilis inſania*: and *mentis gratiſſimus error*; A moſt incomparable delight, it is ſo to melancholize, to build caſtles in the ayre, to goe ſmiling to themſelues, acting an infinite variety of parts, which they ſuppoſe, and ſtrongly imagine they repreſent, or that they ſee acted or done; *Blandæ quidem ab initio*, ſaith *Lemnius*, to conceaue and meditate of ſuch pleaſant things, ſometimes, *preſent, paſt, or to come*, as *Raſis* ſpeakes. So delightſome theſe toyes are at firſt, they could ſpend whole dayes and nights without ſleepe, euen whole yeares alone in ſuch contemplations, and phantaſticall meditations, which are like vnto dreames, and they will hardly be drawne from them, or willingly interrupt, winding and vnwindeing themſelues as ſo many clocks, & ſtill pleaſing their humors, vntill at laſt the Sceane is turned vpon a ſudden, by ſome bad obiect, and they being now habituated to ſuch vaine meditations and ſolitary places, can endure no company, can ruminate of nothing but harſh and diſtaſtfull ſubiects. Feare, ſorrow, ſuſpition, *ſubruſticus pudor*, diſcontent, cares, and wearineſſe of life, ſurpriſe them in a moment, and they can thinke of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernall plague of Melancholy ſeazeth on them, and terrifies their ſoules, repreſenting ſome diſmall obiect to their mindes, which now by no meanes, no labour, no perſwaſions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it,[u] they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarineſſe to bee embraced, which the Fathers ſo highly commend,[x] *Hierome*, *Chryſoſtome*, *Cyprian*, *Auſtin*, in whole Tracts, which *Petrarch*, *Eraſmus*, *Stella*, and others ſo much magnifie in their books; a Paradiſe, a Heauen on earth, if it be vſed aright, good for the body, and better for the Soule: As many of thoſe old monkes vſed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Diocleſian* the Emperour retired themſelues &c. in that ſence, *Vatia ſolus ſcit viuere*, *Vatia* liues alone, which the *Romans* were wont to ſay, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and thoſe excellent Philoſophers haue euer done, to ſequeſter themſelues from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculane*, *Iouius* ſtudy, that they might better *vacare ſtudijs & Deo*, ſerue God, and follow their ſtudies. Theſe men are neither ſolitary nor idle, as the Poet

[f] *A quibus malum, velut à primariâ cauſa, occaſionem nactũ eſt.*

[t] *Iucunda rerum præſentiũ, præteritarum, et futurarum meditatio.*

[u] *Facilis deſcenſus Averni: Sed reuocare gradũ, ſuperaſq; evadere ad auras, Hic labor, hoc opus eſt.* Virg.

[x] *Hieronymus epiſt. 72. dixit oppida & vrbes videri ſibi tetros carceres, ſolitudo Paradiſus: ſolum ſcorpionibus infectum, ſacco amictus, humi cubans, aqua & herbis victitans, Romanis præſtitit delitiis.*

Poet made answere to the husbandman in *Æsop*, that obiected idlenesse to him: he was neuer so idle, as in his company: or that *Scipio Africanus* in y *Tully*, *Nunquam minùs solus, quam quum solus; nunquam minùs otiosus, quã quum esset otiosus:* never lesse solitary then when he was alone, neuer more busie then when he seemed to be most idle. But this is *otiosum otium*, it is far otherwise with these men, according to † *Seneca*, *omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vitâ sociali*, 'tis a distructiue solitarinesse. These men are Diuels alone, as the saying is, *homo solus aut Deus, aut Dæmon:* a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and * *væ soli* in this sense, woe be to him that is so alone. These Witches doe frequently degenerate from men, and of sociable creatures, become, beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe even loath themselues, & hate the company of men, as so many *Timons*, *Nabuchadnezars*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil.* 11. sometimes expostulated with his melancholy patient, may be iustly applied to every solitary and idle person in particular. z Natura de te videtur conqueri posse &c *Nature may iustly complaine of thee, that whereas shee gaue thee a good wholsome temperature, a sound body, and God hath given thee so divine and excellent a Soule, so many good parts, and profitable guifts, thou hast not onely contemned and reiected, but hast corrupted them, polluted them, overthrowne thy temperature, and perverted those gifts with riot, idlenesse, solitarinesse, and many other waies, thou art a traitour to God and Nature, an enimy to thy selfe and to the world.* Perditio tua ex te: *thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giving way vnto them.*

81

y Offic. 3.

† Eccl. 4.

z *Natura de te videtur conqueri posse, quod cùm ab ea temperatissimam corpus adeptus sis, tam præclarum à Deo ac vtile donum non contempsisti modo, verum corrupisti, fœdasti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c.*

Svbsect. 7.

Sleeping and Waking causes.

WHat I haue formerly said of Exercise, I may now repeat of Sleep. Nothing better then moderate sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases Sleep may doe more harme then good, in that flegmaticke, swinish, cold, and sluggish melancholy which *Melanchon* speakes of, that thinkes of waters, sighing most part, &c. a It dulls the Spirits, if ouermuch, and senses, fills the head full of grosse humours, causeth distillations, rhetumes, great store of excrements in the braine, and all the other parts, as b *Fuchsius* speakes of them, that sleepe like so many Dormice. Or if it be vsed in the day time, vpon a full stomacke, the body ill composed to rest, or after hard meats it increaseth feareful dreames, Incubus, night walking, crying out, and much vnquietnesse: such sleepe prepares the body, as c one obserues, *to many perilous diseases.* But as I haue said, waking ouermuch, is both a symptome, and an ordinary cause. *It causeth drinesse of the braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to behold*

a *Path. lib. 1. cap. 17. Fernel. corpus infrigidat omnes sensus, mentisq; vires torpore debilitat*

b *Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & aliis partibus conseruat.*

c *Io. Ratzius l. de rebus 6. non naturalibus. præparat corpus talis somnus ad multas periculosas ægritudines*

82 *hold, as* [d] *Lemnius* hath it. *The temperature of the Braine is corrupted by it, the humours adust, the eyes made to sinke into the head, choller increased, and the whole body inflamed:* and, as may be added out of *Galen* 3. *de sanitate tuenda*, *Avicenna* 3.1.[e] *it overthrowes the naturall heat, it causeth crudities, harts concoction*, and what not? Not without good cause therefore *Crato consil.*21.*lib.*2.*Hildisheim spicel.*2.*de delir.& Mania*, *Iacchinus*, *Arculanus* on *Rhasis*, *Guianerius* and *Mercurialis*, reckon vp this ouermuch waking, as a principall cause.

d *Instit. ad vitam optimam cap.* 26. *cerebro siccitatem adfert, phreneſin & delirium, corpus aridum facit squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget.* e *Naturalem calorem dissipat. Læsa concoctione cruditates facit. Attenuant iuvenum vigilatæ corpora noctes.*

Memb. 3.
Svbsect. 1.

Passions and perturbations of the minde, how they cause Melancholy.

AS that *Gymnosophist* in [f] *Plutarch*, made answere to *Alexander* (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous thē other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, [g] *fulmen perturbationum* (*Piccolomineus* calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the minde, by his bad humours, troubling the Spirits, sending grosse fumes into the Braine; & so *per consequens* disturbing the Soule, and all the faculties of it, with feare, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually workes vpon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which *Plato* saith in his *Charmides*: *omnia corporis mala ab animâ procedere*; all the [h] mischiefes of the Body, proceed from the Soule: and *Democritus* in [i] *Plutarch* vrgeth, *Damnatam iri animam à corpore*, if the body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and conuicted; that by her supine negligence, had caused such inconueniences, having authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith [k] *Cyprian*) imputing all those vices and maladies to the Minde. Even so doth [l] *Philostratus*, *non coinquinatur corpus, nisi consensu animæ*; the Body is not corrupted, but by the Soule. [m] *Lodov. Vives* will haue such turbulent commotions proceed from *Ignorance*, and *Indiscretion*. All Philosophers impute the miseries of the Body to the Soule, that should haue gouerned it better, by command of reason, and hath not done it. The *Stoicks* are altogether of opinion (as [n] *Lipsius*, and [o] *Piccolomineus* record) that a wise man should be ἀπαθὴς, without all manner of passions and perturbations whatsoeuer, as [p] *Seneca* reports of *Cato*, the [r] *Greekes* of *Socrates*, and [s] *Io. Aubanus* of a nation in *Africke*, so free from passion, or rather so stupid, that

g *Grad.*1.*c.*14.

h *Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Iamb. de mist.*

i *Lib. de sanitat. tuend.*

k *Prolog. de virtute Christi. Quæ utitur corpore, ut faber malleo.*

l *vita Apollonii l.*1.

m *Lib. de anim. ab inconsideratia, & ignorantia omnes animi motus.*

u *De Physiol. Stoic.*

o *Grad.*1.*c.*32.

p *Epist.* 104.

q *Ælianus.*

r *Lib.* 1. *cap.*6. *si quis ense percusserit eos, tantum resipiunt.*

that if they be wounded with a sword, they will only looke backe. [f] *Lactantius 2. instit.* will exclude *feare from a wise man*: others except all, some the greatest passions. But let them dispute how they will, set downe in *Thesi*, giue precepts to the contrary; we finde that of [t] *Lemnius* true, by common experience; *No mortall man is free from these perturbations*: or if he be so, sure he is either a God, or a blocke. They are borne and bred with vs, we haue them from our parents by inheritance, *à parentibus habemus malum hunc assem*, saith [u] *Pelezius*, *nascitur vná nobiscum, aliturq́*; 'tis propagated from *Adam*, *Cain* was melancholy, † as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restraine these passions in some few men at such times, but most part they domineere and are so violent, [x] that as a torrent, (*torrens velut aggere rupto*) beares downe all before, and ouerflowes his bankes, *sternit agros, sternit sata*, they overwhelme reason, iudgement, and peruert the temperature of the body: *Fertur equis auriga, nec audit currus habenas*. Now such a man (saith *Austin*) *that is so led* [z] *in a wise mans eye, is no better then he that stands vpō his head.* It is doubted by some, *grauioresne morbi á perturbationibus, an ab humoribus*, whether humors, or perturbations, cause the more grieuous maladies. But we finde that of our Saviour, *Mat.* 26. 41. most true, *The spirit is willing, the flesh is weake*, we cannot resist: And this of [a] *Philo Iudæus*, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vives* compares them to *Windes vpon the sea, some only moue as those great gales, but others turbulent quite overturne the ship.* Those which are light, easie, and more seldome, to our thinking, doe vs little harme, and are therefore contemned of vs: Yet if they be reiterated, [c] *as the raine* (saith *Austin*) *doth a stone, so doe these perturbations penetrate the minde*: [d] and (as one obserues) *produce an habit of Melancholy at the last*, which hauing gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, [e] *Agrippa* hath handled at large, *occult. Philos. lib.* 11. *cap.* 63. *Cardan. lib.* 14. *subtil. Lemnius lib.* 1. *cap.* 12. *de occult. nat. mir. & lib.* 1. *cap.* 16. *Suarez. Met. disput.* 18. *sect.* 1. *art.* 25. *T. Bright cap.* 12. *of his melancholy Treatise*, *Wright* the Iesuite in his booke of the passions of the minde, &c. Thus in briefe. To our imagination commeth, by the outward sense or memory, some obiect to be knowne (residing in the foremost part of the braine) which he mis-conceauing or amplifying, presently communicates to the Heart, the seat of all affections. The pure spirits forthwith flocke from the Braine to the Heart, by certaine secret channels, and signifie what good or bad obiect was presented; [f] which immediatly bends it selfe to prosecute, or avoid it; and withall, draweth with it other humours to helpe it: so in pleasure, concurre great store of purer spirits; in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensiue, intent, and violent, it sends great store of spirits to, or from the heart, & makes a deeper impression, and greater tumult, as the humours in the Body be likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first steppe and fountaine of all our grievances in this kinde, is [g] *læsa Imaginatio*, which misinforming the Heart, cau-

[f] *Terror in sapiente esse non debet.*

[t] *De occult. nat. mir l.* 1. *cap.* 16. *Nemo mortalium qui affectibus non ducatur, qui non moueatur, aut saxum, aut deus est*

[u] *Instit. lib.* 2. *de humanorum affect. morborúmq́ curat.*

† *Epist.* 105.

[x] *Granatensis.*

[y] *Virg.*

[z] *De civit. Dei. l.* 14. *c.* 9. *qualis in oculis hominū qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.*

Lib. de decal. passiones maximè corpus offendunt & animā, & frequentissimæ causa melancholiæ, dimoventes ab ingenio & sanitate pristina lib. 3. *de anima.*

[h] *Fræna & stimuli animi, velut in mari quædam auræ leues, quæ & placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita mouent, vt de statu iudicij depellant*

[c] *vt gutta lapidem, sic paulatim hæ penetrāt animum.*

[d] *Vsu valentes rectè morbi animi vocantur.*

[e] *Imaginatio movet corpus, ad cuius motum excitantur humores, & spiritus vitales, quibus alteratur.*

[f] Eccles. 13. 26. The Heart alters the countenance to good or evill, and distraction of the minde, causeth distemperature of the body.

[g] *Spiritus & sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso.*

84 seth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the principall parts are much debilitated; as [h] Dr. *Navarra* well declared, being consulted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thicke spirits ingendred with melancholy blood. The other parts cannot performe their functions, hauing the spirits drawne from them by vehement passion, but faile in sense and motion; so we looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free. I may therefore conclude with [i] *Arnoldus*, *Maxima vis est phantasiæ, & huic vni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this maladie, and is so powerfull of it selfe, it will not bee impertinent to my discourse, to make a briefe Digression, to speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoeuer some dislike, as frivolous and impertinent, yet I am of † *Beroaldus* his opinion, *Such Digressions doe mightely delight and refresh a weary Reader, they are like sauce to a bad stomacke, and I doe therefore most willingly vse them.*

h *Montani consil. 22. Hæ vero quomodo causent melancholiam, clarum; & quod concoctionem impediant, & membra principalia debilitent.*

i *Breviar. lib. 1. cap. 18.*

† *Solent huiusmodi egressiones fauorabiliter oblectare, & lectorem lassum iucunde resuere, stomachumq; nauseantem, quodam quasi condimento reficere, & ego libenter excurro*

Svbsect. 2.

Of the force of Imagination.

WHat Imagination is, I haue sufficiently declared in my *Digression of the Anatomie of the Soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of obiects so long, mistaking, amplifying them by continuall and strong [k] meditation, vntill at length it produceth in some parties reall effects, causeth this and many other maladies. And although this *Phantasie* of ours, be a subordinate facultie to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concourse of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch-ridden (as we call it) if they lie on their backes, they suppose an old woman rides, & sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurse of bad humours, which trouble the *Phantasie*. This is likewise evident in such as walke in the night in their sleepe, and doe strange feats: [l] these vapours moue the *Phantasie*, the *Phantasie* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they were awake. *Fracastorius lib. 3. de intellect.* referres all *Extasies* to this force of Imagination, such as lye whole daies together in a trance: as that Priest whom [m] *Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, void of life & sense. *Cardan* brags of

k *Ab Imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Io Sarisburiens. Matolog. lib. 4. cap. 10.*

l *Scalig. exercit.*

m *Qui quoties volebat, mortuo simili iacchat auferens se à sensibus, & quū pungeretur, dolorem non sensit.*

of himselfe, that he could doe as much; and that when he list. Many times such men when they come to themselues, tell strange things of Heauen and Hell, what visions they haue seene; as that Sr *Owen* in *Mathew Paris*, that went into Saint *Patricks* Purgatory, and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, St *Brigets* reuelations, *Wier. lib. 3. de Lamijs, cap. 11. &c.* reduceth, (as I haue formerly said;) with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of[n] Imagination, and the Diuels illusions. The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the Aire doe they build vnto themselues? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Reuenge, Lust, Ambition, Couetousnesse, which preferrs falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. [p] *Bernardus Penottus*, will haue heresie and superstition to proceed from this fountaine; as he falsely imagineth, so he beleeueth, and as he conceaueth of it, so it must be, and it shall be, *contra gentes*, he will haue it so. But most especially in passions and affections, it shewes strange and euident effects: what will not a fearefull man conceaue in the darke; what strange formes of Bugbeares Diuels, Witches, Goblins? *Lauater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which aboue all other passions, begets the strongest Imagination, (saith [q] *Wierus*) and so likewise loue, sorrow, ioy, &c. Some dye suddainely, as she that saw her sonne come from the battle at *Cannæ*, &c. *Iacob* the *Patriarke*, by force of Imagination, made peckled Lambes, laying peckled roddes before them. *Persina* that *Æthiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, insteed of a Blackmoore, was brought to bed of a faire white child. In imitation of whom belike, † an hard fauored fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for mony in his chamber, *that his wife by frequent sight of them, might conceaue and beare such children.* And if we may beleeue *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of a [r] Beare, was brought to bed of a monster. *If a woman* (saith [s] *Lemnius*) *at the time of her conception, thinke of another man present, or absent, the childe will be like him.* Great bellied women, when they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Harelips, Monsters, especially caused in their children, by force of a depraued phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit*: she imprints that stamp vpon her childe, which she [t] conceaues vnto her selfe. And therefore *Lodouicus Viues, lib. 2. de Christ. fœm.* giues a speciall caution to great bellied women, *that they doe not admit such absurd conceits and cogitations, but by all meanes auoid such horrible obiects, heard or seene, or filthie spectacles.* Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them by their Imagination. *Auicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the

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n *Idem Nymannus orat. de imaginat.*

o *Verbis & vnctionibus se cõsecrant dæmoni pessimæ mulieres qui iis ad opus suum vtitur, & earum phantasiam regit, ducitq; ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent, quæ vmbra cooperit diabolus, vt nulli sint conspicua, & post vmbra sublata, propriis corporibus eas restituit, l. 3. c. 11. Wier.*

p *Denario medico.*

q *Solet timor, præ omnibus affectibus, fortes Imaginationes gignere. post amor, &c. l. 3. c. 8*

r *Ex viso vrso, talem peperit.*

s *Lib. 1. cap. 4. de occult. nat. mir. si inter amplexus & suauia cogitet de vno, aut alio absente, eius effigies solet in fœtu elucere.*

t *Quid non fœtui adhuc matri vnito, subita spirituum vibratione, per neruos quibus matrix cerebro coniuncta est, imprimit impregnatæ Imaginatio, vt si imaginetur malum granatum, illius notas secum proferet fœtus: si leporem, infans editur supremo labello bifido, & diffecto, vehemens cogitatio mouet rerum species. Wier. l. 3. c. 8.*

u *Ne dum vterum gestent, admittant absurdas cogitationes, sed & visu, auditúq; fœdæ & horrenda deuitent.*

tunes

86 tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and St *Francis* scarres and wounds, like to those of Christs (if at the least any such were) [x] *Agreppa* supposeth to haue happened by force of Imagination: that some are turned to Wolues, from Men to Women, and Women againe to Men (which is constantly beleued) to the same Imagination: or from Men to Asses, Dogges, or any other shapes. [y] *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water; [z] that melancholy men, and sicke men, conceaue so many phantasticall visions, apparitions to themselues, and haue such absurd apparitions, as that they are Kings, Lords, Cocks, Beares, Apes, Owls; that they are heauy, light, transparent, great, and little, senseless and dead (as shall be shewed more at large, in our † Sections of Symptomes) can bee imputed to naught else, but to a corrupt, false, & violent Imagination. It works not in sicke and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddainely sicke, and [a] alters their temperature in an instant. And sometimes a strong apprehension, as [b] *Valesius* proues will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sick of some feareful disease, their apprehension and feare is so strong in this kinde, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite) [c] *If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it.* Dr *Cotta* in his Discouery of ignorant Practitioners of Physicke *cap.* 8. hath two strange stories to this purpose, what phansie is able to doe. The one of a Parsons wife in *Northamptonshire*, A° 1607, that comming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he coniectured, (a Disease she was free from) the same night after her returne, vpon his words fell into a grieuous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one that comming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddainely dead. Another was sicke of the Plague with conceit. One seeing his fellow let bloud, falls downe in a sowne. Another (saith [d] *Cardan* out of *Aristotle*) fell downe dead (which is familiar to women at any gastly sight) seeing but a man hanged. A *Iew* in *France* (saith [e] *Lodovicus Vives*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day perceauing what danger he was in, fell downe dead. Many will not beleeue such stories to be true, but laugh commonly, and deride when they heare of them; but let these men consider with themselues, as [f] *Peter Byarus* illustrates it, If they were set to walke vpon a planke on high, they would be giddie, vpon which they dare securely walke vpon the ground. Many (saith *Agrippa*) [g] *strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if they looke but downe from an high place, and what moues them but conceit?* As some are so molested by Phantasie; so some againe by Fancy alone, and a good

x *Occult. Philos. lib. 1. cap. 64.*

y *Lib. 3. de Lamiis, cap. 10.*

z *Agrippa lib. 1. cap. 64.*

† *Sect. 3. memb. 1. subsect. 3.*

a *Malleus maleficorum fol. 77. corpus mutari ipsi est in diuersas ægritudines, ex forti apprehensione.*

b *Fr. Valesius l. 5. cont. 6. nonnunquam etiam morbi diuturni consequuntur, quandoq; curatur.*

c *Expedit. in Sinas l. 1. c. 9. tantùm porro multi prædictoribus hisce tribuunt, vt ipse metus fidem faciat: nam si prædictam iis fuerit, tali die eos morbo corripiendos, ii vbi dies aduenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquando etiam cum morte colluctantur.*

d *Subtil. 18.*

e *Lib. 3. de anima, cap. de mel.*

f *Lib. de Peste.*

g *Lib. 1. cap. 63. Ex alto despicientes aliqui præ timore contremiscunt, caligãt, infirmantur. sic singultus, febres, morbi comitiales quandoq; sequuntur, quandoq; recedunt.*

good conceit, are as eafily recouered. Wee fee commonly the Tooth-ache, Gout, Falling-ſickneſſe, biting of a mad Dog, and many ſuch maladies cured by Spels, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Crollius* and *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in ſuch Charmes, but a ſtrong conceit and opinion alone, as [h] *Pomponatius* holds, *which forceth a motion of the humours, ſpirits and blood, which takes away the cauſe of the maladie from the parts affected.* The like we may ſay of all our Magicall effects, ſuperſtitious cures, and ſuch as are done by Mountebanks and Wizards. *As by wicked incredulity many men are hurt* (ſo ſaith † *Wierus* of Charmes, Spels, &c.) *we finde in our experience, by the ſame meanes many are releiued.* An Empiricke oftentimes, and a ſilly Chirurgion, doth more ſtrange cures, then a rationall Phyſitian. *Nymannus* giues a reaſon, becauſe the Patient puts his confidence in him, [i] which *Avicenna preferres before Art, Precepts, and all Remedies whatſoever.* Tis opinion alone (ſaith [k] *Cardan*) that makes, or marres Phyſitians, and he doth the beſt cures, according to *Hippocrates*, in whom moſt truſt. So diverſly doth this Phantaſie of ours affect, turne and winde, ſo imperiouſly command our bodies, which as another *Proteus, or a Camelion, can take all ſhapes; and is of ſuch force* (as *Ficinus* addes) *that it can worke vpon others as well as our ſelues.* How can otherwiſe bleare-eyes in one man, cauſe the like affection in another? Why doth one mans [m] yawning, make another yawne? One mans piſſing prouoke a ſecond many times to doe the like? Why doth ſcraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcaſſe bleed, when the murtherer is brought before it, ſome weekes after the murther hath beene done? Why doe Witches and old women, faſcinate and bewitch children: but as *Wierus*, *Paracelſus*, *Cardan*, *Mizaldus*, *Valleriola*, *Campanella*, & many Philoſophers thinke, the forcible Imaginatiõ of the one party, moues & alters the ſpirits of the other. Nay more, they can cauſe and cure not only diſeaſes, maladies and ſeuerall infirmities, by this meanes, as *Avicenna de anim. lib. 4. ſect. 4.* ſuppoſeth, in parties remote; but moue bodies from their places, cauſe thunder, lightning, tempeſts, which opinion *Alkindus*, *Paracelſus*, and ſome others approue of. Read more of this in *Wierus l. 3. de Lamijs cap. 8. 9. 10. Franciſcus Valeſius med. controver. lib. 5. cont. 6. Marcellus Donatus lib. 2. cap. 1. de hiſt. med. mirabil. Levinus Lemnius de occult. nat. mir. lib. 1. cap. 12. Cardan lib. 18. de rerum var. Corn. Agrippa de occult. Philoſ. cap. 64. 65. Camerarius 1. cent. cap. 54. horarum ſubtiſ. Nymannus in orat. de Imag. Laurentius*, and him that is *inſtar omnium*, *Fienus*, a famous Phyſitian of *Antwerpe*, that wrot three bookes *de viribus Imaginationis.* I haue thus farre digreſſed, becauſe this Imagination is the *medium deferens* of paſſions, by whoſe meanes they worke and produce many times prodigious effects; and as the Phantaſie is more or leſſe intended or remitted, and their humours diſpoſed, ſo doe perturbations moue more or leſſe, and take deeper impreſſion.

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h *Lib de Incantatione. Imaginatio ſubitum humorum, & ſpirituum motũ infert, vnde vario affectu rapitur ſanguis, ac vnà morbificas cauſas partibus affectis eripit.*

† *Lib. 3. cap. 18. de præſtig. vt impia credulitate quis lædatur, ſic & leuari eundem credibile eſt vſuq; obſeruatum.*

i *Ægri perſuaſio & fiducia, omni arti & conſilio, & medicinæ præferenda Avicen.*

k *Plures ſanat in quem plures confidunt. lib. de ſapientia.*

l *Marſilius Ficinus lib. 13. c. 18. de Theolog. Platonica Imaginatio eſt tanquam Proteus vel Chameleon, corpus proprium & alienum nõnunquam afficiens.*

m *Curioſitantes oſcitent, Wierus.*

Svbsect. 3.

Division of Perturbations.

PErturbations and passions, which trouble the Phantasie, though they dwell betweene the confines of Sense and Reason, yet they rather follow Sense then Reason, because they are drowned in corporeall organs of Sense. They are commonly [n] reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleuen, six in the *Couting*, and fiue in the *Invading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Loue and Hatred, [o] *Vives* to Good and Bad. If good it is present, and then we absolutely ioy and loue: or to come, and then we desire and hope for it: If evill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions [p] *Bernard* compares *to the wheeles of a Chariot, by which we are carried in this world.* All other passions are subordinate vnto these foure, or six, as some will: Loue, Ioy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Iealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible vnto the first: and if they be immoderate, they [q] consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can gouerne themselues, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meeknesse, patience and the like: but most part for want of gouerment, out of indiscretion, ignorance, they suffer themselues wholy to be led by sense; and are so farre from repressing rebellious inclinations, that they giue all encouragement vnto them, leauing the raynes, and vsing all provocations to further them: bad by Nature, worse by Art, Discipline, [r] Custome, Education, and a perverse will of their owne, they follow on, whereseoeuer their vnbridled Affections will transport them, and doe more out of custome, selfe-will, then out of Reason. *Contumax voluntas*, as *Melanæthon* calls it, *malum facit*: this stubborne will of ours perverts iudgement, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancipia gulæ*, Slaues to their severall lusts, and appetite, they precipitate and plunge [t] themselues into a Labyrinth of cares, blinded with lust, blinded with ambition; [t] *They seeke that at Gods hands, which they may giue vnto themselues, if they could but refraine from those cares, and perturbations, wherewith they continually macerate their mindes.* But giuing way to these violent passions of feare, griefe, shame, revenge, hatred, malice, &c. They are torne in peeces, as *Actæon* was with his dogges, and [u] crucifie their owne soules.

n T.W. *Iesuit.*

o 3. *de Anima.*

p Ser. 35. *Hæ quatuor passiones sunt tanquã rotæ in curru, quibus vehimur hoc mundo.*

q *Harum quippe immoderatione, spiritus marcescunt. Fernel. lib. 1. Path. c. 18.*

r *Mala consuetudine deprauatur ingenium ne bene faciat. Prosper Calenus, lib de atra bile.*

Plura faciunt homines è consuetudine, quàm ératione. A teneris assuescere multum est.

Video meliora proboq; deteriora sequor. Ovid.

t *Nemo læditur nisi à seipso.*

t *Multi se in inquietudinem præcipitant ambitione & cupiditatibus excæcati, non intelligunt se illudá diis petere, quod sibi ipsis si velint præstare possint, si á curis & perturbationibus, quibus assiduè se macerant, imperare vellent.* u *Tanto studio miseriarum causas, & alimenta dolorum quærimus, vitamq; secus felicissimam, tristem & miserabilem efficimus. Petrarch. præfat. de Remediis, &c.*

Svbsect. 4.

Sorrow a cause of Melancholy

IN this Catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible Appetite, may iustly be challenged by *Sorrow*. An inseparable companion, [x] *The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause:* as [x] *Hippocrates* hath it: They beget one another and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium*, saith *Plutarch* to *Apollonius*; a cause of madnesse, a cause of many other diseases, a sole cause of this mischiefe, [y] *Lemnius* cal's it. So doth *Rhasis cont. l. 1. tract. 9. Guianerius Tract.* 15. *cap.* 5. And if it take root once it ends in dispaire, as [z] *Felix Platter* obserues, and as in [a] *Cebes* table, may well bee coupled with it. [b] *Chrysostome* in his seauenteenth Epistle to *Olympia*, describes it to be, *a cruell torture of the soule, a most inexplicable griefe, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlewind, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it.* 'Tis the Eagle without question, which the Poets fained to gnawe [c] *Prometheus* heart, and *no heavinesse is like vnto the heavinesse of the heart, Ecclus* 25. 15. 16. [*] *Every perturbation is a misery, but griefe a cruell torment*, a domineering passion: as in old *Rome*, when the *Dictator* was created, all inferiour magistracies ceased; when griefe appeares all other passions vanish. *It dries vp the bones*, saith *Solomon cap.* 17. *Pro.* makes them hollow-eyed, pale, and leane, furrow-faced, to haue dead locks, wrinkled browes, riueled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As *Elenora* that exil'd mournfull Dutches (in our † English *Ovid*) laments to her noble husband *Humphry* Duke of *Glocester*,

Sawest thou those eyes in whose sweet cheerefull looke,
Duke Humphry *once such ioy and pleasure tooke,*
Sorrow hath so dispoil'd me of all grace,
Thou couldst not say this was my Elnors *face,*
Like a fowle Gorgon, &c.

[d] *It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the blood (Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits (Piso)* Overthrow's the naturall heat, peruerts the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. *David* confessed as much, *Psalm.* 38. 8. *I haue roared for the very disquietnesse of my heart.* And *Psal.* 119. 4. *part.* 4. *v.*

Sorrow.
Insanus dolor.
x *Timor & mœstitia, si diu perseverent, causæ & scholes atri humoris sunt, et in circulum se procreant, Hipp. Aphorism. 23. l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. mag.*
y *Multi ex mœrore & metu huc delapsi sunt. Lemn. l. 1. c. 16.*
z *Multa cura & tristitia faciunt accedere melancholiam (cap. 3. de mentis alienat. (si altas radices agat in veram fixamq; degenerat melancholiam, & in desperationē desinit.*
a *Ille luctus, eius vero soror desperatio simul ponitur.*
b *Animarum crudele tormentum, dolor inexplicabilis, tinea non solum ossa, sed corda pertingens, perpetuus carnifex, vires animæ cōsumens, iugis nox, & tenebræ profundæ, tempestas & turbo, & febris non-apparens, omni igne validius incendens, longior, & pugna finem non habens--- Crucem circumfert dolor, faciemq; omni tyranno crudeliorem præfert.* c *Nat. Comes Mythol. l. 4. c. 6.* [*] *Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor.* † *M. Drayton* in his Heroep. d *Crato consil. 21. lib. 2. mœstitia universum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* d *Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratq; melancholicum succum.* e *Spiritus & sanguis hoc contaminatur. Piso.*

90 *My soule melteth away for very heauinesse, vers.* 38. *I am like a bottle in the smoake.*[f] *Antiochus* complained that he could not sleepe, and that his heart fainted for griefe, *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Marke* 14. His soule was heauy to the death, and no sorrow was like vnto his. *Crato consil.* 21. *lib.* 2. giues instance in one that was so melancholy by reason of griefe: and *Montanus consil.* 30. in a noble matrone, [h] *that had no other cause of this mischiefe.* *I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, [i] *but afterwards by a little occasion of sorrow: he fell into his former fits and was tormented as before.* Examples are common, how it causeth melancholy, desperation, and sometimes death itselfe, for *(Ecclus.* 38. 15.*) Of heauinesse comes death. Worldly sorrow causeth death*, 2. *Cor.* 7. 10. *Psal.* 31. 10. *My life is wasted with heauinesse, and mine yeares with mourning*, Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? but that for griefe she was senseleſſe and stupid. *Seuerus* the Emperour [l] died for griefe; and how [m] many myriads besides.

Tanta illi est feritas, tanta est insania luctus.

Melanchon giues a reason of it, [n] *the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused vnder the ribbs, on the left side, makes those perilous hypocondriacall conuulsions, which happen to them that are troubled with Sorrow.*

f *Marc.* 6. 19. 11.

g *Mœrore maceror, marcesco & consenesco miser, ossa atq; pellis sum misera macritudine. Plautus.*

h *Malum inceptum & auctum à tristitiâ sola.*

i *Hildesheim. spicel* 2. *de melancholia, mœrore animi postea accedẽte, in priora symptomata incidit.*

k *Viues* 3. *de anima, c. de mœrore, Sabin in Ouid.*

l *Herodian lib.* 3. *mœrore magis quàm morbo consumptus est.*

m *Bothwellius atribilarius obijt Bizarrus Genuensis hist. &c.*

n *mestitia cor quasi percussum constringitur, tremit & languescit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sæpe accidit iis qui diuturna cura & mœstitia conflictantur. Melanchon.*

Svbsec. 5.

Feare a cause.

Ofen german to *Sorrow is Feare*, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word as [o] *Virgil* of the *Harpies*, I may iustly say of them both,

Tristius haud illis monstrum, nec sævior vlla
Pestis & ira Deum stygiis sese extulit vndis.

A sadder monster, or more cruell plague so fell,
Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore as a God by the *Lacedæmonians*, and most of those other torturing [p] affections, and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin de ciuitat. Dei lib.* 4. *cap.* 8. noteth out of *Varro*, Feare was commonly [q] adored and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnalium*; [r] *in the Calends of Ianuary Angerona had her holiday, to whom in the Temple of Volupia, or Goddesse of pleasure, their Augures and Bishops did yearely sacrifice; that being propitious to them; she might expell all cares, anguish, and vexation of the minde for*

o *Lib.* 3. *Æn.* 4

p *Et metum ideò deam sacrarunt vt bonam mentem conee deret Varro, Lactantius, August.*

q *Lilius Girold. Syntag.* 1. *de diis miscellaneis.*

r *Calendis Ian. feriæ sunt diuæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores & animi sollicitudines propitiata propellat.*

for that yeare following. Many lamentable effects this Feare causeth in men, as to be red, pale, tremble, sweat,[f] it makes sudden cold and heat to come ouer all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselues in publike assemblies, or before some great Personages, as *Tully* confesseth of himselfe that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of *Greece* before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Iupiter Tragœdus*, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not vtter a ready word, but was compelled to vse *Mercuries* helpe in prompting. Many men are so amazed and astonished with feare, they knowe not where they are, what they say, [t] what they doe, and that which is worst, it tortures them many daies before with continuall affrightes and suspition. It hinders most honorable attempts, and makes their hearts ake, sad and heauy. They that liue in feare are neuer free, [u] resolute, secure, neuer merry, but in continuall paine: that, as *Viues* truely said, *Nulla est miseria maior quàm metus*, no greater misery, no racke, nor torture like vnto it, euer suspitious, anxious, solicitous, they are childishly drouping, without reason, without iudgement, [x] *especicially if some terrible obiect be offered*, as *Plutarch* hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I haue sufficiently illustrated in my [a] Digression of the force of Imagination, and shall doe more at large in my section of [b] Terrors. Feare makes our imagination conceaue what it list, invites the Diuell to come to vs, as [c] *Agrippa* and *Cardan* avouch, and tyrannizeth ouer our Phantasie more then all other affections, especially in the darke. We see this verified in most men as [e] *Lauater* saith, *Quæ metuunt fingunt*, what they feare they conceiue and faigne vnto themselues, they thinke they see Goblins, Hagges, Diuells, and many times become melancholy thereby. *Cardan subtil. lib.* 18. hath an example of such a one, so caused to be melancholy (by sight of a bugbeare) all his life after. *Augustus Cæsar* durst not sit in the darke, *nisi aliquo assidente*, saith [f] *Suetonius*, *Nunquam tenebris euigilauit*. And 'tis strange what women and children will conceiue vnto themselues, if they goe ouer a Church-yeard in the night, lye, or be alone in a darke roome, how they sweat and tremble on a sudden. Many men are troubled with future euents, fore-knowledge of their fortunes, destinies, as *Seuerus* the Emperour, *Adrian* and *Domitian*, *Quòd sciret vltimum vitæ diem*, saith *Suetonius*, *valde solicitus*, much tortured in minde because he foreknew his end; with many such, of which I shall speake more opportunely in another place. Anxiety, mercy, pitty, indignation, &c. and such fearefull branches deriued from these two stemmes of feare and sorrow, I voluntarily omit; read more of them in * *Carolus Pascalius*, † *Dandinus. &c.*

[f] *Timor inducit frigus, cordis palpitationem, vocis defectum atq; pallorem. Agrippa. lib.* 1. *cap.* 63. *Timidi semper spiritus habent frigidos. Mont.*

[t] *Effusas cernens fugientes agmine turmas, quis mea nunc inflat cornua Faunus ait? Alciat.*

[u] *Metus non solum memoriam conturbat sed et institutum animi omne & laudabilem conatum impedit. Thucidides.*

[x] *Lib de fortitudine & virtute Alexandri. vbi propere ad fuit terribilis.*

[a] *Sect. 2. Mem. 3. Subs. 2.*

[b] *Sect. 2 Mem. 4. Subs. 3*

[c] *Subtil. 18. lib. timor attrahit ad se Demones, timor & error multum in hominibus possunt.*

[e] *Lib. de spectris cap. 3. fortes raro spectra vident, quia minus timent.*

[f] *Vita eius.*

[g] *Sect. 2. Mem. 4. subs. 7.*

* *De virt. & vitiis.*

† *Com. in Arist. de Anima.*

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Svbsec. 6.

Shame and Disgrace causes.

SHame and Disgrace cause most violent passions, & bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum sæpè mouentur generosi animi* (*Felix Plater lib.3. de alienat.mentis*) Generous mindes are often moued with shame, to despaire for some publike disgrace. And he, saith *Philo lib. de provid: Dei,* [h] *That subiects himselfe to feare, desire, griefe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery.* It is as forcible a batterer as any of the rest: *Many men neglect the tumults of the world, and care not for glory, and yet they are affraid of infamy, repulse, disgrace,* (*Tul. offic. lib. 1.*) *they can seuerely contemne pleasure, beare griefe indifferently, but they are quite battered and broken with reproach and obloquy:* (*siquidem vita & fama pari passu ambulant*) and are so deiected many times for some publike iniury, disgrace, as a box on the eare by their inferiour, to be ouercome of their aduersary, foiled in the field, to be out in a speech, some fowle fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholise in corners, and keepe in holes. The most generous spirits are most subiect to it: *Spiritus altos frangit & generosos: Hieronymus.* *Aristotle* because he could not vnderstand the motion of *Euripus*, for griefe aud shame drowned himselfe: *Cælius Rodiginus antiquar. lec. li. 29. cap. 8. Homerus pudore consumptus*, was swallowed vp with this passion of shame, *because he could not vnfold the fishermans riddle. Sophocles* killed himselie, [m] *for that a Tragœdie of his was hissed off the stage: Valer. Max. lib. 9. cap. 12. Lucretia* stabbed hirselfe, and so did [n] *Cleopatra, when she saw that she was reserued for a triumph, to avoid the infamy.* *Antonius* the *Roman*, [o] *after he was ouercome of his enimy, for three daies space sat solitary in the fore part of the shippe abstaining from all company, euen of Cleopatra hirselfe, & afterwards for very shame, butchered himselfe*, Plutarch vitâ eius. *Apollonius Rhodius* [p] *willfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems,* *Plinius lib. 7. cap. 23.* *Aiax* ran madde because his armes were adiudged to *Vlysses*. In *China'* tis an ordinary thing for such as are excluded in those famous trialls of theirs, or should take degrees, for shame and griefe to loose their witts, [q] *Mat. Riccius. expedit. ad Sinas lib. 3. cap. 9. Hostratus* the Frier, tooke that booke which *Reuclin* had writ against him, vnder the name of *Epist. obscurorum virorum*, so to heart, that for shame and griefe he made away himselfe, [r] *Iouius in elogijs.* A graue & learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as hee walked in the fields for his recreation) suddenly taken with a laske or looseneese, and therevpon compelled to retire to the next ditch; but being surprised at vnawars, by some Gentlewomen of his Parish wandering that way; [s] was so abashed, that hee did neuer after shew his head in publike, or

h *Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est sed omnino miser, assiduis laboribus torquetur & miseria.*

i *Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam, Voluptatem seueriſsimè contemnunt, in dolore sunt molliores, gloriam negligunt, frangitur infamia.*

k *Grauius contumeliam ferimus, quam detrimentum, ni abiecto nimis animo simus. Plut. in Timol.*

l *Quod piscatoris ænigma solvere non posset.*

m *Ob Tragœdiam explosam mortem sibi gladio conscinit.*

n *Cum vidit in triumphum se seruari, causa eius ignominiæ vitandæ, mortē sibi conscinit. Plut.*

o *Bello victus, per tres dies sedit in prora navis, abstinens ab omni consortio, etiam Cleopatræ, postea se interfecit.*

p *Cum male recitasset Argonautica, ob pudorem exulauit.* q *Quidam præ verecundia simul & dolore in insaniam incidunt, eo quod à literatorum gradu in examine excluduntur.* r *Hostratus cucullatus adeo grauiter ob Ruclini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, vt seipsum interfecerit.* s *Propter rubborem confusus, statim cepit delirare, &c. ob suspitionem quod vili illum crimine accusarent.*

come

come into the Pulpet, but pined away with Melancholy: (*Pet. Foreſtus med. obſeruat. lib.* 10. *obſeruat.* 12.) So ſhame amongſt other paſſions can play his prize. 93

I knowe there be many baſe, impudent, brazen-faced roagues, that will [t] *Nullâ palleſcere culpâ*, be moued with nothing, take no infamy or diſgrace to heart, laugh at all: let them be proued periur'd, ſtigmatized, convict roagues, theeues, traitors, looſe their eares, be whipped, branded, carted, pointed at, hiſſed, reviled, & derided with [u] *Ballio* the Baud in *Plautus*, they reioice at it, *cantores probos: babe and Bombax*, what care they? wee haue too many ſuch in our times,

——— *Exclamet Melicerta periſſe.*
——— *Frontem de rebus.*

Yet a modeſt man, one that hath grace, a generous ſpirit, tender of his reputation, will be deepely wounded, and ſo greuouſly affected with it, that he had rather giue myriades of crownes, looſe his life, then ſuffer the leaſt defamation of honour, or blot in his good name. And if ſo be that he cannot auoid it, as a Nightingale, *quæ cantando victa moritur*, (ſaith [x] *Mizaldus*,) dies for ſhame if another bird ſing better, he languiſheth and pineth away in the anguiſh of his ſpirit.

t *Horat.*
u *Pſ. Impudice. B. Ita eſt. Pſ. ſceleſte. B. dicis vera. Pſ. Verbero. B. quippeni. Pſ. furcifer. B. factum optime. Pſ. ſecifraude. B. ſunt mea iſtæc Pſ. parricida. B. perge tu. Pſ. ſacrilege. B. fateor Pſ. periure B. vera dicis. Pſ. pernities adoleſcentium. B acerrime. Pſ. fur. B. babe. Pſ. fugitiue B. bombax. Pſ. fraus populi. B.*
x *Cent. 7. e Plinio.*

Planiſſime. Pſ. impure leno, cænum. B cantores probos. Pſeudolus. Act. 1. *Scen.* 3.

Svbsect. 7.

Envy, Malice, Hatred, cauſes.

ENvy and Malice are two linkes of this chaine, and both as *Guianerius Tract.* 15. *cap.* 2. proues out of *Galen*, 3. *Aphoriſme. com.* 22. [y] *cauſe this malady by themſelues, eſpecially if their bodies be otherwiſe diſpoſed to Melancholy.* 'Tis *Valeſcus de Taranta*, and *Fælix Platerus* obſeruation, [z] *enuy ſo gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Solomon, Prou.* 14. 13. calls it, *the rotting of the bones*, *Cyprian*, *vulnus occultum*;

——— [a] *Siculi non inuenêre tyranni*
——— *Maius tormentum* ———

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their ſoules, withers their bodies, makes them hollow-ey'd, [b] pale, leane, and gaſtly to behold, *Cyprian ſer.* 2. *de zelo & liuore.* [c] *As a Moth gnawes a garment*, ſo, ſaith *Chryſoſtome*, *doth enuy conſume a man:* to be a liuing Anatomy: a *Skeleton, to be a leane and* [d] *pale carcaſſe, quickned with a* [e] *fiend, Hall in Charact.* For ſo often as an enuious wretch ſees another man proſper, to be enriched, to thriue and be fortunate in the world; to get honours, offices, or the like, hee repines and grieues. ——— [f] *intabeſcitq; videndo*
Succeſſus hominum, ——— *ſuppliciumq; ſuum eſt:*
He tortures himſelfe if his equall, friend, neighbour be preferred, commended: doe well: if he vnderſtand of it, it gaules him afreſh, & no greater paine can come to him, then to heare of another mans well doing, 'tis a dagger at

y *Multos vidimus propter invidiam & odium in melancholiam incidiſſe: & illos potiſſimum quorum corpora ad hanc apta ſunt.*
z *Inuidia affligit homines, adeo & corrodit, vt hi melancholici penitus fiant.*
a *Hor.*
b *His vultus minax, torvus aſpectus, pallor in facie, in labijs tremor, ſtridor in dentibus &c.*
c *Vt tinea corrodit veſtimentum, ſic invidia*

eum, qui zelatur, conſumit, d *Pallor in ore ſedet, macies in corpore toto. Nuſquam recta acies, liuent rubigine dentes.* e *Diaboli expreſſa Imago, toxicii charitatis, venenum amicitæ, abyſſus mentis, non eſt eo monſtroſius monſtrum, damnoſius damnum vrit, torret, diſcruciat macie & ſqualore conficit. Auſtin. Domin. primi. Advent* f *Ovid.*

his

94 his heart euery such obiect. He lookes at him, as they that fell downe in *Lucians* rocke of honour, with an enuious eye, and will damage himselfe to doe another a mischiefe: *Atq; cadet subito, dum super hoste cadat.* As he did in *Æsope*, loose one eye willingly, that his fellow might loose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his neighbours bees should get no more hony from them. His whole life is sorrow, and euery word he speaks a *Satyre*, nothing fats him but other mens ruines. For to speake in a word, Enuy is naught else but *Tristitia de bonis alienis*, sorrow for other mens good be it present, past, or to come: *& gaudium de aduersis*, & g ioy at their harmes, opposite to mercy, [h] which grieues at other mens mischances, and misaffects the body in another kinde; so *Damascen* defines it, *lib.2. de orthod. fid. Thomas* 2.2. *quest.*36. *art.*1. *Aristotle lib.*2. *Rhet, cap.*4. *&* 10. *Plato Philebo, Tully* 3. *Tusc. Greg. Nic. lib. de virt. animæ cap.* 12. *Basil. de Inuidiâ. Pindarus Od.*1. *ser.*5. and we finde it true. 'Tis a common disease and almost naturall to vs, as [i] *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. [k] *I haue read*, saith *Marcus Aurelius*, *Greeke, Hebrew, Chalde Authors, I haue consulted with many wise men, for a remedy for enuy, I could finde none, but to renounce all happinesse, and to be a wretch and miserable for euer.* 'Tis the beginning of hell in this life, and a passion not to be excused. [l] *Euery other sinne hath some pleasure annexed to it, or will admit of an excuse, envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, enuy neuer ceaseth.* *Cardan lib.*2. *de sap.* Diuine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *Dauid*, *Cain* and *Abel*, *angebat illum non proprium peccatum, sed fratris prosperitas*, saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* enuied her sister, being barren, *Gen.*30. *Iosephs* brethren him, *Gen.*37. *Dauid* had a touch of this vice, as he confesseth [m] *Psal.*37. [n] *Ieremy* and [o] *Habbakkuk*, they repined at others good, but in the end they corrected themselues. *Psal.* 75. *fret not thy selfe, &c. Domitian* spited *Agricola* for his worth, [p] *that a priuate man should be so much glorified.* [q] *Cecinna* was enuied of his fellow citizens, because he was more richly adorned. But of all others, [r] women are most weake, *ob pulchritudinem inuidæ sunt feminæ (Musæus) aut amat, aut odit, nihil est tertium (Granatensis.)* They loue or hate, no medium amongst them. *implacabiles plerumq; læsæ mulieres*, *Agrippa* like, *a woman if she see her neighbour more neat or elegant, ritcher in tires, Iewels, or apparell, is enraged, and like a Lioness sets vpon her husband, railes at her, scoffes at her, and cannot abide her:* so the *Roman* Ladies in *Tacitus* did at *Salonina Cecinnas* wife, [t] *because she had a better horse, and better furniture, as if she had hurte them with it: they were much offended:* In like sort our gentlewomen doe at their vsuall meetings, one repines or scoffes at anothers brauery and happinesse. *Myrsine* an *Attick* wench, was murthered of her fellowes, [u] *because she did excell the rest in beauty*, *Constantine Agricult lib.*11. *cap.*7. Euery Village will yeeld such examples.

† *Declam.*13. *liniuit flores maleficis succis in venenum mella conuerters* g *Statuis cereis Basilius eos comparat, qui liquefiunt ad præsentiam Solis, qua alii gaudent & ornantur. Musciis alii quæ vlceribus gaudent amœna præterreunt, sistunt in fœtidis.* [h] *Misericordia etiam quæ tristitia quædam est, sepe miserantis corpus male afficit. Agrip. lib.* 1. *ca.* 63. i *Fastum mortalibus a natura recentem aliorum felicitatem, ægris oculis intueri, hist. lib.* 2. *Tacit.*

k *Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ. hoc enim inueni, renunciare fœlicitati & perpetuo miser esse.*

l *Omne peccatũ aut excusationẽ secum habet, aut voluptatem, sola invidia vtraq; caret, reliqua vitia finem habent, ira deservescit, gula satiatur, odium finem habet, invidia nunquam quiescit.*

m *Vrebat me, æmulatio propter stultos.*

n *Hier.* 12. 1.

o *Hab.* 1.

p *Invidit priuati nomen supra principis attolli.* q *Tasit. hist. lib.* 2. *part.*6. r *Perituræ dolore & invidia, si quem viderint ornatiorem: se in publicum prodiisse. Platina dila amorum.* s *Ant. Guianerius lib.* 2. *cap.*8. *vit. M. Aurely. fœmina vicinam elegantius se vestitam videns leænæ instar in virum insurgit. &c.* t *Quod insigni equo & ostro veheretur, quanquam nullius cum iniuria ornatum illum tanquam læsæ gravabantur.* u *Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt.*

Svbsect. 8.

Æmulation, Hatred, Faction, Desire of revenge, causes.

OVt of this root of Envy, [x] spring those ferall branches of faction, hatred, liuor, emulation, which cause the like grieuances, and are, *serræ animæ*, the sawes of the soule, * *consternationis pleni affectus*, affections full of desperate amazement: or as *Cyprian* describes emulation, it is [y] *a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart. Meat and drinke can doe such men no good, they doe alwaies grieue, sigh and groane, day and night without intermission, their breast is torne asunder:* and a little after, [z] *Whosoeuer he is, whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him, nor thy selfe: whereseoeuer thou art, hé is with thee, thine enimie is ever in thy brest, thy destruction is within thee, thou art a captiue, bound hand and foot, as long as thou art malitious, and envious, and canst not be comforted. It was the Divels overthrowe*: & whensoeuer thou art throughly affected with this passion, it will be thine. Yet no perturbation, no passion so common.

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

A Potter emulates a Potter,
One Smith enuies another:
A begger emulates a begger,
A singing man his brother.

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, euen amongst Gossips it is to be seene; scarce three in a company, but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, heart-burning in the midst of them. Scarce two Gentlemen dwell together in the Country, but there is emulation betwixt them and their servants, some quarrell or some grudge betwixt their wiues or children, friends, and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like that Frogge in [b] *Æsope, that would swell till shee was as bigge as an Oxe, but burst herselfe at last:* they will stretch beyond their fortunes, callings, and striue so long, that they consume their substance in Law suites, or otherwise in hospitality, feasting, fine cloathes, to get a few bumbast titles, &c. to outbraue one another, they will tire their bodies, macerate their soules, and beggar themselues. Scarce two great schollers in an age, but with bitter inuectiues they fall fowle one on the other, and their adherents; *Scotists, Thomists, Reals, Nominals, Plato* and *Aristotle, Galenists* and *Paracelsians*, &c. it holds in all professions.

Honest [c] emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one calls it, the whetstone of wit, the nurse of wit and valour:

x *Latè patet invidiæ fœcundæ pernities, & livor radix omnium malorum, fons cladium, inde odium surgit, æmulatio. Cyprian. ser. 2^d. de Livore.*

* *Valerius lib. 3 cap. 9.*

y *Qualis est animi tinea, quæ tabes pectoris zelare in altero, vel aliorum felicitatem suam facere pœnam, & velut quosdã pectori suo admovere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent, non cibus talibus lætus, non potus potest esse iucundus; suspiratur semper & gemitur, & doletur dies & noctes, pectus sine intermissione laceratur.*

z *Quisquis est ille quem æmularis, cui inuides, is te subterfugere potest, at tu non te, vbicunq; fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernities intus inclusa, ligatus es, vinctus, zelo dominante captivus: nec solatia tibi vlla subveniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit, Cyprian. ser. 2. de zelo & livore.*

a *Hesiod. op. dies.* b *Rana cupida æquandi bovem, se distendebat, &c.* c *Æmulatio alit ingenia: Paterculus poster. vol.*

86 and those noble Romans out of this spirit did braue exploits. There is a modest ambition, as *Themistocles* was rowsed vp with the glory of *Miltiades*: *Achilles* trophies moued *Alexander*:

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

* *Grotius Epig. lib.* 1.

'tis a sluggish humour not to emulate or to sue at all, to withdrawe himselfe, neglect, refraine from such places, honours, offices, through sloth, niggardlinesse, feare, bashfulnesse, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to vndergoe, but when it is immoderate, it is a plague and a miserable paine. What a deale of mony did *Henry* the 8, & *Francis* the first king of *France*, spend at that [d] famous interview? and how many vaine Courtiers, seeking each to outbraue other, spent themselues, their liuelyhood, and fortunes, and died beggars. [e] *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made [f] *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclipse his glory, as he thought; The *Romans* exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greekes by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Theseus*, make away *Phocion*, *&c.* When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approued himselfe to be the more valiant man, insomuch that all mens eyes were vpon him, it so galled *Philip*, *Francum vrebat Regis victoria*, saith mine [g] Author, *tam ægrè ferre Richardi gloriam, vt carpere dicta, calumniari facta*: that he cauilled at all his proceedings, and fell at length to open defiance, he could containe no longer, but hasting home, inuaded his territories, and professed open warre. *Hatred stirres vp contention*, *Prov.* 10. 12. and they breake out at last into immortall enmity, into virulency, & more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuectiues, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*: *Cæsar* and *Pompey*: *Orleans* & *Burgundy* in *France*: *Yorke* and *Lancaster* in *England*: Yea this passion so [i] rageth many times, that it subverts not men only, and families, but euen populous Cities, * *Carthage* and *Corinth* can witnesse as much, nay flourishing kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of revenge, invented first all those rackes and wheeles, strappadoes, brasen bulls, ferall engins, prisons, inquisitions, seuere lawes to macerate and torment one another. How happy might we bee, and end our time with blessed daies, and sweet content, if we could containe our selues, and as we ought to doe, put vp iniuries, learne humility, meekenesse, patience, forget and forgiue, as in [k] Gods word we are inioyned, compose such small controversies amongst our selues, moderate our passions in this kinde, *and thinke better of others*, as [l] *Paul* would haue vs, *then of our selues: be of like affection one towards another, and not auenge our selues, but haue peace with all men.* But being that we are so peeuish and perverse, insolent and proud, so factious and seditious, so malitious and envious: we doe *invicem angariare*, maule and vex one another, torture, disquiet, and precipitate our selues into that gulfe of

d *Anno* 1519. betwixt Ardes and Quine.

e *Spartian.*

f *Plutarch.*

g *Iohannes Heraldus lib.* 2. *c.* 12. *de bello sac.*

h *Nulla dies tantum poterit lenire furorem. Æterna bella pace sublata gerunt.*

Iurat odium, nec ante inuisum esse desinit, quam esse desit. Paterculus vol. 1.

i *Ita sæuit hæc flygia ministra vt vrbes subuertat aliquando, deleat populos, prouincias alioqui florentes redigat insolitudines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat.*

* *Carthago æmula Romani imperii funditus interiit. Salust. Catil.*

k Paul 3. Col.

l Rom. 12.

of woes and cares, aggravate our miſery, and melancholy, heape vpon vs hell and eternall damnation. 97

Svbsect. 9.

Anger a cauſe.

ANger, a perturbation, which carries the ſpirits outwards, preparing the body to melancholy, and madneſſe it ſelfe: *Ira furor brevis eſt:* and as [m] *Piccolomineus* accounts it one of the three moſt violent paſſions. [n] *Areteus* ſets it downe for an eſpeciall cauſe (ſo doth *Seneca ep.* 18. *lib.* 1.) of this malady. [o] *Magninus* giues the reaſon, *ex frequenti ira ſupra modum caleſiunt*, it ouer-heats their bodies, and if it bee two frequent, it breakes out into manifeſt madneſſe, ſaith S. *Ambroſe*. 'Tis a knowne ſaying, *furor fit læſa ſæpiùs patientia*, the moſt patient ſpirit that is, if he be often prouoked, will be incenſed to madneſſe, it will make a Diuell of a Saint. And therefore *Baſil* belike in his Homily *de Irâ*, calls it *tenebras rationis, morbum animæ, & dæmonem peſſimum*: the darkning of our vnderſtanding and a bad angell. [p] *Lucian in Abdicato, To.* 1. will haue this paſſion to worke his effect, eſpecially in old men and women, *anger and calumny* (ſaith he) *trouble them at firſt, and after a while breake out into open madneſſe: many things cauſe fury in women, eſpecially if they loue or hate ouermuch, or envy, be much grieued, or angry: theſe things by little and little lead them on to this maladie.* From a diſpoſition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as *Lactantius* deſcribes it, *lib. de ira Dei ad Donatum, cap.* 5. is [q] *ſæua animi tempeſtas, &c.* a cruell tempeſt of the minde, *making his eyes ſparke fire & ſtare, his teeth gnaſh in his head, his tongue ſlutter, his face pale, or red, and what more filthie imitation can be of a mad man.*

* *Ora tument iræ, nigreſcunt ſanguine venæ,*
Lumina Gorgonio ſæuiùs angue micant.

They are void of reaſon, inexorable, blinde, like [r] beaſts and monſters for the time, ſay and doe they knowe not what, curſe, ſweare, rayle, fight, and what not? How can a mad man doe more? as he ſaid in the Comedy, [ſ] *Iracundia non ſum apud me*, I am not mine owne man. If theſe fits be immoderate, continue long, or be frequent, without doubt they prouoke madneſſe. *Montanus conſil.* 21. had a melancholy *Iew* to his patient, he aſcribes this for a principall cauſe, *Irascebatur levibus de cauſis*, he was eaſily moued to anger. *Aiax* had no other beginning of his madneſſe; and *Charles the 6.* that Lunatick French King, fel into this miſery, out of the extremity of his paſſion, deſire of revenge and malice, [t] incenſed againſt the Duke of *Britaine*, hee could neither eat, drinke, nor ſleepe for ſome daies together, and in the end about the Calends of Iuly 1392, he became mad vpon his horſe backe, drawing his ſword, ſtriking ſuch as came neere him promiſcuouſly, and ſo continued all the daies of his life, *Æmil. lib.* 10. *Gal. hiſt. Ægeſippus de excid. vrbis Hieroſ. lib.* 1. *cap.* 37 hath ſuch a ſtory of *Herod*, that out of an angry fit, became mad, [u] leaping out of his bed, he killed *Ioſippus*, and plaied many ſuch Bedlam prankes, the whole

m *Grad.* 1. *c.* 54.
n *Ira & mœror, & ingens animi conſternatio, melancholicos facit. Areteus. Ira immodica gignit inſaniam.*
o *Reg. ſanit. parte* 2. *cap.* 8. *in apertam inſaniã mox ducitur iratus.*
p *Gilberto Cagnato interprete. Multis & præſertim ſenibus, ira impotens inſaniam fecit, & importuna calumnia, hæc initio perturbat animum, paulatim vergit ad inſaniam. Porro mulierum corpora multa infeſtant, & in hunc morbum adducunt, præcipue ſi quem oderint aut invideant, &c. hæc paulatim in inſaniam tandem evaduut.*
q *Sæva animi tempeſtas tantos excitans fluctus vt ſtatim ardeſcant oculi, os tremat, lingua titubet, dentes concrepant &c.*
* *Ouid.*
ſ Terence.
t *Infeſtus Britanniæ Duci, & in vltionẽ verſus. nec cibum cepit, nec quietem, ad Calendas Iulias* 1392
u *Indignatione nimia furens, animiq; impotens, exiliit de lecto, furentem non capiebat aula, &c.*

88 whole Court could not rule him, for a long time after: sometimes he was sory and repented, much grieued for that he had done, by and by outragious againe. In hot cholericke bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues, *cap.* 21. *lib.* 1. *de hum. affect. causis*; *sanguinem imminuit, fel auget*: and as [x] *Valesius* controuerts, *med. controu. lib.* 5. *contro.* 8. many times kills them quite out. If this were the worst of this passion, it were more tolerable, [y] *but it ruines and subverts whole townes,* [z] *citties, families and kingdomes*; *Nulla pestis humano generi pluris stetit*, saith *Seneca de Ira lib.* 1. No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a [a] company of hare-braines haue done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest: *From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver vs.*

x *An ira possit hominem interimere.*
y Abernethy
z As Troy. *sævæ memorem Iunonis ob iram.*
a *Stultorum regum & populorum continet æstus.*

Svbsect. 10.

Discontents, Cares, Miseries, &c. causes.

DIscontents, cares, crosses, miseries, or whatsoeuer it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens iudgements they may seeme) yet in that [b] *Aristotle* in his [h] *Rhetoricke* defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and Symptomes of this Disease, producing the like inconueniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor uro, Dementes curæ, insomnes curæ, damnosæ curæ, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruell, bitter, sick, sad, vnquiet, pale, tetricke, miserable, intollerable cares, as the [c] Poets call them, worldly cares, and are as many in number as the Sea sands. [e] *Galen, Fernelius, Felix Platter, Valescus de Taranta, &c.* reckon, afflictions, miseries, euen all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, and consume the substance of it. They are not so many in number, but their causes be as diuerse, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate dea,*

† *Per hominum capita molliter ambulans,*
Plantas pedum teneras habens:
Over mens heads walking aloft,
With tender feet treading so soft,

Homers Goddesse *Ate*, hath not involved into this discontented ranke, or plagued with some misery or other. A generall cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life: to thinke that he can neuer be secure, but still

b *Lib.* 2. *Invidia est dolor & ambitio est dolor, &c.*
c *Insomnes, Claudianus. Tristes Virg. Mordaces, Luc. Edaces, Hor. mœstæ, amaræ, Ovid. damnosæ, inquietæ, Mart. Frentes, Rodentes, Mant. &c.*
d *Galen. lib* 3. *c.* 7. *de loeis affectis. homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi.*
† *Lucian Podag.*
e *Omnia imperfecta, confusa, et perturbatione plena, Cardan.*

in

in danger, sorrow, griefe, and persecution. For to beginne at that houre of his birth, as [f] *Pliny* doth elegantly describe it, *he is borne naked, and fals* [g] *a whining, at the very first, he is swadled and bound vp like a prisoner, cannot helpe himselfe, and so he continues to his liues end.* To a naked marriner *Lucretius* compares him, cast on shore by shipwracke, cold and comfortlesse in an vnknowne land. No estate, age, sexe, can secure himselfe from this common misery. *A man that is borne of a woman, is of short continuance, and full of trouble. Iob.* 14. 1. *vers.* 22. *and while his flesh is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne. All his dayes are sorrow, and his travels griefes, his heart also taketh not rest in the night,* Eccles. 2. 23. And *cap.* 2. 11. *all that is in it is sorrow and vexation of spirit.* [h] *Ingresse, progresse, regresse, egresse, much alike, blindnesse seazeth on vs in the beginning, labour in the middle, griefe in the end, errour in all. What day ariseth to vs, without some griefe or care, anguish, or what so secure, and pleasing a morning haue wee seene, that hath not beene overcast before the evening?* One is miserable, another is ridiculous, a third odious. One complaines of this grieuance, another of that. † *Huic census exuberat, sed est pudori degener sanguis &c.* He is rich but base borne, he is noble but poore, a third hath meanes but he wants health peraduenture, or wit to manage his estate, children vex one, wife a second; &c *nemo facile cum conditione suâ concordat,* no man is pleased with his fortune, but [i] every where danger, contention, anxiety in all places; goe where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: *If thou looke into the market, there* (saith † *Chrysostome*) *is brawling and contention; if to the Court, there knauery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c.* as he said of old, [k] *Nil homine in terrâ spirat miserum magis almâ:*
No creature so miserable as man, so generally molested, [l] *in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries whereseoever he turnes,* as *Bernard* found, *Nunquid tentatio est vita humana super terram?* A meere temptation is our life (*Austin. confess. lib.* 10. *cap.* 28.) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? † *In prosperity, we are insolent and intolerable, deiected in adversity, in all fortunes foolish and miserable.* [m] *In adversitie I wish for prosperity, and in prosperity I am afraid of adversity; what mediocrity may be found? Where is no temptation? What condition of life is free?* [n] *Wisdome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne,* (as the *Platonists* hold) *to be punished in this life, for some precedent sinnes.* Or that, as [o] *Pliny* complaines, *Nature may bee rather accompted a stepmother, then a mother vnto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, couetousnes, ambition, superstition.* Our whole life is an *Irish* Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waues, and those infinite,

[f] *Lib.* 7. *nat. hist. cap.* 1. *hominem nudum, & ad vagitum edit natura. Flens ab initio, devinctus iacet, &c.*

[g] Δακρυχέων γενέσην, καὶ δακρυτὸς ἀποθνήσκοντος, γένος ἀνθρώπων πολυδάκρυτον, ἀσθενὲς ὀιζυρόν. *Lachrymans natus sum, & lachrymans morior, &c.*

† *Boethius.*

[h] *Initium cæcitas, progressum, labor, exitium, dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.*

[i] *Vbiq; periculũ, vbiq; dolor, vbiq; naufragium, in hoc ambitu quocunq; me vertã. Lipsius.*

† *Hom.* 10. *Si in forum iveris, ibi rixæ, & pugnæ; si in curiam, ibi fraus, adulatio; si in domum privatam, &c.*

[k] *Homer.*

[l] *Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunq; se vertit. Lusisq; rerum, temporumq; nascimur.*

† *In blandiente fortuna intolerandi, in calamitatibus lugubres semper stulti & miseri, Cardan.*

[m] *Prospera in adversis desidero, & adversa prosperis timeo, quis inter hæc medius locus, vbi non sit humanæ vitæ tentatio.*

[n] *Cardan. consol. Sapientiæ labor annexus, gloriæ invidia, divitiis curæ, soboli solicitudo, voluptati morbi, quieti paupertas, vt quasi luendorum scelerum causa nasci homini, an tristior noverca fuerit: nulli fragilior vita, pavor, confusio, rabies maior, vni animantium ambitio data, luctus, avaritia, vna superstitio.*

[o] *Lib.* 7. *cap.* 1. *Non satis æstimare, an melior pareas natura homini, an tristior noverca fuerit:*

† *Tantum malorum pelagus aspicio,*
Vt non sit inde enatandi copia.

† *Euripides.*

no *Halcyonian* times, wherein no man can hold himselfe secure, or agree with this present estate: but as *Boëthius* inferres, p *there is something in every one of vs, which before triall we seeke, and hauing tryed, abhorre:* q *Wee earnestly wish, and eagerly covet, and are eftsoones weary of it.* Thus betwixt hope and feare, suspitions, angers, r *Inter spemq, metumq, timores inter & iras,* betwixt fallings in, fallings out, &c. we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wilderneſſe, a denne of theeues, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heauy yoke, wherein infirmities and calamities ouertake and follow one another as the Sea waues, and if we scape *Scilla* we fall fowle on *Charibdis*, and so in perpetuall feare, labour, angnish, we runne from one plague, one mischiefe, one burden to another; *duram seruientes seruitutem.* Our townes and cities are but so many dwellings of humane misery, *In which griefe and sorrow* († as he right well obserues out of *Solon*) *innumerable troubles, labours of mortall men, and all maner of vices, are included as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of seuerall *Sea-cardes* cut each other in a Globe or Map. *Now light and merry,* but (* as one followes it) *by-and-by sorrowfull and heavy, now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting,* &c. Some few amongst the rest, or perhaps one of a thousand, may bee *Pullus Iouis,* in the worlds esteeme, *Gallinæ filius albæ,* an happy and fortunate man, *ad inuidiam felix,* because, rich, faire, well allied, in honour and office; yet peradventure aske himselfe, and he will say, that of all others s he is most miserable, and vnhappy. A faire shooe, *hic soccus nouus, elegans,* as he t said, *sed nescis vbi vrat,* but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as u *Seneca* well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Soueraigne Lord of a World: hee is not happy, if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it.* A common humour it is of all men to thinke well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio sors:* but y *qui fit Mecænas,* &c. how comes it to passe, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith z *Theodoret*) *neither with riches nor powerty, they complaine when they are well, and when they are sicke, grumble at all fortunes, posperity and adversity; they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that euer was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romans,* insomuch, that as a *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one for

p *De consol. lib. 2. Nemo facilè cum conditione sua concordat, inest singulis quod imperti petant, experti horreant.*

q *Esse in honore iuuat, mox displicet.*

r *Hor.*

† *Borrheus in 6 Iob. Vrbes & oppida nihil aliud sunt quam humanarum ærumnarum domicilia, quibus luctus & mœror, & mortalium varij infiniti, labores, & omnis generis vitia, quasi septis includuntur.*

* *Nat. Chytræus delit. Europæ. Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras eiulans; nunc pallens, rubens, currens, sedens, claudicans, tremens,* &c.

s *Sua cuiq, calamitas præcipua.*

t *Cn. Græcinus.*

u *Ep. 9. lib. 7. Miser est qui se beatissimum non iudicat, licet imperet mundo, non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus.*

x *Hor. ep. l. 1. 4.*

y *Hor. ser. 1. Sat. 1.*

z *Lib. de curat. græc. affect cap. 6. de provident. Multis nihil placet atq, adeo & diuitias damnant, & paupertatem, de morbis expostulant, bene valentes graviter ferunt, atq, vt semel dicam, nihil eos delectat,* &c.

a *Vix vllius gentis, ætatis, ordinis, hominem inuenies, cuius felicitatem fortunæ Metelli compares, Vol. 1.*

for happinesse to be compared vnto him: he had in a word, *bona animi, corporis & fortunæ*, goods of minde, body, and fortune: so had *P. Mutianus* [b] *Crassus*. *Lampsaca* that *Lacædemonian* Lady, was such another in [c] *Plinies* conceit, *a Kings wife, a Kings mother, a Kings daughter*: and all the world esteemed as much of *Polycrates* of *Samos*. The *Greekes* bragge of their *Socrates, Phocyon, Aristides*, the *Psophidians* in particular of their *Aglaus*, *omni vitâ felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the *Romans* of their [d] *Cato, Curius, Fabricius*, for their composed fortunes, and retired estates, gouerment of passions, and contempt of the world: Yet none of all these was happy, or free from discontent, neither *Metellus, Crassus*, nor *Polycrates*, for hee died a violent death, and so did *Cato*: And how much euill doth *Lactantius* and *Theodoret* speake of *Socrates*, a weake man, & so of the rest. There is no content in this life; but as [e] he said, *all is vanity and vexation of spirit*: lame and imperfect. Haddest thou *Sampsons* haire, *Milo's* strength, *Scanderbeggs* arme, *Solomons* wisdome, *Absolons* beauty, *Cræsus* his wealth, *Cæsars* valor, *Alexanders* spirit, *Tullies* or *Demosthenes* eloquence, *Gyges* ring, *Perseus Pegasus* and *Gorgons* head, *Nestors* yeares to come, all this would not make thee absolute, giue thee content, and true happinesse in this life, or so continue it. Even in the midst of all our mirth iollity and laughter, is sorrow & griefe: or if there be true happinesse amongst vs, 'tis but for a time, [f] *Desinit in piscem mulier formosa supernè*: a faire morning turnes to a lowring afternoone. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce finde two (saith *Patercu-lus*) *quos fortuna maturiùs destituerit*, whom fortune sooner forsooke. *Hannibal* a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magè fortis erat.

One is brought in in triumph, as *Cæsar* into *Rome, Alcibiades* into *Athens, coronis aureis donatus*, crown'd, honoured, admired; by-and-by his statues demolished, he hissed out, Massacred, &c. † *Magnus Gonsalua* that famous *Spaniard*, was of the Prince and people at first honoured, approued; forthwith confined and banished. *Admirandas actiones, graves plerung, sequuntur invidiæ, & acres calumniæ*: 'tis *Polybius* his obseruation, grieuous enmities, and bitter calumnies commonly follow renowned actions. One is borne rich, dies a beggar: found to day, sicke to morrow: now in most florishing estate, fortunate and happy, by-and-by depriued of his goods by forraine enimies, robbed by theeues, spoiled, captiuated, impouerished, as they of † *Rabbah put vnder iron sawes, and vnder iron harrowes, & vnder axes of iron, & cast into the tile kilne*; Hee that erst marched like *Xerxes* with innumerable armies, as rich as *Cræsus*, now shifts for himselfe in a poore cock-boat, is boũd in iron chaines, with *Baiazet* the Turke, and a footstoole with *Aurelian*, for a tyrannising Conquerour to trample on. So many casualties there are, that as *Seneca* said of a citty consumed with fire, *Vna dies interest inter maximam civitatem & nullam*, one day betwixt a great citty, and none: so many grieuances from outward accidents, and from our selues, our owne indiscretion, inordinate appetite, one day betwixt a man, & no man. And which is worse, as if discontents and miseries would not come fast enough vpon vs; *homo homini dæmon*, we maul, persecute, and study how to sting, gaule, and vexe one another with mutuall hatred, abuses, iniuries, preying vpon, and deuouring, as,

[b] *P. Crassus Mutianus, quinq, habuisse dicitur rerum bonarum maxima, quòd esset ditissimus, quòd esset nobilissimus, eloquẽtissimus, Iurisconsultissimus, Pontifex maximus.*

[c] *Lib 7. Regis filia, regis vxor, regis mater.*

[d] *Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui benè semper fecit, quod aliuer facere non potuit.*

[e] *Solomon Eccles. 1.14.*

[f] *Hor. Art. Poet.*

† *Iouius vitâ eius.*

† 2. Sam. 12. 31

102 as so many g rauenous birds, and as iuglers, panders, bawdes, cosening one another, or raging as h wolues, tigers, and diuels: men are euill, wicked, malitious, trecherous, & † naught, not louing one another, or louing themselues, not hospitall, charitable, and sociable as they ought to be; but counterfeit, dissemblers, ambo-dexters, all for their owne ends, hard-hearted, mercilesse, pittilesse, and to benefit themselues, they care not what mischiefe they procure to others. i *Praxinoe* and *Gorgo* in the Poet; when they had got in to see those costly sights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselues, in honour, preferred, full, and haue even what they would, they debarre others of those pleasures which youth requires, and they formerly haue inioyed. He sits at table in a soft chaire at ease, but hee doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a thirst that giues him drinke* (saith * Epictetus) *and is silent whiles he speakes his pleasure, pensiue, sad, when he laughs. Pleno se proluit auro*; He feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford; whilest many an hunger-starued poore creature pines in the street, wants clothes to couer him, labours hard all day long, runnes, rides for a trifle, fights peraduenture from Sun to Sun, sicke and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. Hee lothes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults ouer all such as are vnder him, as if he were of another *Species*, a demi-god, not subiect to any fall, or humane infirmities. Generally they loue not, are not beloued againe: they tyre out others bodies with continuall labour, they themselues living at ease, caring for none else, *sibi nati*; and are so farre many times from putting to their helping hand, that they seeke all meanes to depresse, euen most worthy and well deseruing, better then themselues, those whom they are by the lawes of nature, bound to relieue and helpe, as much as in them lies, they will let them cater-waule, starue, beg, & hang, before they will any waies (though it be in their power) assist, or ease: k so vnnaturall are they for the most part, so vnregardfull: so hard hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so diuelishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries.

If this be not a sufficient proofe of their discontent, and misery examine euery condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde them to be most encumbred with cares, in perpetuall feare, agony, suspition, iealousie: that as m he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. *Quem mihi regem dabis* (saith † *Chrysostome*) *non curis plenum?* What king canst thou shew me, not full of cares? *looke not on his Crowne, but consider his afflictions; attend not his number of seruants, but multitude of crosses. Nihil aliud potestas culminis, quàm tempestas mentis*, as *Gregory* seconds him; Soueraignty is a tempest of the Soule: *Scylla* like they haue braue titles, but terrible fits: *splendorem titulo, cruciatum animo*: which made *Demosthenes* vow, * *si vel ad tribunal, vel ad interitum duceretur*; to be a Iudge, or be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their paines

g *Omnes hic aut captantur, aut captant: aut cadauera quæ lacerantur, aut corui qui lacerant. Petron.*
h *Homo omne monstrum est, ille nam superat feras, lupos q, & vrsos pectore obscuro tegit Hens.*
† *Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli præparatio, aut infida pax, idem ego de mundi accolis.*
i *Theocritus Edill. 15.*
* *Qui sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c.*
k *Quando in adolescentia sua ipsi vixerint, lautius & liberius, voluptates suas explouerint Illi gnatis imponunt duriores continentiæ leges.*
l *Lugubris Ate luctuq; fero Regum tumidas obsidet arces. Res est inquieta felicitas.*
m *Plus aloes quàm mellis habet. Non humi iacentem tolerres. Valer. lib. 7. cap. 3.*
† *Non diadema aspicias, sed vitam afflictione refertam, non catervas satellitium, sed curarũ multitudinem.*
* *As Plutarch relateth.*

paines are, *stulti nesciunt, ipsi sentiunt*, they feele; fooles perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they eleuate, they doe as suddenly depresse, and leaue in a vaile of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and liue at ease; they spend themselues, and consume their bodies and fortunes which luxury and riot, contention, emulation, &c. The poore I reserue for another [n] place, and their discontents. 103

n *Sect. 2. memb. 4. subsect. 6.*

For particular professions, I hold as of the rest ther's no content or security in any; On what course will you pitch, how resolue? To be a Diuine 'tis contemptible in the worlds esteeme. To be a Lawyer 'tis to be a wrangler, to be a Physitian, * *pudet lotij*, 'tis loathed: A Philosopher a mad man; an Alchymist, a begger: a Poet, *esurit*, an hungry lacke. A Musitian a player: A Schoolemaster a drudge: An Husband man an Emmet: A Marchant, his gaines are vncertaine: A Mechanitian, base: A Chirurgian, fulsome: A Tradesman, a † lier, A Tailor a theefe: A Seruing-man, a slaue: A Souldier, a butcher: A Smyth, or a Mettleman, the pot's neuer from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himselfe. I can shew no state of life to giue content. The like you may say of all ages: children liue in a perpetuall slauery, still vnder that tyrannicall gouernment of Masters: young men, and of riper yeares, subiect to labour, and a thousand cares of the world; to trechery falshood and cosenage,

* *Stercus & urina, medicorum fercula prima.*

† *Nihil lucrantur, nisi admodum mentiendo. Tull. Offic.*

——— † *Incedit per ignes,*
Suppositos cineri doloso,

† *Hor. l. 2. od. 1.*

[o] old are full of aches in their bones, cramps and convulsions, *silicernia*, dull of hearing, weake sighted, hory, wrinkled, harsh, so much altered as that they cannot know their owne face in a glasse, a burden to themselues and others, after 70 yeares, *all is sorrow* (as *Dauid* hath it) they doe not liue but linger. If they be sound they feare diseases; if sicke, weary of their liues: *Non est viuere sed valere vita*. One complaines of want, a second of seruitude, [p] another of a secret or incurable disease: of some deformity of body, of some losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [q] contumely, calumny, abuse, iniury, contempt, ingratitude, vnkindnesse, scoffes, flouts, vnfortunate marriage, single life, too many children, no children, false seruants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe, &c.

o Rarus felix idemq; senex. Seneca in Her. æteo.

p *Omitto ægros, exules, captivos, mendicos, quos nemo audet fælices dicere, Cardan. lib. 8. c. 46. de rer. var.*

q *Spretæq; iniuria formæ.*

q *Talia de genere hoc adeò sunt multa, loquacem vt*
Delassare valent Fabium. ——— Talking *Fabius* will be tired before hee can tell halfe of them; they are the subiect of whole Volumes, and shall some of them be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, [r] attenuate our bodies, dry them, wither them, riuell them vp like old apples, make them as so many Anatomies, († *ossa atq; pellis est totius, ita curis macet*) they cause *tempus fœdum & squalidum*, cumbersome dayes, *ingrataq; tempora*, slow, dull, and heauy times, make vs howle, roare, and teare our haires, as sorrow did in [t] *Cebes* table, and groane for the very anguish of our soules. Our hearts faile vs, as *Dauids* did *Psal.* 40. 12. *for innumerable troubles that compassed him*; and we are ready to confesse with *Hezekiab*, *Isay* 58.

r *Hor.*

r *Attenuant vigiles corpus miserabile curæ.* † *Plautus.*

t *Hæc quæ crines evellit, & rumpa,*

104 17. *behold for felicity I had bitter griefe:* to weepe with *Heraclitus*, to curse the day of our birth, with *Ieremy* 20. 14. and our starres with *Iob:* to hold that axiome of *Silenus*, [u] *better neuer to haue beene borne, and the best next of all, to die quickly*; or if wee must liue, to abandon the world, as *Timon* did, creepe into caues and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selues to be rid of these miseries.

u *Optimum non nasci, aut cito mori.*

Svbsect. II.

Concupiscible Appetite, as Desires, Ambition, causes.

THese Concupiscible and Irascible Appetites: are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *lib.* 14. *c.* 9. *de civ. Dei:* [x] *if they be moderate: both pernitious if they be exorbitant.* This Concupiscible apperite, howsoeuer it may seeme to cárry with it a shew of pleasure and delight, and our concupiscenses most part affect vs with content and a pleasing obiect, yet if they be in extreames, they racke and wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse: and as [y] one calls it, a perpetuall racke, [z] or horse mill, according to *Austin* still going round as in a ring. They are not so continuall, as diuers, *facilius atomos denumerare possem*, saith † *Bernard*, *quàm motus cordis, nunc hæc, nunc illa cogito:* you may as well reckone vp the motes in the Sunne, as them. [a] *It extends it selfe to euery thing*, as *Guianerius* will haue it, *that is superfluously sought after*: or to any [b] *feruent desire*, as *Fernelius* interprets it; be it in what kinde soeuer, it tortures if immoderate, & is (according to [c] *Plater* & others) an especiall cause of Melancholy. *Multuosis concupiscentijs dilaniantur cogitationes meæ*, [d] *Austin* confessed, that hee was torne apieces with his manifold desires: and so doth [e] *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such.* T'is a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insist vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couetousnesse*, and that greedy desire of gaine; *selfe-loue*, pride and inordinate desire of *Vaine-glory* or applause, *Loue of Study* in excesse: *Loue of women*, (which will require a iust volume of it selfe) of the other I will briefly speake, and in their order.

x *Bonæ si rectâ rationem sequũtur, malè si exorbitant.*
y *Tho. Buoue. Prob.* 81.
z *Molam asinariam.*
† *Tract. de Inter. cap.* 62.
a *Circà quamlibet rem mundi hæc passio fieri potest, quæ superflue diligatur. Tract.* 15. *cap.* 17.
b *Ferventius desiderium.*
c *Imprimis vero Appetitus &c.* 3. *de alien. ment*
d *Conf. l. c.* 29. *Per diversa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atq; illud habere desidero.*
Ambitio.
f *Hall.*
g *Ambros. lib.* 3. *super Lucam. ærugo animæ.*
h *Nihil animum cruciat, nihil molestiùs inquietat, secretum virus, pestis occulta &c. epist.* 126.
i *Ep.* 88.

Ambition, a proud couetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of enuy, pride, & couetousnesse, a gallant madnes, one [f] defines it, a pleasant poison, *Ambrose, a canker of the soule, an hidden plague*: [h] *Bernard, a secret poyson, the father of liuor, and mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of.* [i] *Seneca* cals it *rem solicitam, timidam, vanam, ventosam*, a windy thing, a vaine, solicitous, and fearefull thing. For commonly they that

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like *Syſiphus*, role this reſtleſſe ſtone of Ambition, are in a perpetuall [k] agony; ſtill [l] perplexed, *ſemper taciti, triſteſq; recedunt*, (*Lucretius*) doubtfull, timorous, ſuſpitious, loath to offend in word or deed, ſtill cogging and colloguing, embracing, capping, cringing, applauding, flattering, fleering, viſiting, wayting at mens doores with all affability, counterfeit honeſty and humility. If that will not ſerue, if once this humor (as [m] *Cyprian* deſcribes it) poſſeſſe his thirſty ſoule, *ambitionis ſalſugo vbi bibulam animam poſſidet*, by hooke and by crooke he will obtaine it, *and from his hole he will clime to all honours and offices, if it be poſſible for him to get vp, flattering one, bribing another, he will leaue no meanes vnaſſayd to win all.* It is a wonder to ſee how ſlauiſhly theſe kinde of men will ſubiect themſelues, when they are about a ſute, to euery inferior perſon, what paines they will take, runne, ride, caſt, plot, countermine, proteſt and ſweare, vow, promiſe, what labours vndergoe, carely vp, downe late; how obſequious and affable they are, how popular and courteous, how they grinne and fliere vpon euery man they meete; with what feaſting and inuiting, how they ſpend themſelues and their fortunes, in ſeeking that many times, which they had much better be without; as [o] *Cyneas* the Orator told *Pyrrhus* with what waking nights, painfull houres, anxious thoughts, and bitterneſſe of minde, *inter ſpemq;, metumq;*, diſtracted and tried, they conſume the *interim* of their time. There can be no greater plague for the preſent. If they doe obtaine their ſute, which with ſuch coſt and ſolicitude they haue ſought, they are not ſo freed, their anxiety is a new to beginne, for they are neuer ſatisfied, *nihil aliud niſi imperium ſpirant*, their thoughts, actions, endeauors are all for Soueraignty and Honour, like † *Lues Sforſia* that huffing duke of *Millan*, *a man of ſingular wiſdome, but profond ambition, borne to his owne, and to the deſtruction of Italy*, though it be to their owne ruine, and friends vndoing, they will contende, they may not ceaſe, [p] but as a dogge in a wheele, a bird in a cage, or a ſqirrill in a chaine, ſo [q] *Budæus* compares them; they climbe and climbe ſtill, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then a vicount, and then an Earle, &c. a Doctor, a Deane and then a Biſhop: from Tribune to Prætor: from Bailiffe to Maior: firſt this office, and then that; as *Pyrrhus* in [r] *Plutarch*, they will firſt haue *Greece* thē *Africk*, & then *Aſia*, & ſwell with *Æſops* frog ſo long, til in the end they burſt, or come downe with *Seianus*, *ad Gemonias ſcalas*, and breake their owne necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe ſo long, till he fell downe dead. If hee chance to miſſe, and haue a canuas, he is in a hell on the other ſide; ſo deiected, that he is ready to hang himſelfe, turne Hereticke, Turke, or Traitor in an inſtant. Enraged againſt his enimies, hee [t] railes, ſweares, fights, ſlanders, detracts, enuies, murders: and for his owne part, *ſi appetitum explere non poteſt, furore corripitur*; if he cannot ſatisfie his deſire (as [u] *Bodine* writes) he runnes mad. So that both waies hit or miſſe, he is diſtracted ſo long as his Ambition laſts, hee can looke for no other but anxiety and care, diſcontent and griefe in the meane time, [x] madneſſe itſelfe, or

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k *Nihil infœlicius his, quantus iis timor, quanta dubitatio, quantus conatus, quanta ſollicitudo, nulla illis à moleſtiis vacua hora.*

l *Semper attonitus, ſemper pavidus quid dicat, faciatve ne diſpliceat, humilitatem ſimulat, honeſtatem mentitur*

m *Cypr. prolog ad ſer. To. 2. cunctos honorat, universis inclinat, ſubſequitur, obſequitur, frequētat curias, viſitat optimates, amplexatur, aplaudit, adulatur: per fas & nefas è latebris, in omnem gradum ubi aditus patet, ſe ingerit, aſſurrit.*

n *Turbæ cogit ambitio, ve gem inſervire, ut Homerus Agamemnonem querentem inducit.*

o *Plutarchus. Quin conviuemur, & in otio nos oblectemus, quoniam in promptu id nobis ſit, &c.*

† *Iouius hiſt. l. 1. vir ſingulari prudentia ſed profunda ambitione ad exitium Italiæ natus.*

p *Vt bedera arbori adhæret, ſic ambitio &c.*

q *Lib. 3. de contemptu rerum fortuitarum. Magno conatu & impetu moventur, ſuper eodem centro rotati, non proficiunt, nec ad finem perveniunt* r *Vita Phyrhi.* t *Ambitio in inſaniam facile delabitur, ſi excedat. Patritius l. 4. tit 20. de regis inſtit.* u *Lib. 5. de rep. cap 1.* x *Imprimis vero appetitus, ſeu concupiſcentia nimia rei alicuius, honeſtæ vel inhoneſtæ, phantaſiam lædunt, unde multi ambitioſi, Philauti, irati, avari, inſani. &c. Felix Plater. l. 3. de mentis alien.*

106 or violent death in the end. The euent of this is common to be seene in populous citties, or in Princes courts, for a Courtiers life (as *Budeus* describes it) *is a* y *gallymaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court a common conuenticle of flatterers, time-seruers, politicians, &c.* or as † *Anthony Perez* will *the Suburbs of hell it selfe.* If you will see such discontented persons, there you shall likely finde them. † And which he obserued of the markets of old *Rome.*

Qui periurum conuenire vult hominem, mitto in Comitium;
Qui mendacem & glorioſum, apud Cluaſinæ ſacrum;
Dites, damnoſos maritos ſub baſilicâ quærito, &c.

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c. keepe their seuerall stations; they doe so still, and alwaies did, in euery commonwealth.

y *Aulica vita colluvies ambitionis, cupiditatis, ſimulationis, impoſturæ, fraudis invidiæ, ſuperbiæ Titanicæ, diverſorium aula, & commune conventiculum aſſentandi artificum &c. Budeus de aſſe. lib. 5.*

† *In his Aphor.*

† *Plautus Curcul. Act 4. Sce. 1*

Svbsec. 12.

Φιλαργυρία. *Couetuousnesse a cause.*

PLutarch, in his z booke whether the diseases of the body, be more grieuous then those of the soule; is of opinion, *if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, that furious desire of contention, or some iniust or immoderate affection, as Couetuousnesse, &c.* From whence *are warres & contentions amongst you,* * *S. Iames* askes: I will adde vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of couetuousnes, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, † *iniust against God, their neighbour, themselues,* all comes hence. *The desire of mony is the root of all euill, & they that lust after it, peirce themselues through with many sorrowes,* 1. *Tim.* 6. 10. *Hippocrates* therefore in his Epistle to *Crateua* an Herbalist, giues him this good counsell, that if it were possible, a *amongst other hearbes, he should cut vp that weede of couetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of the minds.* For it is indeede the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this *inordinate, or immoderate desire of gaine, to get or keepe mony,* as b *Bonaventure* defines it: or as *Austin* describes it a madnesse of the Soule, *Gregory* a torture, *Chrysostome,* an insatiable drunkennesse; *Cyprian,* blindnesse, *ſpeciosum ſupplicium,* a plague subuerting kingdomes, families, an d incurable disease; *Budæus,* an ill habit, *yeelding to no remedies;* neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon,* & vexation of spirit, another Hell. I know there be some of opinion, that couetous men are happy, and worldly wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like vnto it. 'Twas * *Bias* probleme of

z *Tom. 2. ſi examines, omnes miſeriæ cauſas, vel à furioſo contendendi ſtudio, vel ab iniuſta cupiditate, originem traxiſſe ſcies. Idem fere Chryſoſtomus tom: in cap. 6. ad Roman. ſer. 11.*

* *Cap. 4. 1.*

† *Vt ſit iniquus in deum, in proximum, in ſeipſum.*

a *Si vero, Crateua, inter cæteras herbarum radices, avaritiæ radicem ſecare poſſes amaram, vt nullæ reliquiæ eſſent, probe ſcito, &c.*

b *Cap. 6. Dictæ ſalutis: auaritia eſt amor immoderatus pecuniæ vel acquirendæ vel retinendæ.*

c *Verum profecto dirumq; vlcus animi, remediis non cedens medendo exaſperatur.*

d *Malus eſt morbus maleq; affieit auaritia ſiquidem cenſeo, &c. auaritia difficilius curatur quam inſania: quoniam hac omnes fere medici laborant. Hippocr. ep. Abderit.*

e *Extremos currit mercator ad Indos, Hor.* * *Quæ te non es laſſus? lucrum faciendo: quid maxime delectabile? lucrari.*

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old, *with what art thou not weary? with getting mony. What is most delectable? to gaine*. What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Marchant that hath no neede, *satis superq; domi*, to range all ouer the world, through all those intemperat Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mittigate his indefatigable paines? What makes thē goe into the bowels of the earth, an hundred fathome deepe, endangering their deerest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceaue, that it is farre otherwise then he supposeth: it may be happily pleasing at the first, as most part all melancholy is. For such men likely haue some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of * *Chrysostome*, *'tis one thing to be rich, another to be couetous*, generally they are all fooles, dizards, mad-men, miserable wretches, liuing besides themselues, *sine arte fruendi*, in perpetuall slauery, feare, suspition, sorrow and discontent, *plus aloes quam mellis habent*; and are indeede, *rather possessed by their mony, then possessors*, as * *Cyprian* hath it, *mancipati pecunijs*, bound prentise to their goods, as * *Pliny*; or as *Chrysostome*, *serui diuitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as † *Valerius* doth of *Ptolomeus* king of *Cyprus*, *hee was in title a king of that Iland, but in his minde, a miserable drudge of mony*:

——* *potiore metallis*
libertate carens ——.

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way some another, but that couetous men are g madder then the rest: and hee that shall truely looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all h fooles, as *Nabal* was, *Re & nomine* (1. *Reg.* 15) For what greater folly can there bee, or i madnesse, then to macerate himselfe when he need not? and when as *Cyprian* notes, k *he may be freed from his burden, & eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to starue his *Genius*, keepe backe from his wife m and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe no body else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (1. *Reg.* 22) and if he lay out his mony at any time, though it be to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heauy, much disquieted he is, and loth to part from it: *miser abstinet, & timet vti*,

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* *Hom.* 2 *aliud auarus aliud diues*

f *Diuitiæ vt spinæ animum hominis timoribus, sollicitudinibus, angoribus mirifice pungunt, vexant, cruciant* Greg in hom.

* *Epist. ad Donat cap.* 2.

* *Lib.* 9. *ep.* 30.

† *Lib.* 9. *cap.* 4. *Insulæ rex titulo, sed animo pecuniæ miserabile mancipium.*

* *Hor.* 10. *lib.* 1.

g *Danda est hel leborimulto pars maxima auaris.*

h *Luk.* 12. 20. *Stulte hac nocte eripiam animam tuam.*

i *Opes quidem mortalibus sunt dementia.* Throg k Ed. 2. *lib.* 2. *Exonerare cum se possit & relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare.*

m *Non amicis, non liberis, non ipsi sibi quidquā imperiti, possidet ad hoc tantum, ne possidere alteri liceat, &c* Hieron. ad Paulin. *tam deest quod habet quā quod non habet,*

108 *Hor.* He is of a weariſh, dry, pale, conſtitution, and cannot ſleepe for cares & worldly buſineſſes, his riches, ſaith *Solomon*, will not let him ſleepe, and vnneceſſary buſineſſe which he heapeath on himſelfe; or if he doe ſleepe, 'tis a very vnquet, interrupt, vnpleaſing ſleepe: with his bagges in his armes,

—congeſtis vndiq; ſaccis
Indormit inhians,—

And though he be at a banquet, or at ſome merry feaſt, *he ſighes for griefe of heart* (as [n] *Cyprian* hath it) *and cannot ſleepe though it be vpon a downe bed; his weariſh body takes no reſt,* [o] *troubled in his abundance, and ſorrowfull in plenty, vnhappy for the preſent, and more vnhappy in the life to come.* *Baſil.* He is a perpetuall drudge, [p] reſtleſſe in his thoughts, and neuer ſatisfied, a ſlaue, a wretch, a duſt worme, *ſemper quod idolo ſuo immolet ſedulus obſeruat, Cypr. prolog. ad ſermon.* ſtill ſeeking what ſacrifice he may offer to his golden God, *Per fas & nefas*, he cares not how, his trouble is endleſſe, *creſcunt diuitiæ, tamen curtæ neſcio quid ſemper abeſt rei:* his wealth encreaſeth, and the more he hath, the more [r] he wants: like *Pharaohs* leane kine, which deuoured the fat, and were not ſatisfied. *Auſtin* therefore defines couetouſneſſe, *quarumlibet rerum inhoneſtam & inſatiabilem cupiditatem*, an vnhoneſt and vnſatiable deſire of gaine: and in one of his Epiſtles compares it to Hell, [t] *which deuoures all, and yet never hath enough, a bottomleſſe pit*, an endleſſe miſery; *in quem ſcopulum auaritiæ cadaveroſi ſenes vt plurimùm impingunt*, and that which is their greateſt corſiue, they are in continuall ſuſpition, feare, & diſtruſt. He thinkes his owne wife and children are ſo many theeues, & goe about to coſen him, his ſeruants are all falſe:

Rem ſuam periſſe, ſeq; eradicarier,
Et diuûm atq; hominum clamat continuò fidem,
De ſuo tigillo ſi qua exit foras.
If his doores creeke, then out he cryes anon,
His goods are gone, and he is quite vndone.

Timidus Plutus, an old prouerb, as fearefull as *Plutus*: ſo doth *Ariſtophanes*, and *Lucian* bring him in fearefull ſtill, pale, anxious, ſuſpitious, and truſting no man. [u] *They are afraid of tempeſts for their corne; they are afraid of their friends leaſt they ſhould aske ſomething of them, beg, or borrow, they are afraid of their enimies leaſt they hurt them, theeues leaſt they rob them; they are afraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all.* Laſt of all they are afraid of want that they ſhall die beggars, which makes them lay vp ſtill, and dare not vſe that they haue: what if a deare yeare come or dearth, or ſome loſſe? & weare it not that they are loath to [x] lay out money on a rope, they would be hanged forthwith, and ſometimes dye to ſaue charges, and make away themſelues, if their corne and cattle miſcarry; though they haue abundance left, as [y] *Agellius* notes. [z] *Valerius* makes mention of one that in a famine, ſould a mouſe for 200 pence and famiſhed himſelfe: Such are their cares, [a] griefes and perpetuall feares. Theſe ſymptomes are elegantly expreſſed by *Theophraſtus* in his Character of a couetous man, [b] *lying in bed, he asked his wife whether ſhe ſhut the trunkes, and cheſts faſt,*

n *Epiſt. 2. lib. 2. Suſpirat in conuiuio, bibat licet gemmis & toro molliore marcidum corpus condiderit, vigilat in pluma.*

o *Anguſtatur ex abundantia, contriſtatur ex opulentia infœlix præſentibus bonis, infœlicior in futuris.*

p *Illorum cogitatio nunquam ceſſat qui pecunias ſupplere diligunt.* *Guianer. tract. 15. cap. 17.*

q *Hor. 3. Od 24. Quo plus ſunt poti plus ſitiuntur aquæ.*

r *Hor. l. 2. Sat. 6. O ſi angulus ille Proximus accedat, qui nunc deformat agellum.*

ſ *Lib. 3 de lib. arbit. Immoritur ſtudiis & amore ſeneſcit habendi.*

t *Auarus vir inferno eſt ſimilis, &c. modum non habet, hoc egentior quo plura habet.*

u *Eraſm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes, ideo pauidum malum vocat Euripides: metuunt tempeſtates ob frumentum, amicos ne rogent, inimices ne lædant, fures ne rapiant, bellum timent, pacem timent, ſummos, medios, infimos.*

x Hall Char. y *Agellius lib. 3. cap. 1. interdum eo ſceleris perveniunt ob lucrum vt vitam propriam comulent.* z *Lib. 7. cap. 6.* a *Omnes perpetuo morbo agitantur, ſuſpicatur omnes timidus, ſibiq;, ob aurum inſidiari putat, nunquam quieſcens,* Plin. *Præm. lib. 14.* b *Cap. 18. in lecto iacens interrogat vxorem an arcam probe clauſit, an capſula &c. Electo ſurgens nudus et abſq; calceis, accenſa lucerna omnia obiens & luſtrans, & vix ſomno indulgens.*

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the capcase be sealed, and whether the Hall dore be bolted, and though shee say all is well, he riseth out of his bed in his shirt beare-foot and beare-legged, to see whether it be so, with a darke lanthorn searching euery corner, scarce sleeping a winke al night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*, where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the Vsurers house at mid-night, and after that to *Eucrates:* whom they found both awake, casting vp their accounts, and telling of their mony, [c] leane, dry, pale, & anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Ratte or Mouse did but stirre, starting vp on a suddaine, and running to the dore to see whether all were fast. *Plautus* in his *Aululari*a, makes old *Euclio*, [d] commanding *Staphyla* his wife to shut the doores fast, and the fire to be put out, least any body should make that an errant to come to his house; when hee washed his hands, † he was loath to fling away the foule water, complaining that hee was vndone because the smooke got out of the roofe. And as he went from home, seeing a Crow scrat vpon the muck hill, returned in all hast, taking it for *malum omen*, an ill signe, his mony was digged vp, with many such. Hee that will but obserue their actions, shall finde these and many such passages not faigned for sport, but really performed, verified indeed by such couetous and miserable wretches, and that it is, ——— **manifesta phrenesis*

Vt locuples moriaris egenti viuere fato,

A meere madnesse, to liue like a wretch, and die rich.

[c] *Curis extenuatus, vigilans & secum supputans*

[d] *Caue quenquam alienũ in ædes intromiseris Ignem extinguã volo ne causæ quidquam sit quod te quisquam quæritet. Si bona fortuna veniat ne intromiseris. Occlude fisfores ambobus pessulis. Discrucior animi quia domo abeundum est mihi. Nimis hercule inuitus abeo, nec quid agam scio.*

† *Eloras aquam profundere, &c. periit, dum fumus de tugillo exit foras.*

* *Iuv. Sat.* 14.

Svbsect. 13.

Loue of gaming, &c. and pleasures, immoderate: causes.

LEt is a wonder to see, how many poore, distressed, miserable wretches, one shall meete almost in euery path and street, begging for an almes, that haue bin well descended, & sometimes in flourishing estate, now ragged, tottered, and ready to be starued, lingering out a painfull life, in discontent and griefe of body and minde; and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their seuerall pleasures and lusts. *Cebes* in his table, S. *Ambrose* in his second booke of *Abel* and *Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faignes to dwell on the top of an high mount, much sought after by many sutors: at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possible may be giuen; so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Despaire*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty faire that might be had, with all kinde of welcome and

110 and good respect, is now vpon a sudden stript of all, pale, naked, old, diseased, and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance, Sorrowe, Griefe, Derision, Beggery,* & *Contempt*; which are his dayly attendants to his liues end. As the g prodigall sonne had exquisite musicke, merry company, dainty faire at first; but a sorfull reckoning in the end: so haue all such vaine delights and their followers. h *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget,* as bitter as gall and worme wood is their last: griefe of minde, madnesse itselfe. The ordinary rockes vpon which such men doe impinge & precipitate themselues, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one calls it, *insanæ substructiones*, their mad structures, disports, playes, &c. when they are vnseasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Walkes, Orchards, Gardens, Bowers, and such places of pleasure, *Inutiles domos*, i *Xenophon* calls them, which howsoeuer they be delightsome things in themselues, and acceptable to all beholders, an ornament, and befitting some great men: yet vnprofitable to others, and the sole ouerthrow of their estates. *Forestus* in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance in an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are k ouerthrowne by those mad sports of Hauking and Hunting; honest recreations and fit for some great men, but not for euery base inferiour perso; whilst they will maintain their Faulkoners, dogges, and hunting Nagges, their wealth saith *Salmutze, runnes away with hounds, and their fortunes flye away with Haukes.* They persecute beasts so long, till in the end they themselues degenerate into beasts, as m *Agrippa* taxeth them, n *Actæon* like: for as he was eaten to death by his owne dogges, so doe they deuoure themselues and their patrimonies, in such idle and vnnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Ouer mad too sometimes are ouer great men in following, and dooting too much on it. o *When they driue poore husband men from their tillage*, as *Sarisburiensis* obiects *polycrat. lib. 1. cap. 4. fling downe country farmes, and whole townes, to make Parkes, and Forests, staruing men to feed beasts, and* q *punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common hacker, or a notorious theefe.* But great men are some waies to be excused, the meaner sort haue no euasion why they should not be counted mad. *Poggius* the *Florentine* tells a mery story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A Phisitian of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, *pro modo insaniæ*, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, and seeing a gallant ride by with a hauke on his fist, well mounted, with his spaniels after him, would needs know to

f *Ventricosus, tudus, pallidus, læua pudorem occultans, dextra seipsum strangulans, occurrit autem exeunti penitentia bis miserum conficiens, &c.* Luke. 15.

h *Boethius.*

i *In Oeconom. quid si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates.*

k *Sarisburiensis Polycrat. lib. 1. cap. 4 venatores omnes adhuc institutionem redolent Centaurorum. Raro inuenitur quisquã eorum modestus & grauis, raro continens, & vt credo sobrius vnquam.*

l *Pancirol. Tit. 23. auolant oves cum accipitre.*

m *Insignis venatorum stultitia, & supervacanea cura eorũ qui dum nimiũ venationi insistunt, ipsi abiectã omni humanitate in feras degenerant vt Actæon, &c.*

n *Sabin, in Ouid Metamor.*

o *Agrippa de vanit. scient. Insanum venandi studium, dum à nonalibus arcentur agricolæ, subtrahuntur prædia rusticis, agricolæ prædiis præcluduntur syluæ & prata pastoribus, vt augeantur pascua feris. ---Maiestatis reus agricola si gustarit.* p *A nonalibus suis arcentur agricolæ dum feræ habeant vagandi libertatem: istis, vt pascua augeantur, prædia subtrahuntur &c. Sarisburiensis.* q *Feris quam hominibus æquiores. Cambd. de Guil. Conq. qui 36. Ecclesias matrices depopulatus est ad Forestam nouam. Mat. Paris.*

what

what vse all this preparation serued; hee made answere to kill certaine fowle: the patient demaunded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when hee vrged him farther, what his Dogges, Horse, and Hawks stood him in, he told him 400 Crowns: with that the patient bad him be gone as he loued his life and welfare; for if our master come and finde thee here, he will put thee in the pit amongst mad men vp to the chinne: Taxing the madnesse and folly of such vaine men that spend themselues in those idle sports, neglecting their businesse and necessary affaires. *Leo Decimus*, that hunting Pope, is much discommended by [r] *Iouius* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes liue about *Ostia* weekes and months together, leaue suters [s] vnrespected, Bulls and Pardons vnsigned, to his owne preiudice, and many priuate mens losse. [t] *And if he had beene by chance crossed in his sport, or his game not so good, hee was so impatient, that he would reuile and miscall many times men of great worth with most bitter taunts, looke so sowre, bee so angrie and waspish, so grieued and molested, that it is incredible to relate it.* But if hee had good sport, had beene well pleased on the other side, *incredibile munificentia*, with vnspeakable bounty and munificence he would reward all his fellowe hunters, and deny nothing to any suter when hee was in that mood. To say truth, 'tis the common humour of all gamesters, as *Galateus* obserues; if they win no men liuing are so iouiall and merry, [u] but if they loose, though it bee but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholericke and tetty that no man may speake with them, & breake many rimes into violent passions, oaths, imprecations, & vnbeseeming speeches, little differing from mad men for the time. Generally of all Gamsters & gaming, if it be excessiue, thus much wee may conclude, that whether they win or loose for the present, their winnings are not, *Munera fortunæ sed insidiæ*, as that wise *Seneca* determines, not fortunes gifts but baits, the common *Catastrophe* is [x] beggery, † *vt pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for * *omnes nudi, inopes & egeni*;

* *Alea Scylla vorax species certissima furti,*
Non contenta bonis animum quoq; perfida mergit,
Fœda, furax, infamis, iners, furiosa, ruina,

for a little pleasure they take, and some small gaines and gettings now and then, their wiues and children are wringed in the meane time, and they themselues with losse of body and soule, rue it in the ende. I will say nothing of those prodigious prodigals, *perdundæ pecuniæ genitos*, as he † taxed *Anthony*, *Qui patrimonium sine vllâ fori calumnia amittunt*, saith * *Cyprian*, and [y] mad Sybariticall spendthrifts, *quiq; vna comedunt patrimonia cœna*, that eat vp all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselues in an instant, as if they had flung it into † *Tybur*, with great wagers, vaine and idle expences &c. [z] *Irati pecuniis*, as he saith, angry with their mony: [a] *What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they haue vndiscreetly impouerished themselues, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their

[r] *Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10.*

[s] *Venationibus adeo perdite studebat & auceps.*

[t] *Aut infeliciter venatus tam impatiens inde, vt summos sæpè viros acerbissimis contumeliis oneraret, & incredibile est quali vultus animiq; habitu dolo cum iracundiamq; præferret, &c.*

[u] *Vnicuiq; autem hoc à natura insitum est, vt doleat siquibi erraverit aut deceptus sit.*

[x] *Iuven. Sat. 8. Nec enim loculis comitantibus itur Ad casum tabulæ, posita sed luditur arca Lemnius instit. cap. 44. mendaciorum quidem & periuriorum, & paupertatis mater est alea, nullum habens patrimonij reuerentiam, quum illud effuderit, sensum in furtæ delabitur & rapinas. Sarisb. policrat. lib. 1. c. 5.*

† *Dambodevus. Dan. Sonter.*

* *Petrarch. dial. 27.*

† *Salust.*

* *Tom. 3. Ser. de Alea.*

[y] *Plutus in Aristoph.* calls all such gamsters mad men, *Stim insanum hominem contigere.*

† *Pascasius Iustus lib. 1. de alea.* [z] *Seneca.* [a] *Hall.*

Spontaneum ad se trahunt furorem, & os & nares & oculos riuos faciunt furoris & diversoria, Chrysost. hom. 71.

112 daies in prison, as many times they doe, there repent at leasure; and when all is gone beginne to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their end is misery, sorrow, shame, and discontent. And well they deserue to be infamous and discontent, * *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigall fooles, to be publikely shamed, & hissed out of all societies, rather then to be pitied, or relieued. † The *Tuscanes* and *Boetians* brought their banckrupts into the market place in a beare with an empty purse carried before them, all the boyes following, where they sate all day *circumstante plebe*, to bee infamous and ridiculous. At * *Padua* in *Italy* they haue a stone, called *the stone of Turpitude*, nere the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified from all such vaine expence, or borrowing more then they can tell how to pay.

b *In Sat. 11. Sed deficiente crumena: & crescente gula quis te manet exitus. —rebus in ventrem mersis.*
* *Spartian. Adriano.*
† *Alex. ab Alex. lib. 6. cap. 10. Idem Gerbelius, lib. 5. Græ. disc.*
† *Fines Morison*

I may not here omit those two maine plagues and common dotages of humane kinde, Wine and Women, which haue infatuated & besotted Myriades of people. They goe commonly together.

† *Qui vino indulget, quemq; alea docoquit, ille*
In venerem putris. ——

† *Persius Sat. 5.*

To whom is sorrow, saith *Solomon*, *Prov.* 23.29. to whom is woe, but to such a one as loues drinke? it causeth torture, and bitternesse of minde, *Sirac.* 31.21 *Vinum furoris*, *Ieremy* calls it, 25. *cap.* wine of madnesse, as well he may, for *insanire facit sanos*, it makes sound men sicke and sad, and wise men c mad, To say and doe they knowe not what. *Accidit hodiè terribilis casus* (saith * *St Austin*) heare a miserable accident, *Cyrillus* sonne this day in his drinke, *matrem prægnantem nequitèr oppressit, sororem violare voluit, patrem occidit fere, & duas alias sorores ad mortem vulneravit*; would haue violated his sister, killed his father, &c. A true saying it was of him, *Vino dari lætitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth *poverty and want* (*Prov.* 21.) *shame and disgrace*. *Multi ignobiles evasere ob vini potum, &* (Austin) *amissis honoribus profugi aberrarûnt*: Many men haue made shipwracke of their fortunes, and goe like rogues and beggars, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, or d *free madnesse*, as *Seneca* tearmes it, purchase vnto themselues eternall tediousnesse and trouble.

c *Poculum quasi sinus, in quo sæpe naufragium faciunt, iactura tum pecuniæ tũmentis, Erasm. in Proverb. calicum remiges. chil. 4. cent. 7. Prov. 41.*
* *Ser. 33. ad frat. in Eremo.*

That other madnesse is on women, *Apostatare facit cor:* saith the wise man, *atq; homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to the eye, but poyson to the tast, the rest as bitter as wormewood in the end (*Prov.* 5.4.) and sharpe as a two-edged sword (7.21) *her house is the way to hell, and goes downe to the chambers of death*. What more sorrowfully can be said; they are miserable in this life, mad, beasts, led like c *Oxen to the slaughter*: and that which is worse, whoremasters & drunkards shall be iudged, *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incurrunt damnationem æternam*, They loose grace and glory,

d *Liberæ vnius horæ insaniam æterno temporis tæd o pensant.*
† *Menander.*

c *Prov. 5.*

——* *brevis illa voluptas*
Abrogat æternum cœli decus —— they gaine Hell and

* *Merlin. Cocc.*

eternall damnation.

Sves.

Svbsect. 14.

Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate applause, Pride, over-much Ioy, &c. causes.

SElfe-loue, Pride, and Vaine-glory; which *Chrysostome* calls one of the Diuels three great nets; [f] *Bernard, an arrow which pierceth the Soule through, and slayes it; a slye insensible enimy, not perceiued,* are maine causes. Where neither anger, lust, couetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert vs, *Quem non gula vicit, Philautia superavit* (saith *Cyprian*) whom surfetting could not ouertake, Selfe-loue hath ouercome. [g] *Hee that hath scorned all money, bribes, gifts, vpright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory. Chrysost. sup. Io. Tu sola animum, mentemq; peruris gloria.* A great assault, and cause of our present malady, although we doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth Melancholy and Dotage. This pleasing humour, this soft and whispering popular ayre, *Amabilis insania*; this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, ravisheth our senses, lulles our soules asleepe, puffes vp our hearts as so many bladders, and that without all feeling; [h] *that those that are misaffected with it, neuer so much as once perceaue it, or thinke of any cure.* We commonly loue him best in this [i] malady, that doth vs most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith [k] *Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit à te tali hæc tribui*; 'twas sweet to heare it. and as † *Pliny* doth ingeniously confesse to his deare friend *Augurinus, all thy writings are most acceptable, but those especially that speake of vs.* Againe, a little after to *Maximus*, [*] *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selues, at least Ironically, when Parasites bedawb vs with false *Encomions*, as many Princes cannot choose but doe, *quum tale quid nihil intra se repererint*, when they knowe they come as farre short, as a Mouse to an Elephant, of any such vertues; yet it doth vs good. Though we seeme many times to be angry, [m] *and blush at our owne praises, yet our soules inwardly reioyce; it puffes vs vp, makes vs swell beyond our bounds, and forget our selues.* Her two daughters are lightnesse of minde, immoderate ioy and pride, not excluding those other concomitant vices, which † *Iodochus Lorichius* reckons vp, Bragging, Hypocrisie, Peeuishnesse, and Curiositie.

Now the common cause of this mischiefe, ariseth from our selues or others, [n] we are actiue and passiue. It proceeds inwardly from our selues, as we are actiue causes, from an ouer-weening conceit wee haue of our good parts, owne worth, (which indeed is no worth) our bounty, fauour, grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, [o] our excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selues, and think

f *Sagitta quæ animam penetrat, leuiter penetrat, sed non leve infligit vulnus, sup. cant.*

g *Qui omnem pecuniarum cõtemptam habẽt, & nulli Imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscentias sustinuerint hi multoties capti á vana gloria omnia perdiderunt.*

h *Hac correpti, non cogitant de medela.*

i *Dii talem à terris avertite pestem.*

k *Ep. ad Eustochium, de custod. virgin.*

l *Lips. Epist. ad Bonciarium.*

† *Epist. lib. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis.*

* *Exprimere non possum quã sit iucundum, &c.*

m *Hieron. & licet nos indignos dicimus, & calidus rubor ora perfundat, attamen ad laudem suam intrinsecus animæ lætantur.*

† *Thesaur. Theol.*

n *Nec enim mihi cornea fibra est. Per.*

o *E manibus illis, Nascentur violæ. Pers. 1. Sat.*

114 all the world esteemes so of vs; and as deformed women easily beleeue those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selues. We brag and venditate our [p] own workes, and scorne all others in respect of vs; *Inflati scientia* (saith *Paul*) our wisdome, [q] our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as we doe ouer-highly prize and value our owne. We wil not suffer them to be in *secundis*, no not in *tertijs*; what? *Mecum confertur Vlysses?* they are *Mures, Muscæ, culices præ se*, nittes and flies compared to his inexorable and supercilious, eminent and arrogant worship. Though indeed they be farre before vs. Only wise, only rich, onely fortunate, valourous, and faire, as that proud [r] *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more pretious mettle: *Soli rei gerendæ sunt efficaces*, which that wise *Periander* held of such: † *meditantur omnem qui priùs negotium, &c. Noui quendam* (saith *Erasmus*) I knewe one so arrogant that hee thought himselfe inferiour to no man liuing, like * *Calisthenes* the Philosopher, that neither held *Alexanders* Acts, or any other subiect worthy of his penne, such was his insolency: or *Seleucus* king of *Syria*, who thought none fit to contend with him but the *Romans*, † *eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, * *There was never yet true Poet nor Orator, that thought any other better then himselfe.* And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as [u] *Hierom* defines; *A naturall Philosopher is glories creature, and a very slaue of rumour, fame, and popular opinion. Vobis & famæ me semper dedi*, saith *Trebellius Pollio*, I haue wholy consecrated my selfe to you & Fame. *'Tis all my desire, night and day, this is all my study, to raise my name.* Proud † *Pliny* seconds him; *Quanquam O! &c.* and that vaine-glorious [x] Oratour, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius*: [y] *Ardeo incredibili cupiditate, &c. I burne with an incredible desire, to haue my* [z] *name registred in thy booke.* Out of this fountaine proceed all those crackes and bragges, —[a] *speramus carmina fingi Posse linenda cedro, & leni seruanda cupresso* —[b] *Non vsitata nec tenui ferar penna.* —*nec in terra morabor longius.* [c] *Nil paruum aut humili modo, nil mortale loquor.* [d] *Dicar qua violens obstrepit Aufidus.* —*Exegi monumentum ære perennius. Iamq; opus exegi, quod nec Iouis ira nec ignis, &c. Cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenq; erit indelebile nostrum.* (This of *Ovid* I haue paraphrased in English.)

And when I am dead and gone,
My corps laid vnder a stone,
My fame shall yet surviue,
And I shall be aliue,
In these my workes for euer,
My glory shall perseuer, &c. And that of *Ennius*,

Nemo me lachrymis decoret neq; funera fletu
Faxit, cur? volito docta per ora virûm.

with many such proud straines and fooliish flashes too common with writers.

[p] *Omnia enim nostra, supra modum placent. Fab. l. 10. cap. 3.*
[q] *Ridentur mala qui componũt carmina, verum gaudent scribẽtes, & se venerantur, & vltra Si taceas laudant quicquid scripsere beati. Hor. ep. 2. l. 2.*
[r] *Luk. 18. 10.*
† *Auson. sap.*
‡ *De meliore luto finxit præcordia Titan.*
[t] *Chil. 3. Cent. 10. pro. 97. Qui se crederet neminem vlla in re præstantiorẽ.*
* *Tanto fastu scripsit vt Alexandri gesta inferiora scriptis suis existimaret Io. Vossius lib. 1. cap. 9. de hist.*
† *Plutarch vit. Catons.*
* *Nemo vnquã Poeta aut Orator, qui quenquã se meliorem arbitraretur.*
[u] *Consol. ad Pammachium Mundi Philosophus gloriæ animal, & popularis auræ & rumorum venale mancipium.*
† *Epist. 5. Capitoni suo. Diebus ac noctibus, hoc solum cogito, si qua me possum leuare humo. Id voto meo sufficit &c.*
[x] *Tullius.*
[y] *Vt nomen meum scriptis tuis illustretur.*
[z] *Inquies animus studio æternitatis, noctes & dies angebatur. Hensius orat. funeb. de Scal.*
[a] *Hor. art. Poet.*
[b] *Od. Vit. lib. 3. Jamq; opus exegi. Vade liber felix Palingen. lib. 1.*

Not

Not so much as *Democharis* on the [c] Topicks, but he will be immortall, and every triviall Poet must be renowned. This puffing humour is it, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to haue their acts eternized, —*Digito monstrari & dicier hic est*; to see their names inscribed, as *Phryne* on the walls of *Thebes Phryne fecit*; This causeth so many battles, —*Et noctes cogit vigilare serenas*; Long iournies, *Magnum iter intendo, sed dat mihi gloria vires*, a little applause, Pride, self-loue, Vaine-glory. This is it which makes them take such paines, and breake out into those ridiculous straines, this high conceit of themselues, [f] to scorne all others; *ridiculo fastu & intolerando contemptu*, as † *Palæmon* the Grammarian contemned *Varro*, *secum & natas & moriturasliteras iactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, [g] *or heare of any thing but their owne commendation*, which *Hierom* notes of such kinde of men. And as * *Austin* well seconds him, *'tis their sole study day and night to bee commended and applauded.* When as indeed, in all wise mens iudgements, *quibus cor sapit*, they are [h] mad, empty vessels, funges, beside themselues, derided, *& vt Camelus in proverbio quærens, cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanake out of date, † *authoris pereunt garrulitate sui*, they seeke fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. [i] *O puer vt sis vitalis metuo.* It is not as they vainely thinke, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer then before, we may say to them,

Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.
We marvaile too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire, *quota pars*, how small a part in respect of the whole world, neuer so much as heares our names, how few take notice of vs, *quam brevis hic de nobis sermo*, as † hee said, how short a time, how little a while doth this fame of ours continue? Every priuate Province, euery final territory, and citty, when we haue all done, will yeeld as generous spirits, as braue examples in all respects, as famous as our selues; *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cæsar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*. † *Omnis ætas omnisq; populus in exemplum & admirationem veniet.* Every towne, citty, booke is full of braue souldiers, Senatours, Schollers, & though * *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedæmon*, yet as his mother truely said *plures habet Sparta Bracyda meliores*, *Sparta* had many better men then ever he was, and howsoeuer thou admirest thy selfe, thy friend, many an obscure fellowe the world neuer took notice of, had he beene in place or action, would haue done much better, then he or he, or thou thy selfe.

Another kinde of mad men there is opposite to these, that are insensibly mad, and knowe not of it, such as contemne all praise and glory, think themselues most free, when as indeed they are most mad: *calcant sed alio fastu:* a company of *Cynicks*, such as are Monkes, Hermits, Anachorites, that contemne

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[c] *In lib. 8.*

[f] *De ponte deiicere.*

† *Sueton. lib. de gram.*

[g] *Nihil libenter audiunt, nisi laudes suas.*

* *Epist. 56. Nihil aliud dies noctesq; cogitant nisi vt in studiis suis laudentur ab hominibus.*

[h] *Quæ maior dementia aut dici, aut excogitari potest, quam sic ob gloriam cruciari. Insaniam istam domine longe fac à me. Austin. conf. lib. 10. cap. 37.*

† *Mart. l. 5. 51.*

[i] *Hor. Sat. 1. l. 2.*

† *Tul. som. scip.*

† *Putean. Cisalp. hist lib. 1.*

* *Plutarch. Lycurgo.*

116 temne the world, contemne themselues, contemnes all titles, honours, offices: and yet in that contempt, are more proud then any man liuing whatsoeuer. They are proud in humility; proud in that they are not proud, *sæpè homo de vanæ gloriæ contemptu, vaniùs gloriatur*, as *Austin* hath it, *confess. lib.* 10. *cap.* 38. like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselues fat with a selfe conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselues in cloath of gold, and seeme to be deiected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, and selfe-conceit. And therefore *Seneca* adviseth his friend *Lucilius*, [k] *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselues: as a rugged attire, hirsute head, horrid beard, contempt of mony, course lodging, and whatsoeuer leads to fame that oppasite way.*

All this madnesse yet proceeds from our selues, the maine engine which batters vs, is from others, we are meerely passiue in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild ouer many a silly and vndeseruing man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, that fattens men, erects and deiects them in an instant. [l] *Palma negata macrum, donata reducit opimum.* It makes them fat and leane, as frost doth Conies. [m] *And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moued.* Let him be what he will, those Parasites will ouerturne him. If he be a King, he is one of the Nine Worthies, more then a man, a God forthwith.----† *edictum Domini Deig, nostri*: and they will sacrifice vnto him ---* *divinos si tu patiaris honores,*

Vltrò ipsi dabimus meritasq; sacrabimus aras.

If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, *duo fulmina belli*, *triumviri terrarum*, *&c.* and the valour of both *Scipioes* is too little for him, he is *invictissimus*, *serenissimus*, *multis trophæis ornatissimus*, although he neuer durst looke his enimie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if hee pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts, the voice of God, and not of man*: If he can make a verse, *Homer*, *Virgil*, *&c.* And then my silly weake Patient, takes all these elogiums to himselfe; if he bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe as a spider, study to death, *Laudatas ostendit avis Iunonia pennas*, Peacocke-like he will display all his feathers. If he bee a Souldier, and so applauded, his valour extol'd, though it be *impar congressus*, as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, As another [n] *Philippus*, he will ride into the thickest of his enimies: Commend his house-keeping and he will beggar himselfe, commend his temperance, hee will starue himselfe. ——*laudataq; virtus*

Crescit & immensum gloria calcar habet.

he is mad, mad, mad, no whoe with him, he will ouer the [o] *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith [p] *Erasmus*) *cristas erigit, exuis*

k *Epist.* 13. *Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt. Asperum cultum & vitiosum caput, negligentiorem barbam, indictũ argento odium, cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.* 1 *Per.*

m *Quis vero tam bene modulo suo metiri se novit, ut eum assiduæ & immodicæ laudationes non moveant.* *Hen. Steph.*

† *Mart.*

* *Stroza.*

n *Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspici se pugnantem, à muro spectantibus, egregium ducebat.*

o *Ferè dements, & sæuas curre per Alpes. Aude aliquid, &c. ut pueris placeas. & declamatio fias.* *Juv. Sat.* 10.

p *In moriæ Encom.*

uit hominem, deum se putat : he sets vp his creſt, and will be no longer a man but a God. ——† *nihil est quod credere de se,*
Non audet quum laudatur dijs æqua potestas.

How did this worke with *Alexander*, that would needs be *Iupiters* sonne, & goe like *Hercules* in a Lions skin? *Domitian* a God, (* *Dominus Deus noster sic fieri iubet*) like the † *Persian* Kings, whose Image was adored by all that came into the citty of *Babylon*. *Commodus* the Emperour was so gulled by his flattering Parasites, that he must be called *Hercules*. ꝙ *Antonius* the *Roman* would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to ʳ *Minerva*, and sent three seuerall messengers one after another, to see if shee were come to his bed-chamber. Such a one was ſ *Iupiter Menecrates*, *Maximinus Iovianus*, *Diocleſianus Herculeus*, *Sapor* the *Persian* King, brother of the Sunne and Moone, and our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the Sea, and send a challenge to mount *Athos*: and such are many sottish Princes, brought into a fooles Paradise by their Parasites. 'Tis a common humour, incident to all men, when they are in great places, haue done, or deseru'd well; to applaud and flatter themselues. *Stultitiam suam produnt, &c* (saith † *Platerus*) your very tradesmen if they bee excellent, will crack and bragge, and shew their folly in excesse. They haue good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselues, a perpetuall meditation of their Trophies & plaudites, they runne at the last quite mad, and loose their wits. *Petrarch. lib. 1. de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5 book of wisdome, giues an instance in a Smith of *Millan*, a fellow Citizen of his, ᵘ one *Galeus de Rubeis*, that being commended for refinding of an instrument of *Archimedes*, for ioy ranne mad. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle and *grew thereupon so* ˣ *arrogant, that in a short space after hee lost his witts*. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex inspe rato* fall vnto them, for immoderate ioy, and continuall meditation of it, cannot sleepe, ʸ or tell what they say or doe, they are so rauished on a suddaine; and with vaine conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, ᶻ *came abroad all squallid and submisse*, and gaue no other reason to his friends of his so doing, then that he perceaued himselfe the day before, by reason of his good fortune, to be too insolent, ouermuch ioyed. That wise and vertuous Lady, ᵃ *Queene Catherine*, Dowager of *England*, in priuate talke, vpon like occasion, said, that ᵇ *shee would not willingly endure the extremity of either fortune; but if it were, so that of necessity she must undergoe the one, she would be in adversity, because comfort was never wanting in it, but still counsell, moderation and government, were defectiue in the other*: They could not moderate themselues.

† *Iuuenal. Sat. 4*
* *Sueton. cap. 12 in Domitiano.*
† *Brisonius.*
ꝙ *Antonius ab assentatoribus euectus, Liberum se patrem appellari iussit, et pro deo se venditauit, redimitus hedera, & corona velatus aurea, & thyrsum tenens, coturnisq; succinctus, curru velut Liber pater vectus est Alexandriæ. Plater. vol. post.*
ʳ *Minervæ nuptias ambit, tanto furore percitus, vt satellites mitteret ad videndum num dea in thalamū venisset, &c.*
ſ *Ælian. lib. 12.*
† *De mentis alienat. cap. 3.*
ᵗ *Sequiturq; superbia formam. Livius lib. 11.*
Oraculum est, vivida sæpe ingenia, luxuriare hac & evanescere, multosq; sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines.
ᵘ *Galeus de Rubeis. Civis noster faber ferrarius, ob inventionem instrumenti Cocleæ olim Archimedis dicti, præ lætitiâ insanivit.*
ˣ *Insania postmodum correptus, ob nimiam inde arroganciam.*
ʸ *Benè ferre magnam disce sortunam. Hor. Fortunam reverenter habe, quicunq; repente Dives ab exili progrediere loco. Ausonius.*
ᶻ *Processit squalidus & submissus, vt hesterni diei gaudium intemperans hodie castigaret.*
ᵃ *Vxor Henrici 8.*
ᵇ *Neutrius se fortunæ extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & aduersam: quod in hac nulli vnquam defuit solatium, in altera multis consilium, &c. Lod. Vives.*

Svbsec. 15.

Loue of Learning, or over much study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

LEonartus Fuchsius *Instit. lib. 3. sect. 1. cap. 1.* Fælix Plater. *lib. 3. de mentis alienat.* Herc. de Saxonia *Tract. post. de melanch. cap. 3.* speak of a [c] peculiar *Fury*, which comes by ouermuch study. *Fernelius lib. 1. cap. 18.* [d] puts *Study*, contemplation, and continuall meditation, as an especiall cause of madnesse: and in his 86. *consul.* cites the same words. *Io: Arculanus in lib. 9. Rhasis ad Almansorem cap. 16.* amongst other causes, reckons vp *studium vehemens*: so doth *Levinus Lemnius*, *lib. de occult. nat. mirac. lib. 1. cap. 16.* [e] *Many men* (saith he) *come to this malady by continuall* † *study, and night-waking, and of all other men, Schollers are most subiect to it:* and such *Rhasis* addes, [f] *that haue commonly the finest wits*, *Cont. lib. 1. Tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7.* puts Melancholy amongst one of those fiue principall plagues of Students, 'tis a common maule vnto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke, are common Epithites to Schollers: And [g] *Patritius* therefore in the institution of Princes, would not haue them to be great students. For (as *Machiavel* holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers, are neuer good souldiers; which a certaine *Gothe* well perceiued, for when his country men came into *Greece*, & would haue burned all their bookes, hee cryed out against it, by all meanes they should not doe it, [h] *leaue them that plague, which in time will consume all their vigour, and martiall spirits.* The [i] *Turkes* abdicated *Cornutus* the next heire, from the Empire, because he was so much giuen to his book: and 'tis the common *Tenent* of the world, that Learning dulls and diminisheth the spirits, and so *per consequens* produceth melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, *sibi & musis*, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & idlenesse concurre with it, which is two frequent, they are precipitated into this gulfe on a sudden: but the common cause is ouermuch study; too much learning (as [k] *Festus* told *Paul*) hath made thee madde; 'tis that other extreame which effects it. So did *Trincauelius lib. 1. consil. 12. & 13.* find by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus obseruat. lib. 10. observ. 13.* in a young Divine in *Louain*, that was mad, and said, [l] *he had a Bible in his head*: *Marsilius Ficinus de sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.* giues many reasons, [m] *why students dote more often then others:* The first is their negligence: [n] *other worke men look to their*

[c] *Peculiaris furor, qui ex literis fit.*

[d] *Nihil magis auget, ac assidua studia, & profundæ cogitationes.*

[e] *Non desunt, qui ex iugi studio, & intempestiua lucubratione, hue deuenerunt, hi præ cæteris enim plerung, melancholia solent infestari.*

† Study is a continuall & earnest meditation, applyed to something with great desire. *Tully.*

[f] *Et illi qui sunt subtilis ingenij, & multæ præmeditationis, de facili incidunt in melancholiã.*

[g] *Ob studiorum sollicitudinem lib. 5. Tit. 5.*

[h] *Gaspar Ens Thesaur. Polit. Apotelesm. 31. Græcis hanc pestem relinquite, quæ dubium nõ est, quin brevi omnẽ iis vigorẽ ereptura Martiosq; spiritus exhaustura sit. Vt ad arma tractãda plane inhabiles futuri sint.*

[i] *Knoles Turk. hist.*

[k] Acts 26. 24.

[l] *Nimiis studiis melancholicus evasit, dicens se Biblium in capite habere.* [m] *Cur melancholia assidua, crebrisq; deliramentis vexentur eorum animi, vt desipere cogantur.* [n] *Solers quilibet artifex, instrumenta sua diligentissime curat, penicillos pictor; malleos, incudesq; faber ferrarius; miles equus, arma: venator, auceps, aues, & canes: Cytharam cytharædus &c. soli musarum mystæ tam negligentes sunt, vt instrumentum illud quo mundum vniuersum moueri solent, Spiritum scilicet, penitus negligere videantur.*

tooles,

tooles; a Painter will wash his pencils, a Smith will looke to his hammer, anvil, 119
forge: an husbandman will mend his plough-irons, and grinde his hatchet if it be dull, a faulkner or huntsman will haue an especiall care of his haukes, hounds, horses, doggs &c. a Mustian will string and vnstring his Lute &c. only Schollers neglect that instrument, their braine and spirits (I meane) which they dayly vse, and by which they range ouer all the world, which by much study is consumed. Vide (saith *Lucian*) *ne funiculum nimis intendendo, aliquando abrumpas:* See thou twist not the rope so hard, till at length it [o] breake. *Ficinus* in his 4. c. giues some other reasons; *Saturne* and *Mercury*, the patrons of Learning, are both dry Plants: and [p] *Origanus* assignes that same cause, why *Mercurialists* are so poore, and most part beggers; for that their President *Mercury* had no better fortune himselfe. The Destinies of old, put pouerty vpon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-borne brattes, inseparable companions:

† *And to this day is euery Scholler poore,*
Grosse gold from them runnes headlong to the boore:

Mercury, can helpe them to knowledge but not to money. The second is contemplation, [q] *which dryes the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation aboue in the head, the stomacke & liuer are left destitute, and thence come blacke blood and crudities, for want of concoction; and for want of exercise, the superfluous vapours cannot exhale &c.* The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, [k] *Nymannus orat. de imag. Io. Voschius lib. 2. cap. 5. de peste:* and something more they adde, that hard students are commonly troubled with goutes, catarrhes, rhumes, *cacexia*, *bradiopepsia*, bad eyes, stone & colick, crudities, oppilations, *vertigo*, windes, consumptions, and all such diseases as come by ouermuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleeue the truth of this, looke vpon great *Tostatus* and *Thomas Aquinas* workes, and tell me whether those men tooke paines? peruse *Austin*, *Hierom*, *&c.* and many thousands besides.

Qui cupit optatam cursu contingere metam,
Multa tulit, fecitq; puer, sudavit & alsit.
He that desires this wished goale to gaine,
Must sweat and freeze, before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession *ep. 8.* [t] *Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbring to their continuall taske.* Heare *Tully pro Archia Poeta: whilst others loytered, and tooke their pleasures, hee was continually at his booke:* so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy* spend? *vnius regni precium* they say, more then a kings ransome, how many crownes *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest?* how much time did *Thebet Benchorat* employ, to finde out the motion of the eight spheare, 40 yeares and more, some write, how many poore schollers haue lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, *esse* and *bene esse*, to gaine knowledge? for which, after all their paines in the worlds esteeme they are

o *Arcus & arma tibi nam sunt imitanda Diane.*

Si nunquam cesses tendere, mollis erit. *Ovid*

p *Ephemer.*

q *Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit, quod est melancholicum. Accedit ad hoc, quod naturâ in contemplatione, cerebro prorsus cordiq; intenta, stomachum hepar q; destituit, unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorũ superflui vapores non exhalant.*

r *Cerebrum exsiccatur, corpora sensim graciliscunt.*

s *Studiosi sunt Cacochymici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in iis superfluitates. Io. Voschius parte 2. cap. 5 de peste.*

t *Nullus mihi per otium dies exit, partem noctis studijs dedico, non vero somno, sed oculos vigilia fatigatos, cadentesq; in operam detineo.*

120 accompted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) reiected, contemned, derided, doting, and mad. Looke for examples in *Hildisheim spicel. 2. de mania & delirio: read Trincauellius l. 3. consil. 36. & c. 17. Montanus consil. 233.* [u] *Garcæus de Iudic. genit. cap. 33. Mercurialis consil. 86. c. 25. Prosper* [x] *Calenius* in his book *de atrâ bile*: Goe to *Bedlã* & aske. Or if they keepe their wits, yet they are esteemed scrubbs and fooles by reason of their carriage, *after seauenyeares study — statua taciturnius exit,*

Plerumq;, & risum populi quatit. ——

because they cannot ride an horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, [y] *hos populus ridet &c:* they are laughed to scorne, and [z] accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserue it: [a] a meere Scholler, a meere Asse.

[b] *Obstipo capite, & figentes lumine terram,*
Murmura cùm secum, & rabiosa silentia rodunt,
Atque experrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum: in nihilum nil posse reverti.

——who doe leane awry
[c] Their heads piercing the earth with a fixt eye:
When by themselues they gnaw their murmuring,
And furious silence, as 'twere ballancing,
Each word vpon their out stretcht lip, and when
They meditate the dreames of old sicke men,
As, *Out of nothing, nothing can be brought,*
And that which is, can ne're be turn'd to nought.

Thus they goe commonly meditating vnto themselues, thus they sit, such is their action and gesture. *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of *France*, vpon a sudden knocked his fist vpon the table, and cried, *concluſum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other matters; when hee perceiued his errour, he was much [d] abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to know how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath and cryed εὕρηκα, I haue found: [e] *and was commonly so intent to his studies, that he neuer perceaued what was done about him, when the Citty was taken, and the souldiers now ready to rifle his house, hee tooke no notice of it.* *S. Bernard* rod all day long by the *Lemman* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, for that he continually wept, & *Laertius* of *Menedemus Lampsacus*, because he ran about like a mad man, [g] *saying hee came from hell as a spy, to tell the diuels what mortall men did.* Your greatest students are commonly no better, silly, soft fellowes in their outward behauiour, absurd ridiculous to others, and no whit experienced in worldly businesse, and how should they be otherwise? *but as so many sotts*

u *Ioannes Hanuschius Bohemus, natus 1516 eiuditus vir, nimiis studiis in Phrenesin incidit.*

Montanus instances in a Frenchman of Tolosa.

x *Cardinalis Cæcius, ob laborem, vigiliam, & diuturna studia factus Melancholicus.*

y *Pers. Sat. 3.* They cannot fiddle? but as *Themistocles* said, he could make a small town become a great city.

a *Pers. Sat. 3.*

b *Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitq; Libris & curis statua taciturnius exit, Plerumq; & risu populum quatit. Hor. Ep. 1. lib. 2.*

c Translated by Mr *B. Holiday.*

d *Thomas rubore confusus dixit se de argumento cogitasse.*

e *Plutarch. vita Marcelli, Nec sensit vrbem captam, nec milites in domum irruentes adeò intentus studiis, &c.*

f *Lib. 2. cap. 18.*

g *Sub Furiæ larua circumivit vrbem, dictitans se exploratorem ab inferis venisse, delaturum dæmonibus mortalium peccata.*

in

in schooles, when (as † he well obserued) they nether heare nor see such things as are commonly practised abroad, how shoulde they get experience, by what meanes? h *I knew in my time many Schollers*, saith *Æneas Sylvius*, (in an Epistle of his to *Gasper Scitticke*, Chancelour to the Emperour) *excellent well learned, but so rude, so silly, that they had no common ciuility, nor knewe how to manage their domesticke or publike affaires*. Paglarensis *was amazed, and said his farmer haa surely cosened him, when he heard him tell that his Sowe had eleuen pigges, and his Asse had but one foale*. To say the best of this profession, I can giue no other testimony of them in generall, then that of *Pliny* of *Isæus*; *He is yet a scholler, then which kinde of men there is nothing so simple*, so sincere none better, they are most part harmelesse, honest, *vpright, innocent*, plaine dealing men.

121.

† *Petronius. Ego adhuc puto in scholis stultissimos fieri, quia nihil eorum quæ in vsu habemus aut audiunt aut vident.* h *Novi meis diebus, plerisq; studiis literarum deditos, qui disciplinis admodum abundabant, sed hi nihil ciuilitatis habent, nec rempubl. nec domesticam regere norant. Stupuit Paglarensis & furti villicum accusauit, qui suem fœtam vndecim porcellos, asinam vnum duntaxat pullum enixam retulerat.* † *lib. 1. epist. 3. Adhuc sculasticus tantum est: quo genere hominum, nihil aut est simplicius, aut sincerius aut melius.*

Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some exrtaordinary respect aboue other men, *to haue greater* i *priuiledges then the rest, that aduenture themselues and abbreuiate their liues for the publike good*. But our patrons of learning are so farre now adaies, from respecting the *Muses*, and giuing that honour to Schollers, or reward which they deserue, and are allowed by those indulgent priviledges of many noble Princes, that after all their paines taken in the *Vniversities*, cost and charge, expenses, irkesome houres, laborious tasks, wearisome daies, dangers, hazards (barred *interim* from all pleasures which other men haue, mewed vp like hawkes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, povertie and beggery. Their familiar attendants are,

i *Iure priuilegiandi, qui ob commune bonum abbreuiant sibi vitam.*

† *Pallentes morbi, luctus, curæq; laborq;,*
Et metus, & malesuada fames, & turpis egestas,
Terribiles visu formæ ——
Greife, labour, care, pale sickneſſe, miseries,
Feare, filthy pouerty, hunger that cryes,
Terrible monsters to be seene with eyes.

† *virg. 6. Æn.*

If there were nothing else to trouble them, the conceipt of this alone were enough to make them all melancholy. Most other trades and professions after some seauen years prentiship, are enabled by their craft to liue of themselues. A marchant aduentures his goods at sea, and though his hazard be great, yet if one ship returne of foure, he likely makes a sauing voyage. An husbandmans gaines are almost certaine; *quibus ipse Iupiter nocere non potest* ('tis † *Catos* Hyperbole, a great husband himselfe) onely Schollers, mee thinkes are most vncertaine, vnrespected, subiect to all casualties, & hazards. For first, not one of a many prooues to be a Scholler, all are not capable and docile, k *ex omni ligno non fit Mercurius*: we can make *Maiors* and officers every yeare, but not Schollers: Kings can inuest Knights and Barons, as *Sigismond* the Emperour confessed; Vniuersities can giue degrees; but hee nor they, nor all the world can giue learning, make Philosopers, Artists, Orators, Poets: Though they may be willing to take paines, to that end sufficiently informed and liberally maintained by their patrons and parents. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend

† *plutarch: vita cius. Certa agricolationis lucrum &c.*

k *Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.*

122 hend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt*, *vel in poculum*, and so spend their time to their friends griefe and their owne vndoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they endure? No labour in the world like vnto study. It may be, their temperature will not endure it, but striuing to be excellent to know all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *eneis intestinis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniversity*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulkners wages, 10l *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the parish; if they approue him not (for vsually they doe but a yeare or two) as inconstant, as * they that cryed *Hosanna* one day, and *crucifie* him the other; seruing-man like, he must goe looke a new master: if they doe what is his reward?

* Mat. 21.

l *Hor. ep. 20. l. 1*

l *Hoc quoq; te manet vt pueros elementa docentem*
Occupet extremis in vicis alba senectus.

Like an Asse, he weares out his time for prouender, and can shew a stumpe rod, *togam tritam & laceram*, saith † *Hædus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a *modicum* to keepe him till he be decrepit, and that is all. *Grammaticus non est felix &c.* If he be a trencher Chaplaine in a Gentlemans house, as it befell m *Euphormio*, after some seauen yeares seruice, hee may perchance haue a liuing to the halfes, or some small *rectory* wth a cract chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

† *Lib. 1. de contem. amor.*

m *Satyricon.*

* *Iuven. Sat. 5.*

* *Ducetur planta velut ictus ab Hercule Cacus,*
Ponetur foras, si quid tentauerit vnquam
Hiscere —

as *Hercules* did by *Cacus*, he shall bee dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Nobleman, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one vnder another, as in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, ° Mathematitians, Sophisters, &c. they are like Grassehoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will beleeue that pleasant tale of *Socrates*, which he told faire *Phædrus* vnder a Plane-tree, at the bankes of the riuer *Iseus*; about noone when it was hot, and the Grashoppers made a noise, hee tooke that sweete occasion to tell him a tale, how Grashoppers were once Schollers, Musitians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grashoppers. And may be turned againe, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to haue

° *As colit astra*

haue: or elſe in the meane time, I would they could liue as they did without any viaticum, like ſo many p *Manucodiatæ* thoſe *Indian* birds of *Paradiſe*, as we commonly call them, thoſe I meane that liue with the ayre, and dew of heauen and need no other food: for being as they are, their * *Rhetoricke only ſerues them, to curſe their bad fortunes*, and many of them for want of meanes are driuen to hard ſhifts, from Graſhoppers they turne Humblebees and Waſps, plaine Paraſites, and make the *Muſes*, Mules, to ſatisfie their hungerſtarued panches, and get a meales meat. To ſay truth, 'tis the common fortune of moſt Schollers, to be ſeruile and poore, to complaine pittifully, and lay open their wants to their reſpectleſſe patrons, as † *Cardan* doth, as * *Xilander*, and many others: And which is too common in thoſe dedicatory Epiſtles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate vnworthy idiot, for his excellent vertues, whom they ſhould rather as † *Machiauel* obſerues, vilify, and raile at downe right for his moſt notorious villanies and vices. So they proſtitute themſelues as Fidlers, or mercenary Tradeſmen, to ſerue great mens turnes for a ſmall reward. They are like q *Indians*, they haue ſtore of gold; but know not the worth of it, for I am of *Syneſius* opinion, † *King Hieron got more by Simonides acquaintance, then Simonides did by his*: they haue their beſt education, good inſtitution, ſole qualification from vs, and when they haue done well, their honour and immortality from vs, wee are the liuing tombes, regiſters, and as ſo many trumpetors of their fames, what was *Achilles* without *Homer*; *Alexander* without *Arian* and *Curtius*, who had knowne the *Caſars*, but for *Suetonius* and *Dion*;

† *Vixerunt fortes ante Agamemnona*
Multi: ſed omnes illachrimabiles
Vrgentur, ignotiq; longa
Nocte, carent quia vate ſacro.

they are more beholden to Schollers, then Schollers to them, but they vnder-value themſelues, and ſo by thoſe great men are kept downe. Let them haue that *Encyclopædian*, all the learning in the world, they muſt keepe it to themſelues, r *liue in baſe eſteeme, and ſtarue, except they will ſubmit*, as *Budæus* well hath it, *ſo many good parts, ſo many enſignes of Arts, vertues, be ſlauiſhly obnoxious to ſome illiterate potentate, & liue vnder his inſolent worſhip, or honour, like Paraſites, Qui tanquam mures alienum panem comedunt*. For to ſay truth, *artes hæ non ſunt Lucratiuæ*, as *Guido Bonat* that Aſtrologer could fore-ſee, they be not gainefull artes theſe, *ſed eſurientes & famelicæ*, but poore and hungry.

Dat Galenus opes, dat Iuſtinianus honores,
Sed genus & ſpecies cogitur ire pedes:
The rich Phyſitian, honour'd Lawyers ride,
Whil'ſt the poore Scholler foots it by their ſide.

Pouerty is the *Muſes* Patrimony, and as that Poeticall diuinity teacheth vs, when *Inpiters* daughters were each of them married to the Gods, the *Muſes* alone were left ſolitary, *Helicon* forſaken of all ſuters, and I beleeue it was, becauſe they had no portion.

† *Calliope longum cælebs cur vixit in ævum?*
Nempe nihil dotis, quod numeraret, erat.

p *Aldrovandus de Auibus l. 12. Geſner. &c.*

* *Literas habent queis ſibi & fortunæ ſuæ maledicant. Sat. Menip.*

† *Lib. de libris propriis fol. 24.*

* *Præfat. tranſlat. Plutarch.*

† *Polit. diſput. laudibus extollit eos ac ſi vertutibus pollerent, quos ob infinita ſcelera potius vituperare oporteret.*

q Or as horſes knowe not their ſtrength, they conſider not their own worth.

† *Plura ex Simonidis familiaritate Hieron conſequutus eſt, quam ex Hieronis Simonides.* †*Hor. lib. 4. od. 9.*

r *Inter inertes & Plebeios ferè iacet, vltimum locum habens, niſi tot artis, virtutiſq; inſignia, turpiter, obnoxie, ſupparaſitando faſcibus ſubiecerit protervæ inſolentiſq; potentiæ. Lib. 1. de contempt. rerum fortuitarum*

† *Buchanan. eleg. lib.*

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Why did *Calliope* liue so long a maid?
Because she had no dowry to be paid.

Euer since all their followers are poore, forsaken, and left vnto themselues. In so much, that as[s] *Petronius* argues, you shall likely know them by their cloathes. *There came*, saith he, *by chance into my company, a fellow not very spruce to locke on, that I could perceaue by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered, a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning neuer made any man rich.*

[t] *Qui Pelago credit, magno se fœnore tollit,*
Qui pugnas & rostra petit, præcingitur auro:
Vilis adulator picto iacet ebrius ostro,
Sola pruinosis horret facundia pannis.

A Merchants gaine is great that goes to Sea,
A Souldier embossed all in a gold:
A Flatterer lies fox'd in braue array;
A Scholler only ragged to behold.

All which our ordinary students, right well perceiuing in the *Vniversities*, how vnprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Pattrons; apply themselues in all haste to those three commodious professions of Law, Physicke, and Diuinity, sharing themselues between them,[u] reiecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: He is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practise of *Poland*, as *Cromerus* obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Diuinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as *Lipsius* inueighes, *they thrust their children to the study of Law and Diuinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum. o pater & patria?* so he complained, & so may others. For euen so wee finde, to serue a great man, to get an office in some Bishops Court (to practise in some good Towne) or compasse a Benifice, is the marke wee shoot at, as being so aduantagious, the high way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their proiects, and are as vsually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Ciuilian of good worth, where shall he

[s] *In Satyricon. Intrat senex, sed cultu non ita speciosus, vt facile appareret cum hac nota literatum esse, quos diuites odisse solent. Ego inquit Poeta sum? Quare ergo tam male vestitus es? Propter hoc ipsum, amor ingenii neminem vnquam diuitem fecit.*

[t] *Petronius Arbiter.*

[u] *Oppressus paupertate animus nihil eximium aut sublime cogitare potest, amœnitatis literarum, aut elegantiarum, quoniam nihil præsidii in his ad vitæ commodum videt, primo negligere, mox odisse incipit. Hens.*

[†] *Epistol. quæst. lib. 4. Ep. 21.*

he practiſe and expatiate? Their fields are ſo ſcant, the Ciuill Law with vs ſo contractad with Prohibitions, ſo few cauſes, by reaſon of thoſe all deuouring municipall Lawes, *quibus nihil illiteratius*, ſaith x *Eraſmus*, an illiterate and a barbarous ſtudy, (for though they be neuer ſo well learned in it, I can hardly vouchſafe them the name of Schollers, except they be otherwiſe qualified) and ſo few Courts are left to that profeſſion, ſuch ſlender offices, and thoſe commonly to be compaſſed at ſuch deare rates, that I know not how an ingenuous man ſhould thriue amongſt them. Now for Phyſitians, there are in euery Village ſo many Mountebankes, Empiricks, Quacſalvers, Paracelſians, as they call themſelues, *Cauſifici & ſanicidæ*, ſo * *Clenard* tearmes them, Wiſards, Alcumiſts, poore Vicars, caſt Apothecaries, Phyſitians men, Barbers, and Good wiues, profeſſing great skill, that I make great doubt how they ſhall be maintained, or who ſhall be their Patients. Beſides, there are ſo many of both ſorts, and ſome of them ſuch Harpyes, ſo couetous, ſo clamorous, ſo impudent; and as y he ſaid, litigious, Idiots,

Quibus loquacis affatim arrogantiæ eſt,
Peritiæ parùm aut nihil,
Nec vlla mica literarij ſalis,
Crumeni mulga natio:
Loquuteleia turba, litium ſtrophæ,
Maligna litigantium cohors, togati vultures,
Lavernæ alumni, Agyrtæ, &c.
Which haue no skill but prating arrogance,
No learning, ſuch a purſe-milking nation:
Gown'd vultures, theeues, and a litigious rout
Of coſeners, that haunt this occupation,

that they cannot well tell how to liue one by another, but as he ieſted in the Comedy of clocks, they were ſo many, *maior pars populi aridâ reptant fame*: they are almoſt ſtarued a great part of them, and ready to deuoure their fellowes, * *Et noxiâ calliditate ſe corripere*; ſuch a multitude of pettifoggers & Empericks; ſuch impoſtors, that an honeſt man knowes not in what ſort to compoſe and behaue himſelfe in their ſociety, to carry himſelfe with credit in ſo vile a rout. *ſcientiæ nomen, tot ſumptibus partum & vigiliis profiteri diſpudeat, poſtquam &c.*

Laſt of all to come to our Diuines, the moſt noble profeſſion and worthy of double honour, but of all others the moſt diſtreſſed and miſerable. If you will not beleeue me, heare a briefe of it, as it was not many yeares ſince, publikely preached at *Pauls* croſſe, a by a graue Miniſter then, and now a reuerend Biſhop of this lande. *We that are bred vp in learning, and deſtinated by our Parents to this end, we ſuffer our childhood in the Grammer ſchoole, which* Auſtin *calls* magnam tyrannidem, & graue malum, *and compares it to the torments of martyrdome, when we come to the Vniuerſity, if we liue of the Colledge allowance, as* Phalaris *obiected to* the Leontines πανλῶν ἐνδεεῖς πλὴν λιμοῦ καὶ φόβου, *needy of all things but hunger and feare; or if wee be maintained but partly by our Parents coſt, doe expend in vnneceſſary maintenance, bookes and degrees, before we come to any perfection, fiue hundereth pounds, or a thouſand markes. If by this price of the expence of time, our bodies and ſpirits, our ſubſtance & patrimonies, we cannot purchaſe thoſe ſmall rewards, which are ours by*

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x *Ciceron. dial.*

y *Ia. Douſa Epodon. lib. 2. car. 2.*

z *Plautus.*

* *Barc. Argenis lib. 3.*

a Ioh. Howſon 4 Novembris 1597. the Sermon was printed by Arnold Hartfield.

126 *by law, and the right of inheritance, a poore Personage, or a Vicarige of* 50l per annũ *but we must pay to the Patron for the lease of a life (a spent and out worne life) either in annuall pension, or aboue the rate of a coppy hold, and that with the hazarde and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments,* in esse *and* posse, *both present and to come. What father after a while will be so improuident, to bring vp his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring vp his sonne in that course of life, which by all probability and necessity,* cogit ad turpia, *enforcing to sinne, will entangle him in simony and periury, when as the Poet saith,* Invitatus ad hæc aliquis de ponte negabit: *a beggers brat taken from the bridge where he sits a begging, if he knew the inconuenience, had cause to refuse it.* This being thus, haue not we fished faire all this while, that are initiate Diuines, to finde no better fruits of our labours, [b] *hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selues for this? Is it for this we rise so early all the yeare long? *Leaping* (as he saith) *out of our beds, when we heare the bell ring, as if we had heard a thunder clap.* If this be all the respect, reward and honour we shall haue, [c] *frange leues calamos, & scinde Thalia libellos*: let vs giue ouer our bookes, and betake our selues to some other course of life? to what end should wee study? [d] *Quid me litterulas stulti docuere parentes,* what did our parents meane to make vs schollers, to be as farre to seeke of preferment after twenty yeares study, as wee were at first: why doe wee take such paines? *Quid tantum insanis iuvat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say againe; *Frange leues calamos, & scinde Thalia libellos*; let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, leaue all, and rather betake our selues to any other course of life, then to continue longer in this misery. † *Præstat dentiscalpia radere, quàm literarijs monumentis magnatum favorem emendicare.*

b *Pers. Sat. 3.*

** Electo exsilientes, ad subitum tintinnabuli pulsum quasi fulmine territi.*

c *Mart.*

d *Mart.*

† *Sat. Menip.*

Yea, but me thinkes I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Diuines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine, there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpon our selues, if wee were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among vs, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs; both are faulty, they and wee: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it be not with mee as I would, or as it should, I doe ascribe the cause, as [e] *Cardan* did in the like case; *meo infortunio potiùs quam illorum sceleri,* to † mine owne infelicity, rather then their naughtinesse: Although I haue beene bafled in my time by some of them, and haue as iust cause to complaine as another. For the rest, 'tis on both sides *facinus detestandum,* to buy and sell liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in them most, and that from the couetousnesse and ignorance of such as are interrested

e *Lib. 3. de cons.*

† I had no money, I wanted impudence, I could not scamble, temporize, dissemble: *non pranderet olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum, iam senior vt sim talis, & fungi nolo, vtcunq; male cedat in rem meam & obscurus inde delitescam.*

ſted in this buſineſſe; I name couetouſneſſe in the firſt place, as the root of all theſe miſchiefes, which *Achan*-like, compels them to commit ſacriledge, and to make Simoniacall compacts, (and what not) to their owne ends,[f] that kindles Gods wrath, brings a plague, vengeance, and an heavy viſitation vpon themſelues and others. Some out of that inſatiable deſire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, ſo they haue it. And ſome when they haue with riot and prodigality, embezelled their eſtates, to recouer themſelues, make a prey of the Church, robbing it,[g] as *Iulian* the Apoſtate did, ſpoile Perſons of their revenewes (in *keeping halfe backe*,[h] as a great man amongſt vs obſerues:) *and that maintenance on which they ſhould liue:* by meanes whereof, Barbariſme is increaſed, and a great decay of Chriſtian Profeſſors; for who will apply himſelfe to theſe divine ſtudies, his ſonne, or friend, when after great paines taken, they ſhall haue nothing wherevpon to liue? But with what euent doe they theſe things?

† *Opeſq; totis viribus venamini,*
At inde meſſis accidit miſerima. They toyle and moyle, but what reap they? They are commonly vnfortunate families that vſe it, accurſed in their progenie, and as common experience evinceth, accurſed themſelues in all their proceedings. *With what face* (as [i] he quotes out of *Auſtin*) *can they expect a bleſſing or inheritance from Chriſt in Heauen, that defraude Chriſt of his inheritance here on earth?* I would all our Symoniacall Patrons, and ſuch as detaine Tithes, would read thoſe iudicious Tracts of Sr *Henry Spelman*, and Sr *Iames Sempill* Knights; thoſe late elaborate and learned Treatiſes of Dr *Tilſlye*, and Mr *Montague*, which they haue written of that ſubiect. But though they ſhould read, it would be to ſmall purpoſe, *clames licet & mare cælo confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a ſinne, they will not beleeue it; denounce and terrifie, they haue *cauterized conſciences*, they doe not attend, as the inchanted Adder, they ſtop their eares. Call them baſe, irreligious, prophane, barbarous, Pagans, Atheiſts, Epicures, (as ſome of them ſurely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themſelues, with that Miſer, *ſimulac nummos contemplor in arcâ:* ſay what you will, *quocunq; modo rem*: as a dogge barkes at the Moone, to no purpoſe are your ſayings: Take you Heauen, let them haue mony. A baſe, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what [l] zeale they will, counterfeit Religion, bleare the worlds eyes, bumbaſt themſelues, and ſtuffe out their greatneſſe with Church ſpoiles, ſhine like ſo many Peacocks; ſo cold is my charity, ſo defectiue in this behalfe, that I ſhall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocriſie, and Atheiſticall marrow, that they are worſe then Heathens. For as *Dionyſius Halicarnaſſeus* obſerues *antiq. Rom. lib. 7.*[m] *Primum locum &c. Greekes and Barbarians obſerue all religious rites, and dare not breake them for feare of offending their Gods*; but our Simoniacall contracters, our ſenſeleſſe *Achans*, our ſtupified Patrons, feare neither God nor diuell, they haue evaſions for it, it is no ſinne, or not due *iure divino*, or if a ſinne, no great ſinne, &c. And though they bee daily puniſhed for it, yet as [n] *Chryſoſtome* followes it, *Nulla ex pœnâ ſit correctio, & quaſi adverſis malitia hominum provocetur, creſcit quotidiè quod puniatur*: they are rather worſe then better, ---- *iram atq; animos à crimine ſumunt*, and the more

f *Deum habent iratum, ſibiq; mortem æternã acquirunt aliis miſerabilem ruinam Serrarius in Ioſua, 7. Euripides.*
g *Nicephorus l. 10. cap. 5.*
h Lord Cook in his Reports ſecond part fol. 44.
† *Euripides.*
i Sr Henry Spelman, *de non temerandis Eccleſiis.*
k 1. Tim. 4. 2.
l *Her.*
m *Primum locum apud omnes gentes habet patritus deorum cultus, & geniorum, nam hunc diutiſſime cuſtodiunt, tam Graci quam Barbari &c.*
n Tom. 1. *de ſtatu mortuorum apud Eliã ſermone.*

128 more they are corrected, the more they offend: but let them take their course,
o Ovid. Fast. o *Rode caper vites*, goe on still as they begin, 'tis no sinne, let them reioyce se-
p De male quæsitis vix gaudet tertius hæres. cure, Gods vengeance will ouertake them in the end, & these ill gotten goods
q Strabo lib. 4. Geog. as an Eagles feathers, p will consume the rest of their substance: It is q *aurum*
r Nihil facilius opes evertet, quã avaritia & fraude parta. Etsi enim seram addas tali arcæ & exteriore ianua & vecte eam communias, intus tamen fraudem & avaritiam, &c. In 5. Corinth. *Tholosanum*, and will produce no better effects. q *Let them lay it vp safe, and make their conveyances never so close, locke and shut doore*, saith *Chrysostome*, *yet fraud and covetousnesse, two most violent theeues, are still included, and a little gaine evill gotten, will subvert the rest of their goods.* The Eagle in *Æsope*, seeing a peece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, young ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpies, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *succesit odium in literas ab ignorantiâ vulgi*; which f *Iunius* well perceiued: this hatred & contempt of learning, proceeds out of t Ignorance, as they are themselues barbarous, idiots, dull, illiterate, and proud, so they esteeme of others.

f Acad cap. 7.
t Ars neminem habet inimicum præter ignorantem.

Sint Mecænates, non deerunt Flacce Marones:

Let there be bountifull Patrons, and there will bee painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselues sufficiently qualified, if they can write and read, scamble at a peece of Evidence, or haue so much Latine as that Emperour had, u *qui nescit dissimulare, nescit vivere*, they are vnfit to doe their country seruice, to performe or vndertake any action or imployment, which may tend to the good of a Commonwealth, except it be to fight, or to doe country Iustice, with common sense, which every Yeoman can likewise doe. And so they bring vp their children, rude as they are themselues, vnqualified, vntaught, vnciuill most part. † *Quis è nostrâ iuventute legitimè instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipitant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate countrymen, it may be ours. Now shall these men iudge of a Schollers worth, that haue no worth, that know not what belongs to a students labours, that cãnot distinguish betwixt a true Scholler, and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helpes, steales and gleanes a few notes from other mens Haruests, and so makes a faire shew, and him that is truely learned indeed: that thinkes it no more to preach, then to speake, x *or to runne away with an empty cart*, as a graue man said; and therevpon vilifie vs, and our paines; scorne vs, and all learning. y Because they are rich, and haue other meanes to liue, they think it concernes them not to knowe, or to trouble themselues with it; a fitter taske for younger brothers, or poore mens sonnes, to be pen and Inkhorne men, and no whit beseeming the calling of a Gentleman: as *Frenchmen* and *Germans* commonly doe, neglect therefore all humane learning, what haue they to doe with it? Let Marriners learne Astronomy; Marchants Factors study Arithmeticke; Surveiers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Towne-Clarks Rhetoricke; what should hee doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and

u He that cannot dissemble cannot liue.

† Epistol. quæst. lib. 4. epist. 21.

x Dr *King*, in his last Lecture on *Ionas*, sometimes right reverend *L.* Bishop of *London*.

y *Quibus opes & otium, hi barbaro fastu literas contemnunt,*

he

the baſeſt ſeruants bee better qualified then themſelues. In former times, Kings, Princes, and Emperours were the only Schollers, excellent in all faculties. *Iulius Cæſar* mended the yeare, and writ his owne Commentaries, [z] *Antonius, Adrian, Nero, Severus, Iulian, &c.* [a] *Michael* the Emperour, and *Iſacius*, were ſo much giuen to their ſtudies, that no baſe fellow would take ſo much paines: *Orion, Perſeus, Alphonſus, Ptolomeus*, famous Aſtronomers: *Sabor, Mithridates, Lyſimachus*, admired Phyſitians: *Plato's* kings all: *Evax* that *Arabian* Prince, a moſt expert Iueller, and an exquiſite Philoſopher; The Kings of *Ægypt* were Prieſts of old, and choſen from thence, —*Idem rex hominum, Phœbiq; ſacerdos*: but thoſe heroicall times are paſt; the *Muſes* are now baniſhed in this baſtard age, *ad ſordida tuguriola*, to meaner perſons and confined alone to *Vniverſities*. In thoſe daies, Schollers were highly beloued, [c] honoured, eſteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Auguſtus*; *Horace* by *Mecœnas*: Princes companions; deare to them as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionyſius*, and highly rewarded. *Alexander* ſent *Xenocrates* the Philoſopher 50 talents, becauſe he was poore, *vſu rerum aut eruditione præſtantes viri, menſis olim regum adhibiti*, as *Philoſtratus* relates of *Adrian*, and *Lampridius* of *Alexander Severus*, famous Clarkes, came to theſe Princes Courts, *velut in Lycæum*, as to an Vniverſity, & were admitted to their Tables, *quaſi divûm epulis accumbentes*; *Archilaus* that *Macedonian* king would not willingly ſup without *Euripides, delectatus poetæ ſuaui ſermone*, and it was fit it ſhould be ſo, [d] *quoniam illis nihil deeſt, & minimè egere ſolent, & diſciplinas quas profitentur, ſoli à contemptu vindicare poſſunt*, they needed not to beg ſo baſely, as they compell [e] ſchollers in our times to complaine of pouerty, or crouch to a rich chuffe for a meales meat, but could vindicate themſelues, and thoſe Arts which they profeſſed. Now they would, and cannot: for it is held by ſome of them, as an axiome, that to keepe them poore, will make them ſtudy; they muſt be dieted, as horſes to a race, not pampered, † *Alendos volunt, non ſaginandos, ne melioris mentis flammula extinguatur*; a fat bird will not ſing, a fat dog cannot hunt; & ſo by this depreſſion of theirs, [f] ſome want meanes, others will, all want [g] incouragement, as being forſaken almoſt, and generally contemned. How beloued of old, and how much reſpected was *Plato* of *Dionyſius*? How deare to *Alexander* was *Ariſtotle*? *Anexarchus* and *Trebatius* to *Auguſtus*, *Caſſius*? to *Veſpaſian Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how honoured? [h] *Sed hæc priùs fuere, nunc recondita*
Senent quiete, thoſe times are gone:
Et ſpes, & ratio ſtudiorum in Cæſare tantùm:
as he ſaid of old, we may truely ſay now; he is our *Amulet*, our [i] Sunne, our ſole comfort and refuge, our *Ptolomy*, our common *Mecœnas*, *Iacobus munificus, Iacobus pacificus, myſta Muſarum, Rex Platonicus: Grande decus, columenq; noſtrum*: A famous Scholler himſelfe, and the ſole Patron, Pillar, and ſuſtainer of Learning: but his worth in this kinde is ſo well knowne, that as *Paterculus* of *Cato*, *Iam ipſum laudare nefas ſit*: and which * *Pliny* to *Traian*, *Seria te carmina, honorq; æternus annalium, non hæc brevis & pudenda prædicatio colet*. But he is now gone, this Sunne of ours ſet, and yet no night followes,
-----Sol occubuit, nox nulla ſequuta eſt. We haue ſuch an another in his roome-----† *aureus alter*

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z *Spartian. Solliciti de rebus nimis. Nicet. 1. Anal. Fumis lucubrationum ſordebant.*

c *Grammaticis olim & Dialecticis Iuriſq; Profeſſoribus, qui ſpecimen eruditionis dediſſent, eadem dignitatis inſignia decreverunt Imperatores, quibus ornabant heroas Eraſm. ep. 10. Fabio epiſc. Vien.*

d *Heinſius præf. Poematum.*

e *Servile nomen Scholaris iam.*

† *Seneca.*

f *Haud facile emergunt &c.*

g *Media quod noctis ab hora ſediſti qua nemo faber, qua nemo ſedebat, qui docet obliquo lanam deducere ferro. rara tamen merces. Iuv. Sat. 7.*

h *Catullus.*

i *Nemo eſt quem non Phœbus hic noſter, ſolo intuitu lubentiorem reddat.*

* *Panegyr.*

† *Virgil.*

130 *Avulsus, simili frondescit virga metallo*, and long may he raigne and flo-
riſh amongſt vs.

Let me not be malitious, and lie againſt my *Genius*; I may not denie, but that we haue a ſprinkling of our Gentrie, heere and there one, excellently wel learned, like thoſe *Fuggeri* in *Germany*, *Du Bartas*, *Du Pleſſeis*, *Sadael* in *France*, *Picus Mirandula*, *Schottus*, *Barotius* in *Italy*:

Apparent rari nantes in gurgite vaſto:

but they are but few in reſpect of the multitude, the maior part (and ſome a-gaine excepted, that are indifferent) are wholly bent for Hawkes and Hounds, and carryed away many times with intemperate luſt, gaming, and drinking. If they read a booke at any time, (*ſi quid eſt interim otij a venatu, poculis, aleâ, ſcortis*) tis an Engliſh Chronicle, *St Huon of Burdeaux*, *Amadis de Gaule*, *&c.* a play-booke, or ſome pamphlet of Newes, and that at ſuch ſeaſons onely, when they cannot ſtirre abroad, to driue away time, [k] their ſole diſcourſe is dogs, hawkes, horſes, and what newes? If ſome one haue beene a traueller in *Italy*, or as farre as the Emperours Court, wintered in *Orleance*, & can court his Miſtris in broken French, weare his cloathes neatly in the neweſt faſhion, ſing ſome choice out-landiſh tunes, diſcourſe of Lords, Ladies, Townes, Pa-laces, and Cities, he is compleat, and to be admired: [l] Otherwiſe he and they are much at one; no difference betwixt the Maſter and the Man, but worſhip-full titles: winke and chooſe betwixt him that ſits downe (cloathes excepted) and him that holds the Trencher behinde him: yet theſe men muſt be our Pa-trons, our gouernours too ſometimes, ſtateſmen, magiſtrates, noble, great, & wiſe by inheritance.

k *Rarus enim ferme ſenſus communis in illâ Fortuna. Iuven, Sat. 8.*

l *Quis enim generoſum dixerit hunc qui Indignus genere, & præclaro nomine tantùm Inſignis. Iuv. Sat. 8.*

Miſtake me not (I ſay againe) *Vos ô Patritius ſanguis*, you that are worthy Senatours, Gentlemen, I honour your names and perſons, and with all ſub-miſſeneſſe, proſtrate my ſelfe to your cenſure and ſeruice. There are amongſt you, I doe ingeniouſly confeſſe, many well-deſeruing Patrons, and true pa-triots, of my knowledge, beſides many hundreths which I neuer ſaw, no doubt, or heard of, pillars of our common-wealth, [m] whoſe worth, bountie, learning, forwardneſſe, true zeale in Religion, and good eſteeme of all Schol-lers, ought to be conſecrated to all poſterity: but of your ranke there are a de-boſhed, corrupt, couetous, illiterate crew againe, no better then ſtockes, *me-rum pecus* (teſtor Deum, non mihi videri dignos ingenui hominis appellatio-ne) barbarous *Thracians*, *& quis ille Thrax qui hoc neget?* a ſordid, prophane, pernitious company, irreligious, impudent and ſtupid, I knowe not what E-pithets to giue them, enimies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, & put in truſt freely to diſpoſe of ſuch Liuings to the Churches good; but (hard taske-maſters they proue) they take away their ſtraw, and compell them to make their number of bricke: they commonly reſpect their owne ends, com-modity is the ſteere of all their actions, and him they preſent in concluſion, as a man of greateſt gifts, that will giue moſt; no penny, [o] no *Pater noſter*, as the ſaying is: *Niſi preces auro fulcias amplius irritas: vt Cerberus offa*, their at-tendants and officers muſt be bribed, feed and made, as *Cerberus* is with a ſop by him that goes to hell. It was an old ſaying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will neuer be rooted out, there's no hope, no good to bee done without mony. A Clarke may offer himſelfe, approue his [p] worth, lear-ning

m I haue often met with my ſelfe, and con-ferred with di-vers worthy Gentlemen in the Country, no whit infe-rior, if not to be preferred for diuers kind of learning, to many of our Academicks.

o *Ipſe licet Muſis venias comitatus Homere, Nil tamen attuleris ibis Homere foras.*

p *Et legat hiſtoricos authores noverit omnes Tanquã vngues digitoſq, ſuos. Iuv. Sat. 7.*

ning, honeſty, religion, zeale, they will commend him for it; but —† *probitas laudatur & alget.* If he be a man of extraordinary parts, they will flocke a far off to heare him, as they did in *Apuleius*, to ſee *Pſyche*: *multi mortales confluebant ad videndum ſæculi decus, ſpeculum glorioſum: laudatur ab omnibus, ſpectatur ab omnibus, nec quiſquam non rex, non regius, cupidus eius nuptiarum petitor accedit, mirantur quidem divinam formam omnes, ſed vt ſimulachrum fabrè politum mirantur*; many mortall men came to ſee faire *Pſyche*, the glory of her age, they did admire her, commend, deſire her for her divine beauty, and gaze vpon her; but as on a picture, none would marry her, *quòd indotata*, faire *Pſyche* had no money. ¶ So they doe by learning; 131

† *Juvenal.*

——— r *didicit iam dives avarus*
Tantùm admirari, tantùm laudare diſertos,
Vt pueri Iunonis avem. ——
Your rich men haue now learn'd of later daies
T' admire, commend, and come together
To heare and ſee a worthy Scholler ſpeake,
As children doe a Peacocks feather.

q *Tu vero licet Orpheus ſis, ſaxa ſono teſtudinis emolliens, niſi plumbea eorum corda, auri vel argenti malleo emollias &c. Salisburienſis Polycrat. lib. 5. c. 10.*

r *Iuven. Sat. 7.*

He ſhall haue all the good words that may be giuen, ſ a proper man, and 'tis pitty he hath no preferment, all good wiſhes; but inexorable, indurate as hee is, he will not preferre him, though it be in his power, becauſe he is *indotatus*, he hath no money. Or if he doe giue him entertainement, let him be neuer ſo well qualified, plead affinity, conſanguinity, ſufficiency, he ſhall ſerue 7 yeares, as *Iacob* did for *Rachel*, before he ſhall haue it. t If hee will enter at firſt, hee muſt get in at that *Simoniacall* gate, come off ſoundly, and put in good ſecurity to performe all couenants, elſe he will not deale with, or admit him. But if ſome poore ſcholler, ſome parſon chaffe will offer himſelfe; ſome Trencher Chaplaine, that will take it to the halfes, thirds, or accept of what he will giue he is welcome, be conformable, preach as he will haue him, he likes him before a million of others; for the beſt is alwais beſt cheap: and then as *Hierom* ſaid to *Cromatius, patellâ dignum operculum*, ſuch a Patron, ſuch a Clarke; the cure is ſupplied, and all parties pleaſed. So that is ſtill verified in our age, which u *Chryſoſtome* complained of in his time, *Qui opulentiores ſunt in ordinem paraſitorum cogunt eos, & ipſos tanquam canes ad menſas ſuas enutriunt, eorumq; impudentes Ventres iniquarum cœnarum reliquijs differciunt, ijſdem pro arbitrio abutentes*: Rich men keepe theſe Lecturers, and fawning Paraſites, like ſo many Dogges at their tables, and filling their hungry guts with the offals of their meat, they abuſe them at their pleaſure, and make them ſay what they propoſe. x *As children doe by a bird or a butter flye in a ſtring, pull in and let him out as they liſt, doe they by their trencher Chaplaines, preſcribe, command their wits, let in and out as to them it ſeemes beſt.* If the Patron bee preciſe, ſo muſt his Chaplaine be; if he be Papiſticall, his Clark muſt be ſo too, or elſe be turned out. Theſe are thoſe Clarkes which ſerue the turne, whom they commonly entertaine, and preſent to Church liuings, whilſt in the mean time we that are Vniverſity men, like ſo many hide-bound Calues in a Paſture tarry out our time, wither away as a flowre vngathered in a garden, and are never vſed: or as ſo many candles, illuminate our ſelues alone, obſcuring one anothers light, and are not diſcerned here at all; the leaſt of which, tranſlated to a darke roome, or to ſome Country Benefice, where it might ſhine apart, would

ſ *Euge benè*, no need. *Douſa epod. lib. 2.* *---dos ipſa ſcientia, ſibiq; congiarium eſt.*

t *Quatuor ad portas Eccleſias itur ad omnes; ſanguinis, aut Simonis, præſulisatq; Dei Holcot.*

u *Lib. contra Gentiles de Babila martyre.*

x *Præſcribunt imperant, in ordinem cogunt, ingeniũm noſtrũ prout ipſis videbitur, aſtringunt & relaxant, vt papilionem pueri aut bruchum filo demittunt, aut attrahunt, nos à libidine ſua pendere æquum cenſentes. Heinſius.*

132 would giue a faire light,and be ſeene over all. Whilſt we lye waiting here as
† Ioh.5. thoſe ſicke men did at the poole of † *Bethesda*,till the Angell ſtirred the water,expecting a good houre,they ſtep betweene, and beguile vs of our preferment. I haue not yet ſaid,if after long expectation,much expence, trauell, earneſt ſuit of our ſelues and friends, we obtaine a ſmall Benefice at laſt: our miſery beginnes a-freſh,we are ſuddenly encountered with the fleſh, world, and Divell,with a new onſet,we change a quiet life for an Ocean of troubles, we come to a ruinous houſe,which before it be habitable,muſt be neceſſarily to our great damage repaired,we are compelled to ſue for dilapidations, or elſe ſued our ſelues, and ſcarce yet ſetled, we are called vpon for our Predeceſſors arrerages;firſt fruits,tenthes,ſubſidies, are inſtantly to be paid, benevolence,procurations,&c. and which is moſt to be feared, wee light vpon a crackt title,as it befell *Clenard* of *Brabant*, for his Rectory and charge of his *Beginæ*, he was no ſooner inducted,but inſtantly ſued,*cepimuſq;* († ſaith he) *ſtrenuè litigare,& implacabili bello confligere*: at length after ten yeares ſute, as long as *Troyes* ſiege, when he had tired himſelfe,and ſpent his mony, hee was faine to leaue all for quietneſſe ſake,and giue it vp to his aduerſary. Or elſe we are inſulted ouer,and trampled on by domineering officers,fleiced by thoſe greedy *Harpies* to get more fees, wee ſtand in feare of ſome precedent Lapſe; we fall amongſt refractory,ſeditious Sectaries,peeuiſh Puritans, perverſe Papiſts,a laſcivious rout of Atheiſticall *Epicures*, that will not be reformed,or ſome litigious people,(*thoſe wild beaſts of Epheſus*, muſt bee fought with)that will not pay their dues without much repining, or compelled by long ſuit;for *Laici clericis oppidò infeſti*,an old axiome, all they thinke well gotten that is had from the Church,and by ſuch vnciuill,harſh dealings, they make their poore Miniſter weary of his place, if not his life: and put caſe they be quiet,honeſt men, make the beſt of it, as often it falls out, from a polite and terſe Academicke, he muſt turne ruſticke,rude, melancholiſe alone, learne to forget,or elſe,as many doe become Maulſters,Graſiers,Chapmen, &c.(now baniſhed from the Academy,all commerce of the Muſes, and confined to a country village,as *Ovid* was from *Rome* to *Pontus*,) and daily converſe with a company of Idiots and Clownes.

† *Epiſt. lib.2. Iam ſuffectus in locum demortui protinus exortus eſt aduerſarius, &c.poſt multos labores,ſumptus,&c.*

Nos interim quod attinet (nec enim immunes ab hac noxâ ſumus) idem reatus manet,idem nobis,& ſi non multò gravius,crimen obijci poteſt: noſtrâ enim culpâ fit,noſtrâ incuriâ,noſtrâ avaritiâ,quòd tam frequentes, fœdæq; fiant in Eccleſiâ nundinationes,(† *templum eſt vænale, deuſq;*) tot ſordes invehantur,tanta graſſetur impietas,tanta nequitia,tam inſanus miſeriarum Euripus,& turbarum æſtuarium,noſtro inquam, omninm (Academicorum imprimis)vitio fit. Quod tot Reſpub.malis afficiatur,à nobis ſeminarium, vltrò malum hoc accerſimus,& quâvis contumeliâ, quâvis interim miſeria digni, qui pro virili non occurrimus. Quid enim fieri poſſe ſperamus, quum tot indiês ſine delectu pauperes alumni,terræ filij,& cujuſcunq; ordinis homuncio-nes ad gradus certatim admittantur? qui ſi definitionem, diſtinctionemque vnam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ poſuerint,non refert quo profectu,quales demum ſint, Idiotæ, nugatores, otiatores,aleatores,compotores,indigni,libidinis voluptatumq; adminiſtri,

Sponſi Penelopes,nebulones, Alcinoiq;,

modò tot annos in Academiâ inſumpſerint, & ſe pro togatis venditârint; lucri

cri cauſâ,& amicorum interceſſu præſentantur: Addo etiam & magnificis nonnunquam elogijs morum & ſcientiæ, & jam valedicturi teſtimonialibus hiſce literis,ampliſſimè conſcriptis in eorum gratiam honorantur, ab ijs, qui fidei ſuæ & exiſtimationis jacturam proculdubiò faciunt. *Doctores enim & Profeſſores* (quod ait [y] ille) *id vnum curant, vt ex profeſſionibus frequẽtibus, & tumultuarijs potiùs quàm legitimis, commoda ſua promoveant, & ex diſpendio publico ſuum faciant incrementum.* Id ſolum in votis habent annui plerumq; magiſtratus, vt ab incipientium numero [z] pecunias emungant, nec multùm intereſt qui ſint,literatores an literati,modò pingues,nitidi, ad aſpectum ſpecioſi,& quòd verbo dicam,pecunioſi ſint. [a] Philoſophaſtri licentiantur in artibus,artem qui non habent, † *Eoſq; ſapientes eſſe iubent, qui nullâ præditi ſunt ſapientia, Et nihil ad gradum, præterquam velle adferunt.* Theologaſtri (ſolvant modò) ſatis ſuperq; docti,per omnes honorum gradus evehuntur & aſcendunt. Atq; hinc fit quòd tam viles ſcurræ, tot paſſim Idiotæ, literarum crepuſculo poſiti,larvæ paſtorum,circumforanei,vagi,barbi, fungi, craſſi,aſini,merum pecus,in ſacroſanctos Theologiæ aditus, illotis pedibus irrumpant,præter inverecundum frontem adferentes nihil,vulgares quaſdam quiſquilias,& ſcholarium quædam nugamenta, indigna quæ vel recipiantur in trivijs. Hoc illud indignum genus hominum & famelicum,indigum,vagũ, ventris mancipium,ad ſtivam potiùs relegandum,ad haras aptiùs, quàm ad aras,quòd divinas haſce literas turpitèr proſtituit; hi ſunt qui pulpita complent,in ædes nobilium irrepunt,& quum reliquis vitæ deſtituantur ſubſidijs, ob corporis & animi egeſtatem,aliarum in Repub: partium minimè capaces ſint;ad ſacram hanc anchoram confugiunt, ſacerdotium quoviſmodò captantes,non ex ſinceritate, quòd [b] *Paulus* ait, *ſed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet,quos habet Eccleſia Anglicana quamplurimos,egregiè doctos,illuſtres,intactæ famæ homines,& plures forſan quam quævis Europæ provincia; ne quis à florentiſſimis Academijs, quæ viros vndiquâq; doctiſſimos,omni virtutum genere ſuſcipiendos abunde producunt. Et multò plures vtraq; habitura,multò ſplendidior futura, ſi non hæ ſordes,ſplendidum lumen eius obfuſcarent, obſtaret corruptio,& cauponantes quædam Harpyæ,proletarijq; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente,qui non hoc ipſum videat: nemo tam ſtolido ingenio, qui non intelligat; tam pertinaci judicio,qui non agnoſcat, ab his Idiotis circumforaneis,ſacram pollui Theologiam, ac cœleſtes Muſas quaſi prophanum quiddam proſtitui. *Viles animæ & effrontes* (ſic enim *Lutherus* [c] alicubi vocat) *lucelli cauſa vt muſcæ ad mulctra, ad nobilium & heroûm menſas aduolant, inſpem ſacerdotij*, cujuſlibet honoris,officij, in quamvis aulam, vrbem ſe ingerunt,ad quodvis ſe miniſterium componunt.

——*Vt nervis alienis mobile lignum* —— *Ducitur* ——

[d] *offam ſequentes, pſittacorum more, in prædæ ſpem quidvis effutiunt*: obſecundantes Paraſiti ([e] *Eraſmus* ait) *quidvis docent, dicunt, ſcribunt, ſuadent; & contra conſcientiam probant, non vt ſalutarem reddant gregem, ſed vt magnificam ſibi parent fortunam. Opiniones quaſvis & decreta contra verbum Dei aſtruunt, ne non offendant patronum, ſed vt retineant favorem procerum, & populi plauſum, ſibiq; ipſis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt,non vt rem divinam; ſed vt ſuam faciant;non ad Eccleſiæ bonum promovendum, ſed expilandum; quærentes quod *Paulus* ait,

Non

[y] *Iun. Acad. c. 6.*
[z] *Accipiamus pecuniam, demittamus aſinũ, vt apud Patavinos, Italos.*
[a] *Hos non ita pridem perſtrinxi, in* Philoſophaſtro *Comedia latina, in Æde Chriſti Oxon. publice habita. Anno 1617. Feb. 16.*
† *Sat. Menip.*
[b] 2. *Cor.* 7. 17.
[c] *Comment. in Gall.*
[d] *Heinſius.*
[e] *Eccleſiaſt.*
[f] *Luth. in Gall.*

134 *Non quæ Iesu Christi, sed quæ sua,* non domini thesaurum, sed vt sibi, suisq; thesaurizent. Nec tantùm ijs, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in vsu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit. g *Dicite Pontifices, in sacris quid facit aurum?*

g *Pers. Sat. 2.*
h *Salust.*

h *summos sæpè viros transversos agit avaritia,* & qui reliquis morum probitate præluceret; hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunq; se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: vt non ab infimis ad summos, sed à summis ad infimos malum promanâsse videatur, & illud verum sit quod ille olim lusit, *Emerat ille prius, vendere iure potest. Simoniacus enim* (quod cum *Leone* dicam) *gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse,* Tantùm enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, vt penitùs impediant, probè sibi conscij, quibus artibus illuc pervenerint. † *Nam qui ob literas emersisse illos credit, desipit: qui verò ingenij, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat* (quod olim reverâ fuit, hodiè promittitur) *planissimè insanit.* Vtcunq; vel vndecunq; malum hoc originem ducat, non vltrò quæram, ex his primordijs cepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostoræ, ab hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de cõpotatione Sybaritica, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ,* quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoueatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. *Quales statuæ* (quod ait i ille) *quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adiuvent firmitatem:* Atlantes videri volunt, quum sint statuæ lapidiæ, umbratiles reverà homunciones, fungi forsan & barbi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multóq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuiq; sepulti sacerdotio, vel in collegijs suis in æternum incarcerati, inglorie delitescant. Sed nolo diutiùs hanc mouere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum *Sesellio* dicam) *in ludibrium & contemptum adducitur,* abiectum sacerdotium (atq; hæc vbi fiunt, ausim dicere, & putidum k putidi dicterium de clero vsurpare) *Putidum vulgus,* inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

i *Budæus de Asse lib. 5.*

† *Sat. Menip.*

† *Lib. 1. de rep. Gallorum.*

k *Campian.*

Memb. 4.
Svbsect. 1.

Non-necessary, remote, outward, aduentitious, or accidentall causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes, I haue sufficiently discoursed in the precedent member, the *Non-necessary* follow of which, saith [l] *Fuchsius*, no art can be made, by reason of their vncertainety, casualty, and multitude; so called *not necessary*, because according to [m] *Fernelius they may be avoided, and vsed without necessity*. Many of these accidentall causes, which I shall entreat of here, might haue well beene reduced to the former, because they cannot be auoided, but fatally happen to vs, though accidentally, and vnawares, at some time or other: the rest are contingent and ineuitable, and more properly inserted in this ranke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a childs Natiuity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone hee may bee tainted with this [n] malady from his cradle. *Aulus Gellius lib. 12. cap. 1.* brings in *Phauorinus* that eloquent Philosopher, prouing this at large, [o] *that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft. Giraldus Cambrensis Itinerar. Cambriæ. lib. 1. cap. 2.* confirmes this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, & when she was growne, [p] *would miraculously hunt all manner of Deere, and that as well, or rather better then any ordinary hound.* His conclusion is, [q] *that Men and beasts participate of her nature and conditions, by whose milke they are fed. Phauorinus* vrgeth it farther, and demonstrates it more euidently, that if a Nurse bee *misshapen, vnchast, vnhonest, impudent, drunke,* [r] cruell, or the like, the childe that sucks vpon her brest will bee so too; all other affections of the minde, & diseases are almost ingraffed, as it were, and imprinted into the temperature of the Infant, by the Nurses milke; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his seruants children sucke vpon his wiues brest, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more euident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit* ([u] one obserues) *infantulum delirum faciet*, if she be a foole or dolt, the childe shee nurseth will take after her, or otherwise be misaffected: Which *Franciscus Barbarus lib. 2. cap. vlt. de re vxoriâ*, proues

l *Proem. lib. 2. nulla ars constitui potest.*
m *Lib. 1. cap. 19. de morborum causis. Quas declinare licet aut nulla necessitate vtimur,*
n *Quo semel est imbuta recens seruabit odorem Testa diu. Hor.*
o *Sicut valet ad fingendas corporis atq; animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neq; id in hominibus solum, sed in pecudibus animadversum: Nam si ouium lacte hædi aut caprarum agni alerentur, constat fieri in his lanam duriorem, in illis capillum gigni seueriorem*
p *Adulta inferarum persequutione admiraculis vlq; sagax.*
q *Tam animal quodlibet quam homo, ab illa cuius lacte nutritur, naturam contrahit.*
r *Improba informis, impudica temulenta nutrix &c. quoniam in moribus efformandis magnam sæpe partem ingenij altricis & natura lactis tenet.*
s *Hircanæq; admorunt vbera Tigres, Virg.*
t *Lib. 2. de Cæsaribus.*
u *Beda cap. 27 lib. 1. Eccles. hist.*

136 proues at full,and *Ant.Guiuarra lib.2.de Marco Aurelio:* The child will surely participate. For bodily sickneſſe there is no doubt to be made.*Titus*, *Veſpaſianus* ſonne was therefore ſickly becauſe the nurſe was ſo,*Lampridius*. And if we may beleeue Phyſitians, many times children catch the pox from a good nurſe, *Botaldus cap,61.de lue vener.* Beſides euill attendance, negligence, and many groſſe inconueniencies, which are incident to nurſes,much danger may ſo come to the child.[x] For theſe cauſes *Ariſtotle Polit. lib.7.cap.17.Phauorinus*,and *Marcus Aurelius* would not haue a child put to nurſe at all,but euery mother to bring vp her owne, of what condition ſo euer ſhe be, for a ſound and able mother to put out her childe to nurſe, is *naturæ intemperies*, ſo † *Guatſo* calls it, tis fit therefore ſhee ſhould be nurſe her ſelfe the mother will be more carefull, louing and attendant,then any ſeruile woman, or ſuch hired creatures, this all the world acknowledgeth,*conuenientiſſimum eſt(as Rod.a Caſtro de nat.mulierum l.4.c.12.*in many words confeſſeth*) matrem ipſum lactare infantem*,who denies that it ſhould be ſo? and which ſome women moſt curiouſly obſerue; amongſt the reſt, [y] that Queene of *France*, a *Spaniard* by birth, that was ſo preciſe and zealous in this behalfe, that when in her abſence,a ſtrange nurſe had ſuckled her childe,ſhee was never quiet till ſhee had made the infant vomit it vp againe. But ſhee was too iealous: if it be ſo,as many times it is,they muſt be put forth, the mother be not fit or well able to be a nurſe, I would then aduiſe ſuch mothers as [z] *Plutarch* doth in his booke *de liberis educandis*,and [a] 2 *S.Hierome lib.2.epiſt.27. Lætæ.de inſtitut.fil. Magninus part.2. Reg.ſanit.cap.7.*and the ſaid *Rodericus* that they make choice of a ſound woman,of a good complexion,honeſt, free from bodily diſeaſes, if it be poſſible, all paſſions and perturbations of the minde,as ſorrow, feare,griefe,[b] folly,melancholy.For ſuch paſſions corrupt the milke and alter the temperature of the childe, which now being [c] *Vdum & molle lutum*, is eaſily ſeaſoned and peruerted. And if ſuch a nurſe may be found out,that will be diligent and carefull withall, let *Phauorinus* and *M.Aurelius* plead how they can againſt it, I had rather accept of her in ſome cauſes then the mother herſelfe,and which *Bonacialus* the Phyſitian, *Nic.Bieſius* the polititian,*lib.4. de repub.cap.8.approues,* †*ſome nurſes are much to bee preferred to ſome mothers.* For why may not the mother bee naught, a peeuiſh drunken flurt, a waſpiſh cholerick ſlut,a crazed peece, a foole (as many mothers are) vnſound as ſoone as the nurſe? There is more choice of Nurſes then Mothers; and therefore except the mother be moſt vertuous,ſtaid, a woman of excellent good parts,and of a ſound complexion, I would haue all children in ſuch caſes committed to diſcreete ſtrangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed,or if any thing be amiſſe in the mother,as *Lodovicus Mercatus* contends,*Tom.2.lib.de morb.hæred.* to preuent diſeaſes and future maladies, to correct and qualifie the childs ill diſpoſed temperature, which he had from his parents. This is an excellent remedy,if good choice be made of ſuch a Nurſe.

x *Ne inſitiuo lactis alimento degeneret corpus et animus corrumpatur.*

† *lib.3. de ciuil. conuers.*

y *Stephanus.*

z *To.2. Nutrices non quaſvis, ſed maxime probas deligamus.*

a *Nutrix non ſit laſciva aut temulenta.Hier.*

b *Prohibendum ne ſtolida lactet.*

c *Perſ.*

† *nutrices interdum maltribus ſunt meliores.*

Svbsect. 2.

Education a cauſe of Melancholy.

Ducation, of theſe accidentall cauſes of Melancholy, may iuſtly challenge the next place, for if a man eſcape a bad nurſe he may be vndone by euill bringing vp.[d] *Iaſon Pratenſis*, puts this of *Education* for a principall cauſe, bad parents; ſtep-mothers, Tutors, Maſters, Teachers, too rigorous, too ſeuere, too remiſſe or indulgent on the other ſide, are often fountaines and furtherers of this diſeaſe. Parents and ſuch as haue the tuition and ouerſight of children, offend many times in that they are too ſterne, alway threatning, chiding, brawling, whipping, or ſtriking; by meanes of which, their poore children are ſo diſheartned and cowed, that they neuer after haue any courage, a merry houre in their liues, or take pleaſure in any thing. There is a great moderation to be had in ſuch things, as matters of ſo great moment, to the making or marring of a childe. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or be otherwaies vnruly: but they are much to blame in it, many times, ſaith *Lauater de ſpectris, part.* 1. *cap.* 5. *ex metu in morbos graues incidunt, & noctu dormientes clamant*, for feare they fall into many diſeaſes, and cry out in their ſleepe, and are much the worſe for it all their liues: theſe things ought not at all, or to be ſparingly done, and vpon iuſt occaſion. Tyrannicall, impatient, harebraine Schoolemaſters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at Schoole, with bad diet, if they boord in their houſes, too much ſeuerity and ill vſage, they quite peruert their temperature of body and minde: ſtill chiding, rayling, frowning, laſhing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their liues, and thinke no ſlauery in the world (as once I did my ſelfe) like to that of a grammer Scholler. *Præceptorum ineptijs diſcruciantur ingenia puerorum*, ſaith *Eraſmus*, they tremble at his voice, looks, comming in. *S. Auſtin* in his firſt booke of his *confeſſ. and* 4. *cap.* calls this ſchooling *meticuloſam neceſſitatem*, & elſewhere a martyrdome, and confeſſeth of himſelfe, how cruelly he was tortured in minde for learning Greeke, *nulla verba noueram, & ſæuis terroribus & pœnis, vt noſſem, inſtabatur mihi vehementer*, I knew nothing and with cruell terrors and puniſhments I was daily compell'd. [e] *Beza* complaines in like caſe of a rigorous Schoolemaſter in *Paris*, that made him by his continuall thundering and threats, once in a minde to drowne himſelfe, had he not met by the way with an vnkle of his that vindicated him from that miſery for the time, by taking him to his houſe. *Trincavellius lib.* 1. *conſil.* 16. had a patient 19 yeares of age, extreamely Melancholy, *ob nimium ſtudium Tarvitij & præceptoris minas*, by reaſon of ouermuch ſtudy, and his * Tutors threats. Many Maſters are heard hearted and bitter to their ſervants, and by that meanes doe ſo deiect, with terrible ſpeeches and heard vſage ſo crucifie them, that they become deſperate, and can neuer be recalled.

Others againe in that oppoſite extreame, doe as great harme by their too much remiſneſſe, they giue them no bringing vp, no calling to buſie themſelues

[d] *Lib. de morbis capitis. cap. de mania, haud poſtrema cauſa ſupputatur educatio, inter has mentis abalienationis cauſas. Iniuſta noverca.*

[e] *Præfat. ad Teſtam.*

* *Plus mentis pedagogico ſupercilio abſtulit, quam vnquam præceptis ſuis ſapientiæ inſtillauit.*

138 selues about, or to liue in, teach thē no trade, or set them in any good course, by meanes of which their seruants, children, Schollers, are carried away with that streame of drunkennesse, idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselues. Too much indulgence causeth the like, † *inepta patris lenitas et facilitas praua*, when as *Mitio* like, they feed their childrens humors, let them reuel, riot, and doe what they will themselues,

† *Ter. Add. 3. 4*

* *Idem Ac. 1. sc. 2.*

* *Obsonet, potet, olet vnguenta de meo,*
Amat? dabitur a me argentum vbi erit commodum.
Fores effregit? restituentur: desidit
Vestem? resarcietur. —— *faciat quod lubet,*
Sumat, consumat, perdat, decretum est pati.

but as *Demea* told him, *tu illum corrumpi sinis*, your lenity will be his vndoing, *prævidere videor iam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine: so parents often erre, many fond mothers especially, dote so much vpon their children like † *Æsops* Ape, till in the end they crush them to death. *Corporum nutrices, animarum novercæ*, pampering vp their bodies to the vndoing of their soules: they will not let them be [f] corrected or controled, but still soothed vp in euery thing they doe, that in conclusion, *they bring sorrow, shame, heauinesse to their parents* (*Ecclus cap.* 30. 8. 9.) *become wanton, stubborne, wilfull, and disobedient*; rude, vntaught, headstrong, incorrigible, and graceless; *They loue them so foolishly*, saith [g] *Cardan*, *that they rather seeme to hate them, bringing them vp not to vertue but iury, not to learning but riot, not to sober life and conuersation, but to all pleasure and licentious behauiour*. Who is he of so little experience that knowes not this of *Fabius* to be true? [h] *Education is another nature altering the minde and will, and I would to God* (saith he) *wee our selues did not spoile our childrens manners, by our ouermuch cockering and nice education, and weaken the strength of their bodies and minds; that causeth custome, custome nature, &c.* For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom epist. lib. 2. epist. 17. to Læta de institut. filiæ*, giues a most especiall charge to all parents, and many good cautions about bringing vp of children, that they be not committed to vndiscreet, passionare, bedlam Tutors, light, giddy headed, or couetous persons, and spare for no cost, that they may bee well nurtured and taught, it being a matter of so great consequence. For such parents as doe otherwise, *Plutarch* esteemes like them, [i] *that are more carefull of their shooes then of their feet*, that rate their wealth about their children. And he, saith *Cardan*, *that leaues his sonne to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned foole, or a sickly wise man.*

† *Camerarius. emb. 77. cent. 2.* hath elegantly expressed it in an Embleme *perdit amando, &c.*

[f] *Prov. 13. 24.* Hee that spareth the rod hates his son.

[g] *Lib. 2. de consol. Tam stulte pueros diligimus vt odisse potius videamur, illos non ad virtutem sed ad iniuriam, non ad eruditionem sed ad luxum, non ad virtutem sed voluptatem educantes*

[h] *Lib. 1. cap. 3. educatio altera natura, alterat animos & voluntatem, atq; vtinam* (*inquit*) *liberorū nostrorum mores non ipsi perderemus, quum infantiam statim delitiis soluimus, mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit, fit ex his consuetudo, inde natura.* [i] *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iuven. Nil patri minus est quam filius.* [k] *Lib. 3. de sapient: qui auaris pedagogis pueros alendos dant, vel clausos in cœnobiis iuuenes sinunt & sapere, nihil aliud agunt nisi, vt sint vel non sine stultitia eruditi, vel non integra vita sapientes.*

Svbsect. 3.

Terrors and Affrights causes of Melancholy.

TVlly in the 4 *of his Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible obiect heard or seen, from other feares, and so doth *Patritius lib.* 5. *Tit* 4. *de regis institut.* Of all feares they are most pernitious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, strike such a deepe impression, that the parties can neuer be recouered, causing more grieuous and fiercer Melancholy, as *Felix Plater, cap.* 3. *de mentis alienat.* [l] speakes out of his experience, then any inward cause whatsoeuer: *and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy* (for so he tearmes it) *had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. Hercules de Saxonia*, calls this kinde of Melancholy *(ab agitatione spirituum)* by a peculiar name, it comes from the agitation, motion, contraction, dilation of spirits, not frõ any distemperature of humors, & produceth strong effects. This terrour is most vsually caused, as [m] *Plutarch* will haue, *from some imminent danger, when a terrible obiect is at hand*, heard, seene, or conceiued, *truely appearing, or in a* [o] *dreame:* and many times the more sudden the accident, it is the more violent.

† *Stat terror animis, & cor attonitum salit,*
Pauidumq; trepidis palpitat venis iecur.
Their soule's affright, their heart amazed quakes,
The trembling Liuer pants ith' veines and akes.

Arthemedorus the Grammarian lost his wits by the vnexpected sight of a Crocodile, *Laurentius cap.* 7. *de melan.* The [p] Massacre at *Lions* 1572. in the raigne of *Charles* the 9. was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many loose their wits [q] *by the sudden sight of some spectrum or divell, a thing very common in all ages*, saith *Lauater part.* 1. *cap.* 9. as *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as * *Pausanias* records) The Greeks call them μορμολύχεια, which so terrifie their Soules, or if they be but affrighted by some counterfeit diuells in iest.

——† *vt pueri trepidant, atq; omnia cæcis*
In tenebris metuunt—— as children in the darke conceaue Hobgoblins, and are sore afraid, they are the worse for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall obiects: *Themison* the Physition fell into an *Hydrophobia*, by seeing one sicke of that disease: *(Dioscorides lib.* 6. *cap.* 33.) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarse hath bin, for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At [r] *Ba-*

[l] *Terror & metus maxime ex improviso accedentes ita animum commovent, vt spiritus nunquam recuperent, grauioremq; melancholiam terror facit, quam quæ ab interna causa fit. Impressio tã fortis in spiritibus humoribusq; cerebri, vt extracta tota sanguinea massa, egre exprimatur, Et hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercens, viros, iuvenes, senes.*

[m] *Lib. de, fort. & virtut. Alex. præsertim ineunte periculo, vbi res prope adsunt terribiles.*

[n] *Fit a visione horrenda, reuera apparente, vel per insomnia. Platerus.*

[o] A painters wife in Basil, 1600 *Somniavit filium bello mortuum, inde*

Melancholica consolari noluit † *Senec. Herc. Oet.* [p] *Quarta pars comment. de Statu religionis in Gallia sub. Carolo.* 9. 1572.
[q] *Ex occursu dæmonum aliqui furore corripiuntur, & experientia notum est.* * *Lib.* 8. *in Arcad.* † *Lucret. Puellæ extra vrbem in prato concurrentes, &c, mæsta & melancholica domum redijt per dies aliquot vexata, dum mortua est. Plater.*

140 *sil* a many little children in the Spring time, went to gather flowers in a meddow at the townes end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it stirre, by which accident, the children affrighted ran away; one flower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after, and was so terribly affrighted, that for many daies shee could not be pacified, but melancholy, died. [r] In the same towne another childe beyond the *Rhine*, saw a graue opened, and vpon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it, *Platerus obseruat lib.* 1. A Gentlewoman of the same Citty saw a fat hogge cut vp, when the intrals were opened, and a noysome sauour offended her nose, she much misliked, and would no longer abide: a Physitian in presence, told her, that as that hogge was, so was shee, full of filthy excrements, and aggrauated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deepely, that she fell forthwith a vomiting, was so much distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe againe, shee could not forget it, or remoue the obiect out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Apoplexies, and bewitched: [t] or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly, troubled in minde, agast, ready to apply it to themselues, they are as much disquieted, as if they had seene it: or were affected themselues. *Hecatas sibi videntur somniare*, they dreame, and continually thinke of it. As lamentable effects are caused by such terrible obiects heard, read, or seene, *auditus maximos motus in corpore facit*, as [u] *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, vnexpected newes, be they good or bad, *præuisa minus oratio*, will moue as much, *animum obruere, & de sede suâ deijcere*, as a † Philosopher obserues quite ouerturne vs. let them beare witnesse that haue heard those Tragicall alarums, outcryes, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enimies and accidentall fires, &c. those [x] panicke feares, which often driue men out of their wits, bereaue them of sense, vnderstanding, and all, some for a time, some for their whole liues, they neuer recouer it. The [y] *Midianites* were so affrighted by *Gideons* souldiers, they breaking but euery one a pitcher; and [z] *Hannibals* army by such a panicke feare, was discomfited at the walls of *Rome*. *Augusta Liuia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell downe dead in a sowne. *Edinus* king of *Denmark*, by a sudden sound which he heard, [a] *was turned into fury with all his men*, *Cranzius lib.* 5, *Dan. hist. & Alexander ab Alexandro lib.* 3. *cap.* 5. *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cent.* 2. *cura* 90. *Cardan subtil. lib.* 18. saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may wee thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy Anno* 1504. there was such a fearefull earthquake about 11 a clocke in the night (as * *Beroaldus* in his booke

[r] *Altera transRhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subito reversa putavit eam vocare, post paucos dies obijt, proximo sepulchro collocata. Altera patibulum fero praeteriens, metuebat ne vrbe exclusa illic pernoctaret, vnde melancholica facta, per multos annos laboravit. Platerus.*

[t] *Subitus occursus, inopinata lectio.*

[u] *Lib. de auditione.*

† *Theod. Prodromus. lib. 7. Amorum.*

[x] *Effuso cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciat. embl. 122.*

[y] *Iud. 6. 19.*

[z] *Plutarchus vita eius.*

[a] *In furorem cum sociis versus.*

* *Subitarius terræ motus*

booke *de terræ motu*, hath commended to poſterity) that all the citty trembled, the people thought the world was at an end, *actum de mortalibus*, ſuch a fearefull noiſe, it made ſuch a deteſtable ſmell; the inhabitants were infinitely affrighted, and ſome ran mad. *Audi rem atrocem, & annalibus memorandam* (mine auther addes) heare a ſtrange ſtory and worthy to be chronicled, I had a ſeruant at the ſame time called *Fulco Argelanus*, a bold and proper man, ſo greuouſly terrified with it, that hee was firſt melancholy, after doted, at laſt mad, and made away himſelfe. At [b] Fuſcinum *in* Iapona *there was ſuch an earthquake, & darkneſſe on a ſudden, that many men were offended with head-ache, many ouerwhelmed with ſorrow and melancholy. At* Meacum *whole ſtreets & goodly palaces were ouerturned at the ſame time, and there was ſuch an hideous noyſe with all like thunder, and a filthy ſmell, that their haire ſtared for feare, and there hearts quaked, men and beaſts were incredibly terrified In* Sacai *another city, the ſame earthquake was ſo terrible vnto thē, that many were bereft of their ſenſes; & others by that horrible ſpectacle ſo much amazed, that they knew not what they did.* *Blaſius* a Chriſtian the reporter of the newes, was ſo affrighted for his part, that though it were two months after, he was ſcarce his owne man, neither could hee driue the remembrance of it out of his minde. Many times ſome years following, they will tremble a freſh at the [c] remembrance, or conceipt of ſuch a terrible obiect, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Pariſienſis*, a ſtory of one, that after a diſtaſtfull purge which a Phiſitian had preſcribed vnto him, was ſo much moued, [d] *that at the very ſight of phiſicke hee would be diſtempered*, though hee neuer ſo much as ſmelled to it, the boxe of Phiſick long after would giue him a purge; nay the very remembrance of it did effect it: [e] *like trauellers and Sea-men*, ſaith *Plutarch*, *that when they haue beene ſanded, or daſhed on a rocke, for euer after feare not that miſchance only, but all ſuch dangers whatſoeuer.*

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† *Cæpit inde deſipere cum diſpendio ſanitatis, inde adeo dementans, vt ſibi ipſi mortem inferret.*

b *Hiſtorica relatio de rebus Iaponicis Tract. 2 de legat. regis Chinenſis a Lodovico Frois Ieſuita A. 1596. Fuſcini dere. pente tanta aeris caligo & terræmotus, vt multi capite dolerent, plurimis cor merore & melancholia obrueretur. Tantum fremitum edebat, vt tonitru fragorem imitari videretur, tantamque, &c. In vrbe Secai tam horrificus fuit, vt homines vix ſui compotes eſſent à ſenſibus abalienati, mærore, oppreſſi tam ad purgandum.*

horrendo ſpectaculo, &c. c *Quum ſubit illius triſtiſſima noctis Imago.* d *Qui ſolo aſpectu medicinæ mouebatur* e *Sicut viatores ſi ad ſaxum impegerint, aut nautæ memores ſui caſus, non iſta modo quæ offenderint. ſed & ſimilia horrent perpetuo & tremunt.*

SVBSECT. 4.

Scoffs, Calumnies, bitter Ieſts, how they cauſe melancholy.

IT is an old ſaying, [f] *A blow with a word ſtrikes deeper then a blow with a ſword*: and many men are as much gauled with a calumny, a ſcurrill and bitter ieſt, a libell, a paſquill, Satyre, Apologe, Epigramme, Stageplayes, or the like, as with any mis-fortune whatſoeuer. Princes and Potentates, that are otherwiſe happy, and haue all at command, ſecure & free, *quibus potentia ſceleris impunitatem fecit*, are grieuouſly vexed with theſe paſquilling libels, and Satyrs: they feare a rayling † *Aretine*, more thē an enimy in the field: which made moſt Princes of his time (as ſome relate) *allow him a liberall penſion, that he ſhould not taxe them in his Satyres*: the Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirſites*, *Philip* his *Demades*. The *Cæſars* themſelues in *Rome* were commonly taunted. There was neuer wanting a *Petronius*, a *Lucian* in thoſe times, nor will be a *Rab-*

f *Leviter volant, graviter vulnerant. Bernardus.*

† *Enſis ſauciat corpus, mentem ſermo.*

† *Sciatis eum eſſe qui à nemine fere ævi ſui magnate, non illuſtre ſtipendiū habuit, ne mores ipſorum Satyris ſuis notaret. Gaſp Barthius præfat. parnodiā*

142 *Rablais*, an *Euphormio*, a *Boccalius* in ours. *Adrian* the sixt Pope, g was so highly offended, and grieuously vexed with Pasquillers at *Rome*, he gaue command that statue should be demolished and burned, the ashes flung into into the riuer *Tiber*; and had done it forthwith, had not *Lodovicus Suessanus*, a facete companion, disswaded him to the contrary, by telling him, that *Pasquils* ashes would turne into frogs in the bottome of the riuer, and croake worse and lowder then before. ——— *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, *that respect their credits, to stand in awe of Poets, for they are terrible fellowes, can praise and dispraise as they see cause.* The Prophet *Dauid* complaines *Ps.*123.4. *that his soule was full of the mocking of the wealthy, and of the dispitefulnesse of the proud,* and *Psal.* 55.4. *for the voyce of the wicked &c. and their hate, his heart trembled within him, and the terrours of death came vpon him. Feare and horrible feare &c.* and *Psal.*69.20. *Rebuke hath broken mine heart, and I am full of heauinesse.* Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so h petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so fooliish, as i *Baltasar Castilio* notes of them, that *they cannot speake, but they must bite*; they had rather lose a friend then a iest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries on some or other, till they haue made by their humoring or gulling, k *ex stulto insanum*: a mope or a noddy, and all to make them selues merry:

——— † *dummodo risum*
Excutiat sibi, non hic cuiquam parcit amico,

Friends, neuters, enimies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in l *Apuleius*, once a day, or else they shall be melancholy themselues, they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serue them to that sole purpose, to make sport to breake a scurrile iest, which is *leuissimus ingenij fructus*, the froth of witte as † *Tully* holds, and for this they are often applauded, in all other discouse, dry, barren, straminious, dull, and heauy, here lyes their *Genius*, in this they alone excell, please themselues and others. *Leo Decimus*, that scoffing *Pope*, as *Iouius* hath registred in the 4 booke of his life, tooke an extraordinary delight in humoring of silly fellowes, and to put gulleries vpon them, m *by commending some, perswading others* to this or that; he made *ex stolidis stultissimos, & maximè ridiculos, ex stultis insanos*; soft fellowes, starke noddies; and such as weee fooliish, quite mad before hee left them. One memorable example hee recites there, of *Tarascomus* of *Parma* a Musitian that was so humored by *Leo Decimus*, and *Bibiena* his second in this busineese, that hee thought himselfe to bee a man of most excellent skill, (who was indeed a ninny) they n *made him set fooliish songs, and inuent new ridiculous precepts, which they did highly commend*, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, o *and to pull downe the Arras hangings, because the voice would bee clearer, by reason of the reuerberation of the wall.* In the like manner they perswaded one *Baraballius* of *Caieta*, that hee was as good a Poet as *Petrarch*, would haue him to bee made a Laureat

g *Iouius in vita eius, grauissime tulit famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decreuitq; ideò statuam demoliri &c.*

* *Plato lib.*13. *de legibus. Qui existimationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.*

h *Petulanti splene cachinno. Curial. lib.*2.

Ea quorundam est insciti, ut quoties loqui, toties mordere licere sibi putent.

k *Ter. Eunuch.*

† *Hor. Ser. lib.*2. *Sat.*4.

l *Lib.*2.

† *De orat.*

m *Laudando, & mira iis persuadendo.*

n *Et vana inflatus opinione, incredibilia ac ridenda, quædam Musices præcepta commentaretur &c.*

o *Vt voces nudis parietibus illisæ, suauius ac acutius resilirent.*

reat Poet, and inuite all his friends to his inſtalment; and had ſo poſſeſſed the poore man with a conceipt of his excellent Poetry, that when ſome of his more diſcreet friends told him of his folly, he was very angry with them, and ſaid p *they enuied his honour and proſperity*: It was ſtrange (ſaith *Iouius*) to ſee an old man of 60 yeares, a venerable and graue old man, ſo gulled. But what cannot ſuch ſcoffers doe, eſpecially if they finde a loſt creature, on whō they may worke: nay to ſay truth, who is ſo wiſe, or ſo diſcreet, that may not be humored in this kind, eſpecially if ſome excellent wits ſhall ſet vpon him; he that mads others, if he were ſo humoured, would be as madde himſelfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad inſaniam.* For all is in theſe things as they are taken; if he be a ſilly ſoule, and doe not perceaue it, 'tis well, hee may happily make others ſport, and be no whit troubled himſelfe; but if he bee apprehenſiue of his folly, and take it to heart, then it torments him worſe then any laſh: a bitter ieſt, a ſlander, a calumny, pierceth deeper then any loſſe, danger, bodily paine, or iniury whatſoeuer; eſpecially if it ſhall proceed from a virulent tongue, it cuts (ſaith *Dauid*) *like a two edged ſword. They ſhoot bitter words as arrowes, Pſ.* 64. 3. *And they ſmote with their tongues, Ier.* 18. 18. and that ſo hard, that they leaue an incurable wound behinde them. Many men are vndone by this meanes, moped, and ſo deiected, that they are neuer to be recouered; and of all other men liuing, thoſe which are actually melancholy, or inclined to it, are moſt ſenſible (as being ſuſpitious, chollerick, apt to miſtake) and impatient of an iniury in that kinde, they aggravate, & ſo meditate continually of it, that it is a perpetuall corſiue, not to be remoued, till time weare it out. Although they peradventure that ſo ſcoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui inſania*, an excellent thing to inioy another mans madneſſe; yet they muſt knowe, that it is a mortall ſinne (as q *Thomas* holds) and as the Prophet r *Dauid* denounceth, they *that vſe it, ſhall neuer dwell in Gods Tabernacle.*

p *Immortalitati & gloriæ ſuæ prorſus inuidentes.*

q 2. 2^dæ *quæſt.* 75. *Irriſio mortale peccatum.*

r Pſal. 15. 3.

Such ſcurrile ieſts, flouts, and Sarcaſmes therefore, ought not at all to bee vſed; eſpecially to our betters, to ſuch as are in miſery, or any way diſtreſſed: for to ſuch, *ærumnarum incrementa ſunt*, they multiply griefe, as ſ he perceiued. *In multis pudor, in multis iracundia, &c.* many are aſhamed, many vexed, angred, and there is no greater cauſe or furtherer of melancholy. *Martin Cromerus* in the ſixt booke of his Hiſtory, hath a pretty ſtory to this purpoſe, of *Vladiſlaus* the ſecond King of *Poland*, and *Peter Dunius* Earle of *Shrine*, they had beene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladiſlaus* told the Earle in ieſt, that his wife lay ſofter with the Abbot of *Shrine*; he not able to containe replied, *Et tua cum Dabeſſo*, and yours with *Dabeſſus*; a gallant young Gentleman in the Court, whom *Chriſtina* the Queene loued. *Tetigit id dictum Principis animum*, theſe words of his ſo galled the Prince, that he was long after, *triſtis & cogitabundus*, very ſad and melancholy for many monthes; but they were the Earles vtter vndoing; for when *Chriſtina* heard of it, ſhee perſecuted him to death. *Sophia* the Empreſſe, *Iuſtinians* wife, broke a bitter ieſt vpon *Narſetes* the Eunuch, a famous Captaine then diſquieted for an ouerthrowe which he had lately had; that he was fitter for a diſtaffe and to keepe women, then to weild a ſword, or to be Generall of an army; but it coſt her deare, for hee ſo

ſ *Baltbaſar Caſtiliolib. 2. de aulico.*

144 farre distasted it, that he went forthwith to the aduerse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Commonwealth. For that reason, all those that otherwise approue of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & ærumnósi*, no iesting with a discontented person. 'Tis *Castilio's* caveat, [t] *Io. Pontanus*, and [u] *Galateus*, and euery good mans.

Play with me, but hurt me not:
Iest with me, but shame me not.

[t] *De sermone lib. 4. cap. 3.*
[u] *Fol. 55. Galateus.*

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed, but bee still accompanied with that † ἀβλαβεια or innocency, *quæ nemini nocet, omnem iniuriæ oblationem abhorrens*, hurts no man, abhors all offer of iniury. Though a man be liable to such a iest, or obloquie, haue beene ouerseene, or committed a foule fact; yet it is no good manners or humanity, to vpbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly, Gentilis, Erasmus, Agrippa, Fischartus, &c.* the *Varronists & Lucians* of our time, Satyrists, Epigramatists, Comœdians, Apologists, &c. but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence offend; those iests (as he [x] saith) *are no better then iniuries*, biting iests, *mordentes & aculeati*, they are poysoned iests, leaue a sting behinde them, and ought not to be vsed. [y] *Set not thy foot to make the blinde to fall,*
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither reioice thou in the fall of other.

† *Tully Tusc. quæst.*

[x] *Tales ioci ab iniurijs non possint discerni. Galateus fol. 55*

[y] *Pibrac in his Quadrains, 37*

If these rules could be kept, wee should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie † one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, & disquietnesse amongst vs.

† *Ego huius miseræ fatuitate & dementia conflictor. Tull. ad Attic. lib. 11.*

SVBSECT. 5.

Losse of liberty, servitude, imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well annexe losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things conuenient, sumptuous houses to their vse, faire walkes and gardens, delitious bowres, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and goe at their pleasure; haue, and doe what they will, but liue [y] *aliena quadra*, at another mans table and command. As it is [z] in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing

[y] *Miserum est aliena vivere quadra. Iuv.*
[z] *Crambe bis cocta.*
Vitæ me redde priori.

loathing satiety of all things. The children of *Israell* were tired with *Manna*, it is irksome to them so to liue, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, and haue all things to another mans iudgement, that heart can wish, or that they themselues can desire *bona si sua nôrint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of newes, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must be married, and married men would be Bachelors; they doe not loue their owne wiues, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, *& quod modo voverat odit*, one calling long, *esse in honore iuvat, mox dispicet*; one place long, [a] *Romæ Tybur amo ventosus, Tybure Romam*, that which wee earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith [b] *Seneca*) *quòd proposita sæpe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio cæpit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome, & that which crosseth their furious delights, *What, still the same? Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselues, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

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a *Hor.*

b *De Tranquil. animæ.*

Now if it be death it selfe, another Hell, to bee glutted with one kinde of sport, dieted with one dish, tied to one place; though they haue all things otherwise as they can desire, and are in Heauen to another mans opinion, what misery and discontent shall they haue, that liue in slavery, or in prison it selfe? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in [c] *Curtius*, worse then death is bondage. † *hoc animo scito omnes fortes, vt mortem servituti anteponant*, All braue men at armes (*Tully* holds) are so affected. [d] *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery. And what calamity doe they endure, that liue with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliuery? How are those women in *Turkie* affected, that most part of the yeare come not a broad; those *Italian* and *Spanish* Dames, that are mewed vp like Hawkes, & lockt vp by their iealous husbands? how tedious is it to them that liue in Stoues and Caues halfe a yeare together; as in *Island*, *Muscovy*, or vnder the [e] Pole it selfe, where they haue six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six non-naturall things at once, good ayre, good diet, exercise, company, sleepe, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as [f] *Lucian* describes it) *must abide that filthie stinke, and ratling of chaines, howlings, pittifull out-cries, that prisoners vsually make: these things are not only troublesome, but intollerable*. They lye nastely amongst todes and frogs

c *Lib. 8.*

† *Tullius Lepido Fam. 10. 27.*

d *Boterus lib. 1. polit. cap. 4.*

e If there be any inhabitants.

f *In Toxari. Interdiu quidē collum vinctum est, & manus constricta, noctu verò totum corpus vincitur, ad has miserias accedit corporis fœtor, strepitus ciulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.*

146 in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalm.* 105. 18. *they hurt his feet in the stockes, the iron entred his soule.* They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey vpon themselues. Well might g *Arculanus* put long imprisonment for a cause, especially to such as haue liued iouially, in all sensuality and lust, vpon a sudden are estranged and debarred from all manner of pleasures: as were *Huniades, Edward*, and *Richard the second, Valerian* the Emperour, *Baiazet* the *Turke.* If it be irksome to misse our ordinary companions & repast for once aday, or an houre, what shall it be to loose them for euer? If it bee so great a delight to liue at liberty, and to enioy that variety of obiects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed, what shall become of him? h *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Mathew Paris:* from that day forward, pined away with griefe. † *Iugurth* that generous Captaine, *brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy, died.* i *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of k *Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, l *vt vivere noluerit, mori nescierit*, he would not liue, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles the* 5th, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleere as the Sun, and needs no farther illustration.

g *In 9. Rhasis.*

h William the Conquerors eldest sonne.

† *Salust. Romam triumpho ductus tandemq; in carcerem coniectus, animi dolore periit.*

i *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vitæ tormenta, &c.*

k *Vies hodie.*

l *Seneca.*

Svbsect. 6.

Poverty and want, causes of Melancholy.

POverty and want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truely regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heaven, as m *Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in his n place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intollerable burthen, we o shunne it all, *cane peius & angue*, we abhor the name of it,

† *Paupertas fugitur, totoq; arcessitur orbe,*

as being the fountaine of all other miseries, cares, woes, labours, and grieuances whatsoeuer. To avoid which, we will take any paines, —*extremos currit mercator ad Indos*, we will leaue no Hauen, no coast, no creeke of the world vnsearched, though it be to the hazard of our liues, wee will diue to the bottome of the Sea, to the bowels of the Earth, † fiue, six, seauen, eight, nine hundred fathome deepe, through all fiue Zones, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, sweare and lye, damne

m *Com. ad Hebræos.*

n *Part. 2. Sect. 3 Memb. 3.*

o *Quem vt difficilem morbum pueris tradere formidamus. Plutarch.*

† *Lucan. lib. 1.*

† As in the silver mines at *Friburg* in *Germany. Fines Morison.*

damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this vnsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse vs.

For looke into the world, and you shall see men most part, esteemed according to their names; and happy, as they are rich: * *Vbiq; tanti quisq; quãtum habuit fuit.* In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians* tyrant, *on whom you may looke with lesse security, then on the Sunne*: so that he be rich (and liberall with all) he shall be honoured, admired, adored, reverenced, and highly p magnified. *The rich is had in reputation because of his goods, Eccl.* 10. 31. He shall be befriended: *for riches gather many friends, Prov.* 19. 4. —*multos numerabit amicos*, all q happinesse ebbes and flowes with his mony. He shall bee accounted a gratious Lord, a *Mecænas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis & gallinæ filius albæ*: a hopefull, a good man, a vertuous, honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum*, as r *Tully* said of *Octavianus*, while he was adopted *Cæsar*, and an s heire apparant of so great a Monarchy, he was a golden child. All t honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere*; all mens eyes are vpon him, God blesse his good worship, his honor; u every man speakes well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as of *Herod, Vox Dei, non hominis*, the voice of God not of man. All the graces, Veneres, pleasures, elegances attend him, x golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber. ——— y *Securâ naviget aurâ,*

Fortunamq; suo temperet arbitrio:

he may sayle as he will himselfe, and temper his estate at his pleasure, Ioviall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft bedds, downe pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride, and poast for him: † Diuines, Lawyers, Physitians, Philosophers, Schollers are his; wholly deuote to his seruice. Euery man seekes his z acquaintance, his kinred, to match with him, though he be an asse, a ninny, a monster, a goosecap, *vxorem ducat Danaën*, when, & whõ he will, *hunc optant generum Rex & Regina*, — he is an excellent a match for my sonne, my daughter, my neece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, Trumpets sound, Bells ring, &c. all happines attends him, every man is willing to entertaine him, he sups in b *Apollo* where soeuer he comes; what preparation is made for his c entertainement? fish & fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilerate his person?

- d *Da Trebio, pone ad Trebium, vis frater ab illis*
  Ilibus —— What dish will your good worship eat of?

* *Euripides.*

† *Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intueri.*

p *Omnis enim res, virtus, fama decus, diuina, humanaq; pulchris Diuitijs parent. Hor. Ser. lib. 2. Sat. 3. Clarus erit fortis, iustus, sapiens etiam rex. Et quicquid volet. Hor.*

q *Et genus, & formam, regina pecunia donat.* Mony addes spirits, courage, &c.

r *Epist. vlt. ad Atticum.*

s Our yonng Master, a fine towardly gentleman, God blesse him, & hopefull; why? he is heire apparant to the right worshipfull, to the right honourable, &c.

t *O nummi, nummi: vobis hunc præstat honorem.*

u *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plaut. Pseud.*

x *Aurea fortuna, principum cubiculis reponi solita. Iulius Capitolinus vita Antonini.*

y Petronius.

† *Theologi opulentis adhærent, Iurisperiti pecuniosis, literati nummosis, liberalibus artifices, &c.*

z *Multi illum iuvenes, multæ petiere puellæ.*

a *Dummodo sit dives barbarus, ille placet,*

b *Plut. in Lucullo*, a rich chamber so called.

c *Panis pane melior.*

d *Iuven. Sat. 5.*

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†*Hor.Sat.5.l.2*

——† *dulcia poma,*
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem gustet, venerabilior Lare dives.
Sweet apples, and what e're thy fields afford,
Before thy Gods be seru'd, let serue thy Lord.

What sport will your honour haue? hawking, hunting, fishing, fowling, buls, beares, cardes, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, galleries, pleasant walkes, delightsome places, they are at hand; [e] *in aureis lac, vinum in argenteis, adolescentulæ ad nutum speciosæ,* wine, wenches, &c. a *Turkie* Paradise, Heauen vpon earth. Though he be a silly soft fellow, and scarce haue common sense, yet if he be borne to fortunes (as I haue said) [f] *iure hæreditario sapere iubetur,* hé must haue honour and office in his course: *Nemo nisi dives honore dignus* (*Ambros. offic.* 21.) none so worthy as himselfe: He shal haue it, *atq; esto quicquid Servius aut Labeo.* Get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, and Affections; thou shalt haue Popes, Patriarkes to be thy Chaplin and Parasites; thou shalt haue (*Tamberlin*-like) Kings to draw thy Coach, Queenes to be thy Landresses, Emperours thy foot-stooles, build more Townes and Cities then great *Alexander*, *Babel* Towres, *Pyramides* and *Mausolean* Tombes, &c. command heauen and earth, and tell the World 'tis thy vassall, auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummos ius cogit, obulus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat. It is not with vs, as amongst those *Athenian* Senators of *Licurgus* in *Plutarch, he preferred that deserued best, was most vertuous & worthy of the place,* [h] *not swiftnesse, or strength, or wealth, or friends carried it in those daies;* but *inter optimos optimus, inter temperantes temperatissimus,* the most temperate and best. We haue no *Aristocrasies* but in contemplation, all *Oligarchies,* wherein a few rich men domineere, doe what they list, & are priuiledged by their greatnesse. [i] They may freely trespasse, and doe as they please, no man dare accuse them, no not so much as mutter against thē, there is no notice taken of it, they may securely doe it, liue after their owne lawes, and for their mony get pardons, Indulgences, redeeme their soules from Purgatory and Hell it selfe, *clausum possidet arca Iouem.* Let them bee *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* *Et quamvis periurus erit, sine gente, cruentus,*

they may goe to heauen through the eye of a needle, if they will themselues, they may bee canonized for Saints, they shall be [k] honorably interred in *Mausolean* tombs, commended by Poets, registred in Histories, haue Temples, and statues erected to their names, —*è manibus illis nascentur violæ*—. If he bee bountifull in his life, and liberall at his death, he shall haue one to sweare, as hee did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to to Heaven, and be miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius recta in cœlum abijt,* went right to Heauen: a base queane, [l] *thou wouldst haue scorned once in thy misery to haue a penny from her,* and why? *modio nummos metijt,* she measured her mony by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good [m] outside, he carries it, and shall

e *Bohemus de Turcis & Bredenbach.*
f *Euphormio.*
g *Qui pecuniam habent, elati sunt animi:* lofty spirits, braue men at armes, all rich men are generous, couragious, &c.
† *Nummus ait promenubat Cornubia Romæ.*
h *Non fuit apud mortales vllum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c.*
i *Quicquid libet licet.*
* *Hor.Sat.5 l.2*
k *Cùm moritur dives concurrũt vndiq; cives: Pauperis ad funus vix est ex millibus vnus.*
l *Et modò quid fuit, ignoscat mihi genius tuus, noluisses de manu eius nummos accipere.*
m Hee that weares silke, sattin, velvet, and gold lace, must needs be a Gentleman.

shall be adored for a God, as † *Cyrus* was amongst the *Persians, ob splendidũ apparatum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, him, whom you peradventure in modesty would giue place to, as being deceaued by his habit, & presuming him some great worshipfull man, beleeue it, if you shall examine his estate, he will likely be proued a seruing man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Briske*, Sr *Petronell Flash*, a meere outside. Only this respect is giuen him, that wheresoeuer he comes, hee may call for what he will, and take place, by reason of his outward habit.

But on the contrary, if he be poore, *Prov.* 15.15. *all his daies are miserable*, he is vnder hatches, deiected, reiected and forsaken, poore in purse, poore in spirit, * *prout res nobis fluit, ita & animus se habet*, † Mony giues life & soule. Though he be honest, wise, learned, well deseruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus.* n *If hee speake, what babler is this? Ecclus.* his nobility without wealth, is o *proiecta vilior algâ*, and hee not esteemed: *Nos viles pulli nati infelicibus ovis*, if once poore, wee are metamorphosed in an instant, base slaues and vile drudges, † for to be poore is to be a knaue, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poore and say all: they are borne to labour, to misery, to carry burdens like iuments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* obiected in *Aristophanes*, † *salem lingere*, lick salt, to empty iakes, say channels, p carry out durt and dunghills, sweepe chimnies, rubbe horse heeles, &c. they are vgly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas æquum est squalorem sequi*, 'tis ordinarily so. q *Others eat to liue, but they liue to drudge*, † *servilis & misera gens nihil recusare audet*, a servile generation that dare refuse no taske:

——* *Heus tu Dromo cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde vpon vs whilst wee wash, and bid your fellow get him vp betimes in the morning, be it faire or fowle, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistris, *Socia ad pistrinam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stooles for rich men to tread on, blocks for them to get on horse backe, or as r *walls for them to pisse on.* They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowsy, poore, deiected, slauishly humble: & as *Leo Afer* obserues of the commonalty of *Africke*, *natura viliores sunt, nec apud suos duces maiore in precio quàm si canes essent*: t base by nature, & no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infælicem, rudiores asinis, vt è brutis plane natos dicas*: no learning, no knowledge, no ciuility, scarce common sense, naught but barbarisme amongst them, *belluino more viuunt, neq; calceos gestant, neq; vestes*, like roagues, and vagabonds they goe bare-footed and bare-legged, leading a laborious, miserable, wretched, vnhappy life, *like beasts and iuments, if not worse*: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not vndergoe, *Inter illos plerique latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwell in the x *Alps, chimny sweepers, Iakes-fermers,*

† *Est sanguis atq; spiritus pecunia mortalib.*
† *Xenophon Cirip. lib* 8.
* *Euripides.*
n *In tenui rara est facundia panno. Iuuen.*
o *Hor.*
† *Egere est offendere & indigere scelestum esse. Sat. menip.*
† *Plautus act.* 4.
p *Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima*
* *Plautus.*
q *Leo Afer cap. vlt. lib.* 1. *dunt. non vt bene viuant, sed vt fortiter laborent. Hemsius.*
† *Munster de rusticis Germaniæ. Cosmog. cap.* 27. *lib.* 3.
x *Ter. Eunuch.*
r *Pauper paries factus, quem caniculæ comminant.*
s *Lib.* 1, *cap. vlt.*
t *Deos omnes illis infensos dicetes: tam pannosi, fame fracti, tot assidue malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.*
u *Nihil omnino meliorem vitam degunt, quam feræ in siluis, iumenta in terris. Leo Afer.*
x *Ortelius in Helvetia Qui habitant in Cæsia valle vt plurimum latomi, in Oscella valle cultorum fabri, fumarii in Vigetia, sordidum genus hominum, quod repurgandis caminis victum parat.*

150 *fermers, durt-daubers, vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can pouerty giue else, but † beggery, fulsome nastinesse; squalor, contempt, drudgery, labour, vglinesse, hunger and thirst: *pediculorum & pulicum numerum?* as y he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, ragges for his rayment, and a stone for his pillow, *pro cathedra ruptæ caput vrnæ*, he sits in a broken pitcher, or on a blocke for a chaire, *& maluæ ramos pro panibus comedit*, hee drinkes water, and liues on wort leaues, pulse, like a hogge, or scrapes like a dogge; *vt nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;*, as *Cremulus* concludes his speech, as we poore men liue now adaies, who will not take our life to be [z] infelicity, misery, and madnesse. If they be of little better condition then those hungar-starued beggars, wandering rogues, those ordinary slaues, and day labouring drudges; yet they are commonly so preyed vpon by poling officers for breaking lawes, by their tyrannizing land-lords, so flead and fleeced by perpetuall [b] exactions, that though they doe drudge, fare hard, and starue their *Genius*, they cannot liue in some [c] countries; but what they haue is instantly taken from them, the very care they take to liue, to be drudges, to mainetaine their poore families, their trouble and anxiety *takes away their sleep, Sirac. 31. 1.* it makes them weary of their liues: when they haue taken all paines, and doe their vtmost and honest indeauours, if they be cast behinde by sickenesse, or ouertaken with yeares, no man pitties them, hard hearted and mercilesse, [f] vncharitable as they are, they leaue them so distressed, to begge, steale, murmure and [d] rebell, or else starue. The feeling and feare of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their gouernours: out-lawes, and rebels in most places, to take vp seditious armes, and in all ages hath caused vproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in euery common-wealth: grudging, repining, complaining, discontent in each priuate family, because they want meanes, to liue according to their callings, bring vp their children, it breakes their hearts, they cannot doe as they would. No greater misery then for a Lord to haue a knights liuing, a Gentleman a Yeomans, not to be able to liue as his birth and place requires. Pouerty and want are generally corsiues to all kind of men, especially to such as haue beene in good and flourishing estate, are suddenly distressed, [e] nobly borne, liberally brought vp, and by some distaster and casualty, miserably dejected. For the rest, as they haue base fortunes, so haue they base mindes correspondent, like Beetles è *stercore orti*, è *stercore victus*, *in stercore delicium*, as they were obscurely borne and bred, so they delight and liue in obscenity. they are not so throughly touched with it.

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to bee poore, they are forsaken of their friends, most part neglected, and left vnto themselues; as poore † *Terence* in *Rome* was by *Scipio*, *Lælius*, and *Furius*, his gteat and noble friendes.

Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
Tres peridem tempus qui agatabant nobiles facillimè,
Horum ille operâ ne domum quidẽ habuit conductitiam.

'Tis

† I write not this any waies to vpbraid or scoffe at, or misuse poore men, but rather to condole and pitty them by expressing, &c.

y *Cremulus Act. 4 Plaut.*

z *Paupertas durum onus miseris mortalibus.*

a *Vexat censura columbas.*

b *Deux ace non possunt & six cinque soluere nolunt: Omnibus est notum quater tre soluere totum.*

c *Scandia, Africa, Lituania,*

d *Montague* in his Essaies speaks of certaine Indians in France, that being asked how they liked the country, wondred how a few rich men could keep so many poore men in subiectiõ, that they did not cut their throats.

c *Augustas animas animoso in pectore versans.*

† *Donatus vit. eius.*

Tis' generally so, *Tempora si fuerint nubila solus eris*, hee is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. *Prov.* 19. 4. *Poverty separates them from their* [f] *neighbours.* 151

† *Dum fortuna fauet, vultum seruatis amici,*
Cùm cecidit, turpi vertitis ora fugâ.
Whil'st fortune fauour'd, friends, you smil'd on mee,
But when she fled, a friend I could not see.

Which is worse yet, if hee be poore [g] euery man contemnes him, insults over him, oppresseth him, aggrauates his misery.

[l] *Quum cæpit quassata domus subsidere, partes*
In proclinatas omne recumbit onus.
When once the tottering house begins to shrinke,
Thither comes all the waight by an instinct.

Nay they are odious to their owne brethren, and dearest friends, *Prov.* 19. 7. *his brethren hate him if he be poore*, [i] *omnes vicini oderunt, his neighbours hate him*, *Prov*, 14. 20. [k] *omnes me noti ac ignoti deserunt*, as he complained in the Comœdy, friends and strangers all forsake me. Which is most grievous, pouerty makes men ridiculous, *nil habet infelix paupertas durius in se, quàm quod ridiculos homines facit*, they must endure [l] iests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: [m] *magnum pauperies opprobrium, iubet quidvis & facere & pati.* He must turne Parasite, iester, foole, slaue, drudge to get a poore liuing, apply himselfe to all mens humors, to winne and please, &c. and be buffeted when hee hath all done, as *Vlysses* was by *Melanthius* [n] in *Homer*, be reuiled, and must not so much as mutter against it. He must turne rogue, villaine; for as the saying is, *Necessitas cogit ad turpia*, pouerty alone makes men theeues, rebels, murderers, traitors, assasinates, *because of pouerty wee haue sinned, Eccles.* 27. 1. sweare, and forsweare, beare false witnesse, lye, dissemble, any thing, as I say, to aduantage themselues, and to relieue their necessities: [o] *Culpæ scelerisq; magistra est*, when a man is driuen to his shifts, what will hee not doe? betray his father, Prince, and country, turne Turke, forsake Religion, abjure God and all; *nulla tam horrenda proditio, quam illi lucri causa*, (saith [p] *Leo Afer*) *perpetrare nolint.* [*] *Plato* therefore calls pouerty, *theeuish, sacrilegious, filthy, wicked and mischieuous*; and well he might. For it makes many an vpright man otherwise, had he not beene in want, to take bribes; to be corrupt, to doe against his conscience, to sell his tongue, heart, hand, &c. to vse indirect means to helpe his present estate. It makes Princes to exact vpon their subiects, Great men tyrannize, Landlords oppresse, Iustice mercenary, Lawyers vulters, Physitians Harpyes, friends importunate, tradesmen lyers, honest men theeues, deuout assasinates, great men to prostitute their wiues, daughters & themselues, middle sort to repine, commons to mutiny, all to grudge, murmur and complaine. A great temptation to all mischiefe; it compells some miserable wretches to counterfeit seuerall diseases, to dismember, make themselues blinde, lame, to haue a more plausible cause to beg, and loose their limbs to recouer their present wants; *Iodocus Damhoderius* a Lawyer of *Bruges, praxi rerum criminal. cap.* 112. hath some notable examples of such counterfeit Crancks, and euery village almost will yeeld abundant testimo-

[f] *Prou.* 19. 7. though he be instant yet they will not.
† *Petronius.*
[g] *Non est qui doleat vicem, vt Petrus Christum iurant se hominem non nouisse.* [h] *Ouid. in Trist.*
[i] *Hor.*
[k] *Ter. Eunuchus act.* 2. *sc.* 2.
[l] *Quid quod materiam præbet causamq; iocandi. Si toga sordida sit. Iuuen. Sat* 3.
[m] *Hor.*
[n] *Odyss.* 17.
[o] *Mantuanus.*
[p] *De Africa lib.* 1. *cap. vlt.*
[*] *4. de legibus. Paupertas furaciss. sacrilega, turpis, flagitiosa, omnium malorum opifex.*

152 nies amongst vs, we haue Dummerers, *Abraham* men &c. and that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their liues to make away themselues: They had rather be hanged, drowned, &c. then to liue without meanes.

q *Theognis.*

q *In mare cætiferum, ne te premat aspera egestas,*
Desili & a celsis corrue Cerne iugis.
Much better 'tis to breake thy necke,
or drowne thy selfe i'th' Sea,
Then suffer irksome pouerty,
Goe make thy selfe away.

* *Dipnosophist. lib. 12. Milties potius moriturum (si quis sibi mente constaret) quam tam vilis & erumnosi vitæ communionem.*

A *Sybarite* of old, as I finde it registred in * *Athenæus*, supping in *Phiditijs* in *Sparta*, and obseruing their hard faire, said it was no maruell if the *Lacedæmonians* were valiant men; *for his part he would rather runne vpon a sword point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life.* r In *Iaponia* 'tis a common thing to stifle their children if they be poore, or to make an abort, which *Aristotle* commends. In that ciuill commonwealth of *China*, the mother strangles her childe, if she bee not able to bring it vp, and had rather loose, then sell it, or haue it endure such misery as poore men doe. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.* obiect as much to those ancient *Greeks* and *Romanes, they did expose their Children to wilde beasts, strangle, or knocke out their braines against a stone*, in such cases. If wee may giue credit to † *Munster*, amongst vs Christians in *Lituania*, they voluntarily mancipate, and sell themselues, their wiues and children to rich men, to auoid hunger and beggery; t many make away themselues in this extremity. *Apicius* the *Roman*, when hee cast vp his accounts, and found but 100000 Crownes left, murdered himselfe for feare he should bee famished to death. *P. Forestus* in his medicinall obseruations, hath a memorable example, of two brothers of *Louain*, that being destitute of meanes, became both melancholy, and in a discontented humor massacred themselues. Another of a merchant, learned, wise otherwise and discreet, that out of a deepe apprehension he had of a losse at Seas, would not be perswaded, but as u *Ventidius* in the Poet, he should die a begger. In a word this much I may conclude of poore men, that though they haue good x parts, they cannot shew, or make vse of them: † *ab inopiâ ad virtutem obsepta est via*, 'tis hard for a poore man to rise, *haud facilè emergunt, quorum virtutibus obstat res angusta domi: the wisdome of the poore is despised and his words are not heard.* Eccles. 6. 19. y his workes are reiected contemned, for the baseness and obscurity of the author, though laudable and good in themselues, they will not likely take.

r *Lasper Vitela Iesuita epist. Iapon. lib.*

s *Mat. Riccius expedit. in Sinas lib. 1. cap. 3.*

* *Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum clauditis, &c.*

† *Cosmog. 4. lib. cap. 22. venduut liberos victûs carentes tanquam pecora interdum & seipsos vt apud diuites saturentur cibis.*

t *Vel bonorum desperatione, vel malorum perpessione fracti & fatigati, plures violentas manus sibi inferunt.*

u *Hor.*

x *Ingenio poteram superas volitare per arces,*
Vt me pluma leuat, sic graue mergit onus. Alciat.

y *Terent.*

z *Hor. Sat. 3. l. 1. Paschalius.*

Nulla placere diu neq; viuere carmina possunt
Quæ scribuntur aquæ potoribus. ——— Poore men cannot please, their actions, councels, consultations, proiects, are vilified in the worlds esteeme, *amittunt consilium in re*, which *Gnatho* long since obserued, z *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man neuer cobled shooes, as he said of old, but how doth he prooue it? I am sure we finde it otherwise in our dayes, a *pruinosis horret facundia pannis. Homer* himselfe must begge if he want meanes, and as by report sometimes he did, *goe from dore to dore and sing ballads, with a company of boyes about him.* This com-

a *Petronius.*

mon

mon misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peuish,

Fames & mora bilem in nares conciunt,

still murmuring and repining: *Ob inopiam morosi sunt, quibus est mala,* as *Plutarch* quotes out of *Euripides*, and that comicall Poet well seconds.

[c] *Omnes quibus res sunt minùs secundæ, nescio quomodò*
Suspitiosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi.

If they bee in adversity, they are more suspitious and apt to mistake; they thinke themselues scorned by reason of their misery: And therefore many generous spirits in such cases, withdraw themselues from all company, as that Comedian *Terence* is said to haue done, when he perceaued himselfe to be forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base towne in *Arcadia*, and there miserably died.

——— ad summam inopiam redactus,
Ita ag è conspectu omnium abijt Græciæ in terram vltimam.

Neither is it without cause, for wee see men commonly respected according to their meanes. (* *an diues sit omnes quærunt, nemo an bonus*) and vilified if they be in bad cloaths. [d] *Philopæmen* the orator was set to cut wood, because he was so homely attyred: [e] *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. [f] *Dantes* that famous *Italian* Poet, by reason his cloaths were but meane, could not be admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend because of his apparell, § *Hominem video pannis, anniſq; obsitum, hic ego illum contemp si præ me.* King *Persius* ouercome, sent a letter to * *Paulus Æmilius* the *Roman* generall, *Persius P. consuli. S.* but he scorned him any answere, *tacitè exprobrans fortunam suam* (saith mine author) vpbraiding him with his present fortune. † *Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter* exil'd runne after his horse like a lackey, and would take no notice of him: h 'tis the common fashion of the world. So that such men as are poore may iustly be discontent, melancholy, and complaine of their present misery, and all may pray with [i] *Solomon*, *Giue me O Lord neither riches nor pouerty, feed mee with food conuenient for me.*

[c] *Plautus Amphi.*
b *Herodotus vita eius, Scaliger in Poet. potentiorum ædes ostiatim adiens, aliquid acipiebat, canens carmina sua, concomitante eum puerorũ choro.*
c *Ter. Act. 4. Scen. 3. Adelph. Hegio.*
† *Donat. vit. eius.*
* *Euripides.*
d *Plutarch: vita eius,*
e *Vita Ter.*
f *Gomesius lib. 3. cap. 21. de sale*
g *Ter. Eunuch. Act. 2. Scen. 2.*
* *Liu. dec. 9. l. 2.*
† *Comineus.*
h *He that hath 5l per annum comming in more then others, scornes him that hath lesse, and is a better man.*
i *Pro. 30. 8.*

Svbsect. 7.

An heape of other Accidents causing melancholy: Death of friends, losses, &c.

IN this Labyrinth of accidentall causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, and new causes, so many bypaths, offer themselues to be discussed: To search out all, were an *Herculean* worke, and fitter for *Theseus*: I will follow mine intended thred; and point only at some few of the chiefest. Amongst which, losse and death of friends may challenge a first place, *multi tristantur*, as † *Viues* well obserues, *post delicias, convivia, dies festos*, many are melancholy after a feast, holiday, merry meeting, or some pleasing sport, if they bee solitary by chance, left alone to themselues, without employ-

Death of friends.
† *3. de Anima cap. de mœrore.*

154 ment, sport, or want their ordinary companions, some at the departure of friends only, whom they shall shortly see againe, weep & howle, and looke after them as a cowe lowes after her calfe, or a childe takes on that goes to schoole after holidaies. *Vt me leuarât tuus aduentus, sic discessus afflixit,* (which * *Tully* writ to *Atticus*) thy comming was not so welcome to mee, as thy departure was harsh. *Montanus consil* 132. makes mention of a country woman that parting with her friends and native place, became grieuously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good-wiues, if their husbande, tarry out a day longer then his appointed time, or breake his houre, they take on presently with sighes and teares, hee is either robbed or dead, some mischance or other is surely befalne him, they cannot eate, drinke, sleepe, or bee quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death doe, when they must eternally be seperated, neuer in this world to meet againe? This is so grieuous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

O dulce germen matris, o sanguis meus,
Eheu tepentes &c. —— o flos tener.

howling, roaring, many bitter pangs, (* *lamentis gemitu q. & femineo vlulatu Tecta fremunt*) and by frequent meditation extends so farre sometimes, k *they thinke they see their dead friends continually in their eyes, obseruantes imagines,* as *Conciliator* confesseth he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facile credunt,* still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes. *Totus animus hac vnâ cogitatione defixus est,* all the yeare long, as * *Pliny* complains to *Romanus*, *me thinks I see* Virginius, *I heare* Virginius, *I talke with* Virginius &c.

† *Te sine, væ misero mihi, lilia nigra videntur,*
Pallentesq; rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that braue discreet men, otherwise oftentimes forget themselues, and weepe like children many months together, as † *if that they to water would,* and will no bee comforted. They are gone, they are gone.

Abstulit atra dies & funere mersit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos auido sinit edere questus,
Magna adeò iactura premit, &c.
Fountaines of teares who giues, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my brests in peeces torne,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium,* bewailes his fa-

thers

* *Lib. 12. epist.*

* *Virg. 4 Æn.*
k *Patres mortuos coram astantes & filios &c. Marcellus Donatus.*

* *Epist. lib. 2. Virginium video, audio, defunctum cogito, alloquor.*
† *Calphurnius græcus.*

† *Chaucer.*

thers death; hee could moderate his passions in other matters (as he confes- 155
seth) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.

How doth [1] *Quintilian* complaine for the losse of his sonne, to despaire al- [1] *Præfat. lib. 6.*
most: *Cardan* lament his only childe, in his booke *de libris proprijs*, and elsewhere in many other of his tracts, † *S. Ambrose* his brothers death: *an ego pos-* † *Lib. de obitu Satyri fratris.*
sum non cogitare de te, aut sine lachrymis cogitare, O amari dies, o flebiles noctes, &c. Gregory Nazianzen that noble *Pulcheria? o decorem, &c. flos recens pullulans, &c. Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three daies together vpon the ground, obstinate to dye with him, & would neither eate, drinke, nor sleepe. The woman that communed with *Esdras*, (*liber. 2. cap. 10*) when her sonne fell downe dead *fled into the field, and would not returne into the citty, but there resolued to remaine, nether to eate, nor drinke, but mourne and fast vntill she died. Rachel wept for her children, and would not be comforted, because they were not*, *Mat. 2. 18.* So did *Adrian* the Emperour bewaile his *Antinous*; *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *Dauid*, *Absolon*; (O my deare sonne *Absolon*) *Austin* his mother *Monica*; *Niobe* her children, insomuch, that the [m] Poets faigned her to bee turned into a stone, as being stupified through the extremity of griefe. [n] *Ægeus*, *signo lugubri filij consternatus, in mare se præcipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physitions are full of such examples. *Montanus consil.* 242.[o] had a patient troubled with this infirmity, by reason of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath such another, almost in despaire, after his mothers departure, *vt se ferme præcipitem daret*; and ready through distraction to make away himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares of age, *that grew desperate vpon his mothers death*; and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could neuer after be recouered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes & citties. *Vespasian's* death was pittifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to bee pulled downe, Mules and Horses to haue their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephestions* death. Which is now practised amongst the *Tartars*, when [q] a great *Cham* dieth, 10 or 12 thousand must bee slaine, men and horses all they meete, and among those [r] Pagan *Indians*, their wiues and seruants voluntarily dye with thē. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Iouius* giues out, *communis salus, publica hilaritas*, the common safty, all good-fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he liued, but after his decease an iron season succeeded, warres, plagues, vastity, discontent. When *Augustus Cæsar* died, saith *Paterculus*, *orbis ruinam timueramus*, wee were all afraid, as if heauen had fallen vpon our heads. [t] *Budæus* records, how that at *Lewes the* 12th *death, tā subita mutatio, vt qui prius digito cœlū attingere videbantur, nunc humi derepente serpere, sideratos esse diceres*, they that

[m] *Ouid. Met.*
[n] *Plut. vita eius*
[o] *Nobilis matrona melancholica ob mortem mariti.*
[p] *Ex matris obitu in desperationem incidit.*
[q] *Mathias à Michou. Boter. Amphitheat.*
[r] *Lo. Vertomannus M. Polus Venetus. lib. 1. c. 54. perimunt eos quos in via obvios habent, dicentes, Ite & domino nostro regi seruite in alia vita Nec tā in homines insaniunt sed in equos &c.*
[s] *Vita eius.*
[t] *Lib. 5. de asse.*
[*] *Lib. 4. vit. eius. auream ætatem condiderat ad humani generis salutem; quā nos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c.*

156 were erst in heauen, vpon a sudden, as if they had beene planet stroken, laye groueling on the ground;

† *Concussis cecidere animis, seu frondibus ingens*
Sylva dolet lapsis ——— they lookt like cropt trees

† *Maph.*
* *Ortelius Itinerario: ob annum integrum à cantu tripudiis & saltationibus tota ciuitas abstinere iubetur.*
† *See Barletius de vita et ob. Scanderbegi lib. 13. hist.*
u *Mat. Paris.*

* At *Nancy* in *Loraine*, when *Claudia Valesia*, *Henry* the second *French* kings sister, and the Dukes wife deceased, the Temples for forty daies were all shut vp, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, *and for a twelue months space throughout the citty, they were forbid to sing or dance.* How were wee affected here in *England* for our *Titus, delitiæ humani generis*, Prince *Henries* immature death, as if all our deerest friends liues had exhaled with his? *Scanderbegs* death was not so much lamented in *Epirus*. In a word, as hee saith of *Edward the first* at the newes of *Edward* of *Caernarvan* his sonnes birth, *immortaliter gavisus*, hee was immortally glad; may we say on the contrary of friends deaths, *immortaliter gementes*, wee are diverse of vs as so many turtles, eternally dejected with it.

Losse of goods

There is another sorrow, which ariseth from the losse of temporall goods & fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my iudgement, there is no torture like vnto it, or that sooner procureth this malady and mischiefe:

x *Ploratur lachrymis, amissa pecunia veris:*

x *Iuvenalis.*
y *Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem, melancholici fiunt ut ipse vidi.*
z *Stanihurstius Hib. Hist.*

it wrings true teares from our eyes, many sighes, much sorrowes from our hearts, and often causeth habituall melancholy it selfe. *Guianerius tract.* 15. 5. repeates this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breuiar. lib.* 1. *cap.* 18. *ex rerum amissione, damno, amicorum morte, &c.* want alone will make a man mad, to be *Sans argent*, will cause Melancholy. Many persons are affected like z Irishmen in this behalfe, who if they haue a good scimiter, had rather haue a blow on their arme, then their weapon hurt: they will sooner loose their life, then their goods: and the griefe that commeth hence, continueth long (saith † *Plater*) *and out of many dispositions, procureth an habit.* a *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, *ob amissam pecuniam*, for a summe of mony which he had vnhappily lost. *Sckenkius* hath such another story of one melancholy, because he ouershot himselfe, and spent his stocke in vnnecesary building. b *Roger* that rich bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephen*, *vi doloris absorptus, atq; in amentiam versus, indecentia fecit*, through griefe ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through griefe of minde to make away themselues. A poore fellowe went to hang himselfe, (which *Ansonius* hath elegantly expressed in a neat † Epigramme) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humor,

† *Cap. 3. Melancholia semper venit ob iacturam pecuniæ, victoriæ, repulsâ, mortẽ liberorũ, quibus longo post tempore animus torquetur, & à dispositione fit habitus.*
a *Consil. 26.*
b *Nubrigensis.*
† *Epigr. 22.*

At qui condiderat, postquam non repperit aurum,
Aptauit collo, quem reperit laqueum.

such

ſuch ferall accidents can want and penury produce. Bee it by ſuretyſh ip, ſhip-wrack, fire, ſpoile & pillage of ſouldiers, or what loſſe ſoeuer, it boots not, it will worke the like effect, the ſame deſolation in Prouinces and Citties, as well as priuate perſons. The *Romans* were miſerably deiected after the battle of *Cannas*, the men amazed for feare, the ſtupid women tore their haire and cried. The *Hungarians* when their King *Ladiſlaus*, and braueſt ſouldiers were ſlaine by the *Turkes*, *Luctus pnblicus* &c. The *Venetians*, when their forces were ouercome by the french king *Lewis*, the French and Spaniſh kings, Pope, Emperor, all conſpired againſt them, at *Cambray*, the French Herald denounced open warre in the Senate : *Lauredane Venetorum dux, &c.* and they had loſt *Padua, Brixia, Verona, Forum Iulij*, their teritories in the continent, and had now nothing left but the citty of *Venice* it ſelfe, *& vrbi quoq; ipſi* (ſaith † *Bembus*) *timendum putarent*, and the loſſe of that was likewiſe to be feared, *tantus repente dolor omnes tenuit, vt nunquam alias &c.* they were pittifully plunged, neuer before in ſuch lamentable diſtreſſe. *Anno* 1527, when *Rome* was ſacked by *Burbonius*, the common ſouldiers made ſuch ſpoile that faire † Churches were turned to ſtables, old monuments and bookes, made horſe-litter, or burned like ſtraw; reliques, coſtly pictures defaced; altars demoliſhed, rich hangings, carpets, &c. trampled in the durt. * Their wiues and louelieſt daughters conſtuprated by euery baſe cullion, before their fathers and husbands faces. Noblemens children, and of the wealthieſt cittizens, reſerued for Princes beds, were proſtitute to euery common ſouldier, and kept for Concubines; Senators & Cardinals themſelues, dragd along the ſtreets, and put to exquiſite torments, to confeſſe where their mony was hid; the reſt murdered on heapes, lay ſtinking in the ſtreets; Infants braines daſhed out before their mothers eyes. A lamentable ſight it was to ſee ſo goodly a Citty, ſo ſuddenly defaced, rich cittizens ſent a begging to *Venice, Naples, Ancona, &c.* that earſt liued in all manner of delights. † *Thoſe proud palaces, that euen now vaunted their tops to Heauen, were deiected as low as hell in an inſtant.* Whõ will not ſuch miſery make diſcontent? *Terence* the Poet drowned himſelfe for the loſſe of ſome of his Comedies, which ſuffered ſhipwracke. When a poore man hath made many hungry meales, got together a ſmall ſumme, which he looſeth in an inſtant; a Scholler ſpent many an houres ſtudy to no purpoſe, his labours loſt &c. how ſhould it otherwiſe be? I may conculde with *Gregory, temporalium amor quantum afficit, cùm hæret poſſeſſio, tantum quum ſubtrahitur, vrit dolor*; riches doe not ſo much exhilarate vs with their poſſeſſion, as they torment vs with their loſſe.

† *Lib. 8. venet. hiſt.*

* *vt nunquam alias patres maiorem animo ægritudinem contraxiſſe ciuitas meminerit.*

† *Templa ornamentis nudata, ſpoliata, in ſtabula equorum & aſinorum verſa &c.*

Inſulæ humi cõculcatæ, perditæ, &c.

* *In oculis maritorum dilectiſſimæ coniuges ab Hiſpanorum lixis conſtrupatæ ſunt. Filiæ magnatum thoris deſtinatæ, &c.*

† *Ita faſtu ante unum menſem turgida ciuitas, & cacuminibus cælum pulſare viſa, ad inferos uſq; paucis diebus directa eſt.*

Next to Sorrow ſtill I may annexe ſuch accidents as procure Feare; for beſides thoſe Terrors which I haue [c] before touched, and many other feares (which are infinite) there is a ſuperſtitious Feare, one of the three great cauſes of feare in *Ariſtotle*, commonly cauſed by prodigies and diſmall accidents, which much troubles many of vs. (*Neſcio quid animus mihi præſagit mali.*) As if a Hare croſſe the way at our going forth, or a mouſe gnaw our clothes: If they bleed three drops at noſe, the ſalt fall towards them, a black ſpot appeare in their nailes, &c. with many ſuch, which *Delrio Tom. 2. lib. 3. ſect. 4. Auſtin. Niphus* in his booke *de Augurijs. Polidore virg. lib. 3. de Prodigiis. Sarisburienſis policrat lib. 1. cap. 13.* diſcuſſe at large. They are ſo much affected, that with very ſtrength of Imagination, Feare, and the diuels craft, *they pull*

c *Sect. 2. Mem. 4. Subs. 3.* feare from ominous accidents, deſtinies fore-told,

d *Accerſunt ſibi malum,*

158 *pull those misfortunes they suspect, vpon their owne heads, and that which they feare, shall come vpon them,* as *Salomon* fore-telleth, *Pro.* 10. 24. and *Isay* denounceth, 66. 4. which if[e] *they could neglect and contemne, would not come to passe. Eorum vires nostrâ residen opinione, vt morbi gravitas ægrotantium cogitatione,* they are intended & remitted, as our opinion is fixed, more or lesse. *N.N. dat pœnas,* saith [f] *Crato* of such a one *utinam non attraheret*: he is punished, and is the cause of it [g] himselfe:

† *Dum fata fugimus, fata stulti incurrimus.*

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit præscientia malorum:* The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cœlum,* be it ill accident, or death it selfe: which often falls out by Gods permission; *quia dæmonem timent* (saith † *Chrysostome*) *deus ideo permittit accidere. Severus, Adrian, Domitian,* can testifie as much, of whose feare and suspition, *Sueton, Herodian* and the rest of those Writers, tell strange stories in this behalfe. [h] *Montanus consil.* 31. hath one example of a young man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; † There was a fountaine in *Greece,* neere *Ceres* Temple in *Achaia,* where the euent of each diseases was to bee knowne; *Aglasse was let downe by a thred ,&c.* Amongst those *Cyanean* rocks at the springs of *Lycia,* was the Oracle of *Thrixeus Apollo, where all fortunes were fore-told, sicknesse, health, or what they would besides*: so common people haue beene alwaies deluded with future euents. At this day, *Metus futurorum maximè torquet Sinas,* this foolish feare, mightily crucifies them in *China:* as [i] *Matthew Riccius* the Iesuit informeth vs, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Diuinators, *vt ipse metus fidem faciat,* that feare it selfe and conceipt, cause it to [k] fall out: If hee fore-tell sickenesse such a day, that very time they will be sicke, *vi metûs afflicti in ægritudinem cadunt*; & many times dye as it is foretold. A true saying, *Timor mortis, morte peior,* the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, *is as bitter as gaule, Eccl.* 41. 1. † *Inquietã nobis vitã facit mortis metus,* a worse plague cannot happen to a man, then to be so troubled in his minde. O *Clotho, Megapetus* the tyrant in *Lucian* exclaimes, *let me liue a while longer.* † *I will giue thee a thousand talents of gold, and two boles besides, which I tooke from* Cleocritus, *worth* 100 *talents a peece. woe's mee,* * saith another, *what goodly manners shall I leaue what fertile Fields! what a fine House! what pretty Children! how many seruants! who shall gether my grapes my corne? must* I *now dye so well settled? leaue all, so richly and well prouided? wo's me, what shall I doe?* † *Animula vagula blandula, quæ nunc abibis in loca?* To these tortures of *Feare* and *Sorrow,* may well bee annexed *Curiosity,* that irksome that tyrannising care, *nimia sollicitudo* * *superfluous industry about vnprofitable things, and their qualities,* as *Thomus* defines it? an itching humor, or a kinde of longing to † see that which is not to bee seene, to doe that which ought not to bee done? to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion huma-

[e] *Si non observemus, nihil valent. Polidor.*
[f] *Consil. 26. l. 2.*
[g] Harme watch harme catch.
† *Georg. Buchananus.*
[h] *Iuuenis sollicitus de futuris frustra, fictas melancholicus.*
† *Pausanias in Achaicis lib 7. Vbi omnium morborum evẽtus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras, ad Lyciæ fontes &c*
[i] *Expedit in Sinas lib. 1. cap. 3.*
[k] *Timendo præoccupat, quod vitat vltro, provocatq; quod fugit, gaudetq; mærens & lubens miser fuit. Heinsius Austriac.*
† *Tom. 4, dial. Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto &c.*
† *Ibidem. Hei mihi quæ relinquenda prædia, quam fertiles agri &c.*
† *Adrian.*
† *Industria superflua circa res inutiles.*
† *Flauæ secreta Minervæ ut viderat Aglauros. Ovid Met. 2*

humanity, Magicke, Philoſophy, policy, any action or ſtudy, 'tis a needleſſe trouble, a meere torment. For what elſe is ſchoole Diuinity, how many doth it puſle? what fruitleſſe queſtions about the Trinity, Reſurrection, Election, Predeſtination, Reprobation, hell fire, &c. how many ſhall be ſaued, damned? What elſe is al ſuperſtition; but an endleſſe obſeruation of idle Ceremonies, Traditions? What is moſt of our Philoſophy, but a Labyrinth of opinions, idle queſtions, propoſitions, Metaphyſicall tearms; Aſtrology, but vaine elections, predictions; all Magicke, but a troubleſome error, a pernitious foppery, Phiſick, but intricate rules & preſcriptions; Philology, but vaine Criticiſmes; Logicke, needleſſe Sophiſmes; Metaphyſicks themſelues, but intricate ſubtelties, and fruitleſſe abſtractions? Alcumy, but a bundle of errors? To what end are ſuch great Tomes, why doe wee ſpend ſo many yeares in their ſtudies? Much better to knowe nothing at all, as thoſe barbarous *Indians* are wholly ignorant, then as ſome of vs, to bee ſo ſore vexed about vnprofitable toyes: *ſtultus labor eſt ineptiarum*, to build an houſe without pinnes, make a rope of ſand, to what end? *cui bono* ? Hee ſtudies on, but as the boy told S^t *Auſtin*, when I haue laued the Sea dry, thou ſhalt vnderſtand the myſtery of the Trinity; He makes obſeruations, keepes times and ſeaſons; and as * *Conradus* the Emperour would not touch his new Bride, till an Aſtrologer had told him a maſculine houre, but with what ſucceſſe? He trauels into *Europe*, *Africke*, *Aſia*, ſearcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one Promontory (ſaid *Socrates* of old) one Mountaine, one Sea, one Riuer, & ſee all. An *Alchymiſt* ſpends his fortunes to make gold; *Ariſtotle* muſt finde out the motion of *Euripus*; *Pliny* muſt needs ſee *Veſuvius*, but how ſped they? One loſeth goods, another his life. *Pyrrhus* will conquer *Africke* firſt, and then *Aſia*; he will be a ſole Monarch, a ſecond immortall, a third rich, a fourth commands. † *Turbine magno ſpes ſollicitæ in vrbibus errant*; we run, ride, take vndefatigable paines all, vp early, downe late, ſtriuing to get that, which we had better be without, (*Ardelion's* buſie bodies as we are) it were much fitter for vs to be quiet, ſit ſtill, and take our eaſe. His ſole ſtudy is for words, that they be ——*Lepidæ lexeis compoſtæ vt teſſerulæ omnes*, not a ſyllable miſplaced, to ſet out a ſtramineous ſubiect: as thine is about apparell, to follow the faſhion, to be terſe and polite, 'tis thy ſole buſineſſe: both with like profit. His only delight is building, he ſpends himſelfe to get curious intricate models and plots, another is wholly ceremonious about titles, degrees, inſcriptions: A third is ouer ſollicitous about his diet, hee redeemes his appetite with extraordinary charge to his purſe, is ſeldome pleaſed with any meale, whileſt a triviall ſtomacke vſeth all with delight, and is neuer offended. Buſie, nice, curious wits, make that vnſupportable in all vocations, trades, actions, employments, which to duller apprehenſions is not offenſiue, earneſtly ſeeking that which others as ſcornefully neglect. Thus through our fooliſh curioſity doe we macerate our ſelues, tire our ſoules, and run headlong, through our indiſcretion, perverſe will, and want of gouernment, into many needleſſe cares, and troubles, vaine expences, tedious iournies, painfull houres, and when all is done, *quorſum hæc? cui bono?* to what end?

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* *Math. Paris.*

† *Stella.*

† *Neſcire velle, quæ magiſter maximus*
Docere non vult, erudita inſcitia eſt.

† *Ioſ. Scaliger in Gnomis.*

Amongſt theſe paſſions & irkſome Accidents, vnfortunate marriage may

Vnfortunate marriage.

160 be ranked, a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and liue as [m] *Seneca* liu'd with his *Paulina*: but if they be vnequally matched, or at discord, a greater misery cannot be expected, to haue a scold, a slut, an harlot, a foole, a fury, or a fiend, there can be no such plague. *Eccles.* 26.14. *He that hath her, is as if hee held a Scorpion,* & 26.25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lion, then keepe house with such a wife.* Her [n] properties *Iouianus Pontanus* hath described at large, *Ant. dial. Tom.* 2. vnder the name of *Euphorbia.* Or if they be not equall in yeares, the like mischiefe happens. *Cecilius* in *Agellius lib.* 2. *cap.* 23. complaines much of an olde wife, *dum eius morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I liue a dead man amongst the liuing, or if they dislike vpon any occasion,

† *Iudge they who are vnfortunately wed,*
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† *At vos o duri miseram lugete parentes,*
Si ferro aut laqueo læua hac me exsolvere sorte
Sustineo:——

Hard hearted parents both lament my fate,
If selfe I kill or hang, to ease my state.

[o] A young Gentlewoman in *Basil*, was married, saith *Felix Plater. observat. lib.* 1. to an ancient man against her will, whom she could not affect; shee was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to giue her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. [p] Thus men are plagued with women; they againe with men, when they are of diuers humours and conditions, he a spendthrift, she sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. [q] *A foolish sonne is an heauinesse to his mother. Iniusta noverca:* A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissention; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinius* daughter, a young wench, *Cuius causa novercam induceret*; what offence had he done, that hee should marry againe? Vnkinde, vnnaturall friends, euill neighbours, bad seruants, debts and debets; 'twas *Chilons* sentence, *comes æris alieni & litis est miseria*, misery and vsury goe commonly together; suretiship is the bane of many familes, *Sponde præstò noxa est, he shall bee sore vexed that is surety for a stranger, Prou.* 11:15. *and he that hateth suretiship, is sure.* Contention, brawling, Law-sutes, falling out of neighbours and friends. —*discordia demens (Virg. Æn. 6.)* are equall to the first, grieue many a man, and vex his soule. *Nihil sanè miserabilius eorum mentibus* (as [r] *Boter* holdes) *nothing so miserable as such men full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspition, desperation, sorrow, are their ordinary companions.* Our Welchmen are noted by some of their [s] owne Writers, to consume one another in this kinde; but whosoeuer they are that vse it, these are their common symptomes, especially if they bee conuict or ouercome, [t] cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and

1 A vertuous woman is the crowne of her husband. Pro. 12.4. but shee &c.

m *Lib.* 17. *epist.* 105.

n *Titiomatur, candelabratur, &c.*

† *Daniel in Rosamund.*

† *Chalcondylus. l.* 9 *de repub. Angl.*

o *Elegans virgo invita cuidam è nostratibus nupsit. &c.*

p *Duxi vxorem, quam ibi miseriam non vidi? nati filii alia cura. Ter. Act.* 5. *Scen.* 4. *Demea Adelph.*

q Prov.

r *De increm. urb. lib.* 3 *cap.* 3. *tanquam diro mucrone confossi, his nulla requies, nulla delectatio, sollicitudo, gemitus, furor, desperatio, timor, tanquam ad perpetuam ærumnam infeliciter rapti.*

s *Humfredus Lluyd epist. ad Abrahamum Ortelium, M. Vaughan* in his golden Fleece *Litibus & controversiis vsq; ad omnium bonorum consumptionem contendunt.*

t *Spretæq; iniuria formæ.*

and liued after discontented all his life. [u] Every repulse is of like nature: *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much and that a long time after. *Hipponax* a Satyricall Poet, so vilified and lashed two painters in his Iambicks, *vt ambo laqueo se suffocarent*, [x] *Pliny* saith, both hanged themselues. All oppositions, dangers, perplexities, discontents, [z] to liue in any suspence, are of the same ranke: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, vnthankfull friends much disquiet and molest some: Vnkind speeches trouble as many: vnciuill carriage or dogged answeres, weak women aboue the rest, if they proceed from their surly husbands, are as bitter as gall, and not to be digested. A Glasse mans wife in *Basil* became melancholy, because her husband said he would marry againe if she died. *No cut to vnkindnesse*, as the saying is, a frowne, an hard speech, ill respect, or bad looke, especially to Courtiers, or such as attend vpon great Persons, is present death.

Ingenium vultu stat, cadit, suo, they ebbe and flow with their masters favours. Some persons are at their wits ends, if by chance they ouer-shoot themselues in their ordinary speeches, or actions, which may after turne to their disaduantage or disgrace, or haue any secret disclosed. *Ronseus epist. miscel.* 3. reports of a Gentlewoman 25 yeares old, that falling foule with one of her Gossips, was vpbraided with a secret infirmity, (no matter what) in publike, and so much grieued with it, that she did therevpon *solitudines quærere, omnes ab se ablegare, ac tandem in grauissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melancholy humour pine away. Others are as much tortured to see themselues reiected, contemned, scorned, disabled, diffamed, detracted, vndervalued, or a *left behinde their fellowes*. *Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not inuited amongst the rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host. *Prætextatus* a robed Gentleman in *Plutarch*, would not sit downe at a Feast, because he might not sit highest, but went his waies all in a chafe. We see the common quarrellings that are ordinary with vs, for taking of the wall, precedency, and the like, which though toyes in themselues, and things of no moment, yet they cause many distempers, much heart-burning amongst vs. Nothing pierceth deeper then a contempt or disgrace, [b] especially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil. 16. lib. 2.* exemplifies it, and common experience confirmes it. Of the same nature is oppression, *Eccles. 7. 7. surely oppression makes a man mad*, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and † *Tully* complaine, *omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall neuer looke vp, or be merry againe, * *hæc iactura intolerabilis*, to some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusq; vagari
Mendicum, & timida voce rogare cibos:
Omnibus inuisus, quocunq; accesserit exul
Semper erit, semper spretus egensq; iacet, &c.

A miserable thing 'tis so to wander,
And like a begger for to whine at dore,

[u] *Quæq; repulsa grauis.* 161

[x] *Lib. 36. cap. 5.*

[z] *Nihil æque amarum, quam diu pendere: quidam æquiore animo ferunt præcidi spem suam, quam trahi.* Seneca *cap. 3. l. 2. de Den. Virg.* Plater. *obseruat. lib. 1.*

[a] *Turpe relinqui est. Hor.*

[b] *Scimus enim generosas naturas, nulla re citius moueri, aut grauius affici, quam contemptu ac despicientia.*

† *Ad Atticum epist. lib. 12.*

* *Epist. ad Brutum.*

162 Contemn'd of all the world, an exile is,
Hated, reiected, needy still, and poore.

c *In Phæniss.* *Polynices* in his conference with *Iocasta* in c *Euripides*, reckons vp fiue miseries of a banished man, the least of which alone, were enough to deiect some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as if we be long sick:

O beata sanitas, te præsente, amænum
Ver floret gratijs, absq; te nemo beatus:

O blessed health! *thou art aboue all gold and treasure*, *Ecclus*, 30. 15. without thee there can be no happinesse: Or visited with some loathsome disease, offensiue to others, or troublesome to our selues; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, paleness, leanness, redness, baldness, losse or want of haire, &c. *hic vbi fluere cæpit, diros ictus cordi infert*, saith d *Synesius*, he himselfe troubled not a little *ob comæ defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*, (*Cælius Rhodiginus lib.* 17. *cap.* 2.) ran mad. c *Brotheus* the sonne of *Vulcan*, because he was ridiculous for his imperfections, flung himselfe into the fire. *Lais* of *Corinth* now growne old, gaue vp her glasse to *Venus*, for she could not abide to looke vpon it. † *Qualis fum nolo, qualis eram neque.* Generally to faire nice peeces, old age and foule linnen are two most odious things, they may not abide a thought of it.

d *In laudem calvit.*

c *Ovid.*

† *E Græc.*

* *Hor. 3. Car. Ode 37.*

——* *o deorum*
Quisquis hæc audis, vtinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraq; succus
Defluat prædæ, speciosa quæro
pascere tygres.

To be foule, vgly, and deformed, much better be buried aliue. Some are faire but barren, and that gaules them. *Hanna wept sore, did not eat, and was troubled in spirit, and all for her barrennesse.* 1. *Sam.* 1. and *Gen.* 30. *Rachel* said, *in the anguish of her soule, giue me a child, or I shall dye:* another hath too many, one was neuer married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way iniured: *minimè miror eos* (as † he said) *qui insanire occipiunt ex iniuria*, I maruaile not at all if offences make men mad. Seuenteene particular causes of anger and offence *Aristotle* reckons vp, which for brevities sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit, vaine hopes, or hope differred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what f tongue can suffice to speake of all?

f *Non mihi si centum linguæ sint, oraq; centũ Omnia causarũ percurrere nomina possem.* † *Cælius l. 17. cap. 2.*

Many men catch this malady by eating certaine meats, hearbes, rootes, at vnawares, as henbane, nightshade, cicuta, mandrakes, &c. A company of yong mẽ at *Agrigentum* in *Sicily*, came into a Tauerne, where after they had freely

taken

taken their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known, † but vpon a sudden they began to be so troubled in their braines, and their phantasie so crased, that they thought they were in a ship at Sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the Sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrat to giue an account of this their fact, they told him (not yet recouered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the ancientest of the company, in a graue tone excused himselfe to the Magistrate vpon his knees, *O viri Tritones ego in imo iacui*, I beseech your dieties, &c. for I was in the bottome of the ship all the while: another besought them as so many Sea Gods, to be good vnto them, and if euer he and his fellowes came to land againe, † hee would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his waies. Many such accidents frequently happen, vpon these vnknowne occasions. Some are so caused by philters, wandring in the Sun, biting of a mad dog, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if we may beleeue *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat.* 185. Their symptomes are merrily described by *Iouianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musick. g *Cardan* speakes of certeine stones, if they bee carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as an *Adamant*, *Selenites*, *&c. which dry vp the body, increase cares, diminish sleepe*: *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, i *he is mad for* 24 *houres*. Some loose their wits by terrible obiects (as else where I haue more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* Sea-horses, *Athamas* by *Iunoes* Furies, but these relations are common in all Writers.

k *Hic alias poteram, & plures subnectere causas,*
Sed iumenta vocant, & Sol inclinat, eundum est,
Many such causes, much more could I say,
But that for prouender my cattle stay:
The Sun declines, and I must needs away.

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselues, seldome, or apart, (an old oke is not felled at a blowe) though many times they are all sufficient every one: yet if they concurre, as often they doe, *vis vnita fortior*; *Et quæ non obsunt singula, multa nocent*; they may better a strong constitution; as l *Austin* said, *many graines and smal sands sinke a ship, many small drops make a flood, &c.* often reiterated; many dispositions produce an habit.

† *Ita mente exagitati sunt vt in triremi se cõstitutos putarent: mariq; vadabilido tempestate iactatos. proinde naufragium veriti, egestis vndiq; rebus vasa omnia in viam è fenestris seu in mare, præcipitarunt, postridie &c.*

* *Aram vobis seruatoribus diis erigemus.*

g *Lib. de gemmis*
h *Quæ gestata infelicem & tristem reddunt, curas augent, corpus siccant, somnium minuunt.*
i *Ad unum diem mente alienatus.*
† *Part. 1. Sect. 2. Subsect. 3.*
k *Juven. Sat. 3.*
l *Intus bestiæ minutæ multæ necant. numquid minutissima sunt grana arenæ; sed si arenæ amplius in navem mittatur, mergit illam: quam minutæ guttæ pluviæ, & tamen implent flumina, domus eiciunt. timenda ergo ruina multitudinis, si non magnitudinis.*

MEMB. 5.
SVBSECT. 1.

Continent, inward, antecedent, next causes, and how the body workes on the minde.

AS a Purly hunter; I haue hitherto beaten about the circuit of the Forreſt of this Microcoſme, and followed onely thoſe outward aduentitious cauſes; I will now break into the inner roomes, and rip vp the antecedent immediate cauſes which are there to be found. For as the diſtraction of the minde, amongſt other outward cauſes and perturbations, alters the temperature of the body, ſo the diſtraction and diſtemper of the Body will cauſe a diſtemperature of the Soule, and 'tis hard to decide which of theſe two doe more harme to the other. *Plato*, *Cyprian*, and ſome others, as I haue formerly ſaid, lay the greateſt fault on the Soule, excuſing the Body; others againe accuſing the Body, excuſe the ſoule, as a principall agent. Their reaſons are, becauſe [m] *the manners doe follow the temperature of the body*, as *Galen* proues in his booke of that ſubiect, *Proſper Calenius de Atra bile*, *Iaſon Pratenſis cap. de Mania*, *Lemnius lib.* 4. *cap.* 16. & many others. And that which *Gualter* hath commented *hom.* 10. *in epiſt. Iohannis* is moſt true, concupiſcence and originall ſinne, inclinations, and bad humours are [n] radicall in every one of vs, cauſing theſe perturbations, affections, and ſeverall diſtempers, offering many times violence vnto the Soule. *Euery man is tempted by his owne concupiſcence* (*Iames* 1.14.) *the ſpirit is willing, but the fleſh is weake, and rebelleth againſt the ſpirit*, as our [o] *Apoſtle* teacheth vs: that me thinkes the Soule hath the better plea againſt the body, which ſo forcibly inclines vs, that we cannot reſiſt, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being materiall, worketh vpon the immateriall ſoule, by mediation of humours and ſpirits, which participat of both, and ill diſpoſed organs, *Cornelius Agrippa* hath diſcourſed *lib.* 1. *de occult. Philoſ. cap.* 63.64.65. *Leuinus Lemnius lib.* 1. *de occult. nat. mir. cap.* 12. & 16. & 21. *inſtitut. ad opt. vit Perkins lib.* 1. *Caſes of Conſ. cap.* 12. *T. Bright cap.* 10.11.12. *in his Treatiſe of Melancholy.* For as [p] anger, feare, ſorrow, obtrectation, emulation, &c. *ſi mentis intimos receſſus occuparint*, ſaith [q] *Lemnius*, *corpori quoq; infeſta ſunt, & illi teterimos morbos inferunt*, cauſe grievous diſeaſes in the Body, ſo bodily diſeaſes affect the Soule by conſent. Now the chiefeſt cauſes proceed from the [r] Heart, humours, ſpirits: as they are puter, or impurer, ſo is the Minde, and equally ſuffers, as a Lute out of tune, if one ſtring, or one organ be diſtempered, all the reſt miſcarry, [ſ] *Corpus onuſtum Heſternis vitijs, animum quoq; prægrauat vnà.* The Body is *domicilium animæ*, her houſe, abode and ſtay, and as a torch, giues a better light, a ſweeter ſmell, according to the matter it is made of: ſo doth our Soule performe all her actions, better or worſe, as her organs are diſpoſed; or as wine ſauours of the caske where it is kept; the Soule receaues a Tincture from the Body, through which it workes. We ſee this in old men, children, *Europeans*, *Aſians*, hot & cold Climes; Sanguine are merry, Melancholy ſad, Phlegmaticke dull, by reaſon of abundance of thoſe humours, and they cannot reſiſt

m *Mores ſequitur temperaturam corporis.*

n *Scintillæ latẽt in corporibus.*

o Gal. 5.

p *Sicut ex animi affectionibus corpus langueſcit: ſic ex corporis vitiis, & morborum pleriſq; cruciatibus, animam videmus hebetari, Galenus.*

q *Lib.* 1. *cap.* 16.

r *Corporis itidẽ morbi animam per conſenſum, a lege conſortii afficiunt, & quamquam obiecta multos motus turbulentos in homine concitẽt præcipua tamen: cauſa in corde et humoribus, ſpiritibuſq; conſiſtit. &c.*

ſ *Hor.*

siſt ſuch paſſions which are inflicted by them. For in this infirmity of humane nature, as *Melanchon* declares, the Vnderſtanding is ſo tied to, and captiuated by his inferiour ſenſes; that without their helpe hee cannot exerciſe his functions, and the Will being weakned, hath but a ſmall power to reſtraine thoſe outward parts, but ſuffers her ſelfe to be ouerruled by them; that I muſt needs conclude with *Lemnius*, *ſpiritus & humores maximum nocumentum obtinent*, ſpirits and humours doe moſt harme in [f] troubling the Soule. How ſhould a man chooſe but be chollericke & angry, that hath his body ſo clogged with abundance of groſſe humours? or melancholy, that is ſo inwardly diſpoſed? That thence comes then this malady, Madneſſe, Apoplexies, Lethargies, &c. it may not be denied.

[f] *Humores præ-vimentem obnubilant.*

Now this Body of ours is moſt part diſtempered by ſome precedent diſeaſes, which moleſt his inward organs and inſtruments, and ſo *per conſequens* cauſe melancholy, according to the conſent of the moſt approued Phyſitians. [t] *This humour* (as *Auicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breviar. l. 1. cap. 18. Iacchinus comment. in 9. Rhaſis cap. 15. Montaltus cap. 10. Nicholas Piſo cap. de Melan. &c.* ſuppoſe) *is begotten by the diſtemperature of ſome inward part, innate, or left after ſome inflammation, or elſe included in the blood after an* [u] *ague, or ſome other malignant diſeaſe.* This opinion of theirs concurres with that of *Galen. lib. 3. cap. 6. de locis affect.* *Guianerius* giues an inſtance in one ſo cauſed by a quartan ague, & *Montanus conſil.* 32. in a yong man of 28 yeares of age, ſo diſtempered after a quartan, which had moleſted him fiue yeares together. *Hildiſheim ſpicel. 2. de Maniâ*, relates of a Dutch Baron, grieuouſly tormented with melancholy after a long [x] ague, *Galen. lib. de atra bile cap. 4.* puts the plague a cauſe. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cauſe: others, Phrenſie, Epilepſie, Apoplexie, becauſe thoſe diſeaſes doe often degenerate into this. Of ſuppreſſion of Hæmrods, Hæmorrogia, or bleeding at noſe, menſtruous retentions, (although they deſerue a larger explication, as being the ſole cauſe of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widdowes, handled apart by *Rodericus à Caſtro, and Mercatus*, as I haue elſewhere ſignified,) or any other euacuation ſtopped, I haue already ſpoken. Onely this I will adde, that this Melancholy which ſhall be cauſed by ſuch infirmities, deſerues to be pitied of all men, and to be reſpected with a more tender compaſſion, according to *Laurentius*, as comming from a more ineuitable cauſe.

[t] *Hic humor vel à partis intemperie generatur, vel relinquitur poſt inflamationes, vel craſſior in venis concluſus, vel torpidus malignam qualitatem contrahit.*

[u] *Sæpe conſtat in febre homi. è Melancholicum, vel poſt febrem reddi, aut aliam morbum.*

Calida intemperies innata, vel à febre contracta.

[x] *Raro quis diuturno morbo laborat, qui non ſit melancholicus. Mercurialis de affect. capitis l. 1. c. 10. de Mel.*

Svbsect. 2.

Diſtemperature of particular parts, cauſes.

THere is almoſt no part of the Body, which being diſtempered, doth not cauſe this malady, as the Braine and his parts, Heart, Liuer, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Meſentery, Hypocondries, Meſeraick veines, and in a word, ſaith [y] *Arculanus, there is no part which cauſeth not melancholy, either becauſe it is aduſt, or doth not expell the ſuperfluity of the nutriment.* *Savanarola Pract. maior. rubric. 11. Tract. 6. cap. 1.* is of the ſame opinion, that melancholy is ingendred in each particular part; and [z] *Crato in conſil. 17. lib. 2.* *Gordonius*, who

[y] *Ad nonum lib. Rhaſis ad Almanſor cap. 16. Vniverſaliter à quacunq; parte poteſt fieri melancholicus: Vel quia adaritur, vel quia non expellit ſuperfluitatem excrementi.*

[z] *A Liene, jecinore, utero, & aliis partibus gignitur,*

166 who is *instar omnium, lib. med. partic. 2. cap.* 19. confirmes as much, putting the [a] *matter of Melancholy, sometimes in the stomacke, Liver, Heart, Brain, Splene, Mirach, Hypocondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.*

The Braine is a familiar and frequent cause, too hot, or too cold, [b] *through aduſt blood ſo cauſed,* as *Mercurialis* will haue it, *within or without the head,* the braine it ſelfe being diſtempered. Thoſe are moſt apt to this diſeaſe, [c] *that haue a hot Heart and moiſt Braine,* which *Montaltus cap.* 11. *de Melanc.* approues out of *Halyabbas, Rhaſis,* and *Auicenna. Mercurialis conſil.* 11. aſſignes the coldneſſe of the Braine a cauſe, and *Saluſtius Salvianus med. lect. lib.* 2. *cap.* 1. will haue it [d] *ariſe from a cold & dry diſtemperature of the braine. Piſo, Benedictus Victorius Faventinus,* will haue it proceed from a [e] *hot diſtemperature of the Braine*; and [f] *Montaltus cap.* 10. from the Braines heat, ſcorching the blood. The Braine is ſtill diſtempered by himſelfe, or by conſent: by himſelfe or his proper affection, as *Faventinus* calls it, [g] *or by vapours which ariſe from the other parts, and fume vp into the head, altering the animal faculties.*

Hildeſheim ſpicel. 2. de Mania, thinks it may be cauſed from a [h] *diſtemperature of the heart, ſometimes hot, ſometimes cold.* A hot Liuer, and a cold Stomack, are put for vſuall cauſes of Melancholy: *Mercurialis conſil.* 11. & *conſil. 6. conſil.* 86. aſſignes a hot Liuer, and cold Stomacke for ordinary cauſes. [i] *Monavius* in an Epiſtle of his to *Crato* in *Scoltzius*, is of opinion, that Hypocondriacall Melancholy may proceed from a cold Liuer, the queſtion is there diſcuſſed. Moſt agree that a hot Liver is in fault, [k] *the Liuer is the ſhop of humours, and eſpecially cauſeth melancholy by his hot & dry diſtemperature.* [l] *The Stomacke, and Meſeraick veines doe often concurre, by reaſon of their obſtructions, and thence their heat cannot be auoided, & many times the matter is ſo aduſt, and inflamed in theſe parts, that it degenerates into Hypocondriacall melancholy. Guianerius cap. 2. Tract.* 15. holds the Meſeraicke veines to be a ſufficient [m] cauſe alone. The Splene concurres to this malady, by all their conſents, and ſuppreſſion of Hæmrods, *dum non expurgat altera cauſa lien,* ſaith *Montaltus*, if it be [n] *too cold and dry, and doe not purge the other parts as it ought. Conſil.* 23. *Montanus* puts the [o] *ſplene ſtopped* for a great cauſe. [p] *Chriſtopherus à Vega* reports of his knowledge, that he hath knowne Melancholy cauſed from putrified blood in thoſe Seed veines and wombe: [q] *Arculanus from that menſtruous blood turned into melancholy, and ſeed too long detained (as I haue already declared) by putrefaction or aduſtion.*

The *Meſenterium*, or Midriffe, *Diaphragma*, is a cauſe, which the [r] *Greekes* called φρένας: becauſe by his inflammation, the minde is much troubled with convulſions and dotage. All theſe, moſt part, offend by inflammation, corrupting humours and ſpirits, in this non-naturall melancholy: for from theſe are ingendred ſuliginous and black ſpirits. And for that reaſon [s] *Montaltus cap.* 10. *de cauſis melan.* will haue *the efficient cauſe of melancholy to be hot and dry, not a cold and dry diſtemperature, as ſome hold, from the heat of the braine, ro-*

a *Materia Melancholiæ aliquando in cerebro, aliquando in corde, in ſtomacho, hepate, ab hypocondriis, myrache, ſplene, cùm ibi remanet humor melancholicus.*
b *Ex ſanguine aduſto, intra vel extra caput.*
c *Qui calidum cor habent, cerebrum humidum, facile melancholici.*
d *Sequitur melancholia malâ intemperiem frigidam & ſiccam ipſius cerebri.*
e *Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam, Piſo.*
f *Vel per propriâ affectionem, vel per conſenſum, cum vapores exhalant in cerebrum. Montalt. cap.* 14.
g *Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales faculates*
h *Ab intemperie cordis, modò calidiore, modò frigidiore.*
i *Epiſt.* 209. *Scoltzij.*
k *Officina humorum hepar concurrit, &c.*
l *Ventriculus et venæ miſeraicæ concurrunt, quod he partes obſtructæ ſunt, &c.*
m *Per ſe ſanguinem adurentes.*
n *Lien frigidus & ſiccus cap.* 13. o *Splen obſtructus.* p *De arte med. lib.* 3. *cap.* 24. q *A ſanguinis putredine in vaſis ſeminariis & utero, & quandoq; à ſperm ite diu retento, vel ſanguine menſtruo in melancholiam verſo per putrefactionem, vel aduſtionem.*
r *Magirus.* s *Ergo efficiens cauſa melancholiæ eſt calida & ſicca intemperies, non frigida & ſicca quod multi opinati ſunt, oritur enim à calore cerebri, aſſante ſanguinem, &c. tum quod aromata ſanguinem incendunt, ſolitudo, vigiliæ, febris præcedens, meditatio, ſtudium, & hæc omnia calefaciunt, ergo ratum ſit, &c.*

ſting

sting the blood, immoderate heat of the Liver and bowels, and inflamation of the Pylorus. And so much the rather, because that, as Galen *holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry.* But of this I haue sufficiently treated in the matter of Melancholy, and hold that this may be true in nonnaturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion *Geraldus de Solo* maintaines in his Comment vpon *Rhasis*. 167

[t] *Cap. 13. de Melanch.*

SVBSECT. 3.

Causes of head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briefe of the three particular species, and such causes as properly appertaine vnto them. Although these causes promiscuously concurre to each and every particular kinde; and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species; yet many of them are proper to some one kinde; and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as † *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned *lib. 2. cap. 1. de remed.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib. 4. de puls. 8.* and *Avicenna*, [u] *a cold and moist Braine is an vnseparable companion of folly.* But this aduentitious melancholy which is here meant, is caused of an hot and dry distemperature, as [x] *Damascen* the *Arabian lib. 3. cap. 22.* thinkes, and most writers. *Altomarus* and *Piso* call it [y] *an innate burning vntemperatnesse, turning blood and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintaines, and *Capivaccius*, *si cerebrum sit calidius*, [z] *if the braine be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crusius Theat. morb. Hermet. lib. 3. cap. 6. de atrâbile*, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: *calida per accidens, frigida per se*, hot by accident onely: I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times [a] *Phrensie, long diseases, agues, long abode in hot places, or vnder the Sunne, a blowe on the head*, as *Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part [b] from much vse of spices, hot wines, hot meats; all which *Montanus* reckons vp *consil. 22.* for a Melancholy Iew; & *Heurnius* repeats *cap. 12. de Mania*, hot bathes, Garlicke, Onions, saith *Guianerius*, bad ayre, corrupt, much [c] waking, &c. retention of seed or abundance, stopping of *hæmorrogia*, the Midriffe misaffected; and according to *Trallia-*

† *Lib. 3. Tract. posthum. de mel.*

u *A fatuitate inseparabilis cerebri frigiditas.*

x *Ab interno calore assatur.*

y *Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.*

z *Si cerebrum sit calidius, fiet spiritus animalis calidior, & delirium maniacum; si frigidior, fiet fatuitas.*

a *Melancholia capitis accedit post phreneſim aut longam moram sub sole, aut percussionem in capite, cap. 23. lib. 1.*

b *Qui bibũt vina potentia, & sæpe sunt sub sole*

c *Curæ validæ largioris vini & aromatum vsus.*

168 *nus l.* 1. 16. immoderate cares, troubles, griefes, diſcontent, ſtudy, meditation, and in a word, the abuſe of all thoſe 6 non-naturall things. *Hercules de Saxonia, cap.* 16. *lib.* 1. will haue it cauſed from a cautery, or boyle dryed vp, or any iſſue. *Amatus Luſitanus cent.* 2. *cura* 67. giues inſtance in a fellow that had a boyle in his arme, [e] *after that was healed, ran mad, and when the wound was open he was cured againe. Trincavelius conſil.* 15. *lib.* 1. hath an example of a melancholy man ſo cauſed by ouermuch continuance in the Sunne, frequent vſe of Venery, and immoderate exerciſe: And in his *conſil.* 49. *lib.* 3. from an [f] headpeece ouerheated, which cauſed head-melancholy. *Proſper Calenius* brings in Cardinall *Cæſius* for a patterne of ſuch as are ſo melancholy by long ſtudy: but examples are infinite.

d *A Cauterio & vlcere exſiccato.*

e *Ab vlcere curato incidit in inſaniam, aperto vulnere curatur. A galea nimis calefacta.*

Subsect. 4.

Causes of Hypocondriacall or windie Melancholy.

IN repeating of theſe cauſes, I muſt *crambem bis coctam apponere*, ſay that againe which I haue formerly ſaid, in applying them to their proper Species. *Hypocondriacall* or flatuous Melancholy, is that which the *Arabians* call *Myrachiall*, and is in my iudgement the moſt grieuous and frequent, though *Bruel* and *Laurentius* make it leaſt dangerous, and not ſo hard to be knowne or cured. His cauſes are inward or outward. Inward from divers parts or organs, as Midriffe, Splene, Stomack, Liver, Pylorus, Wombe, Diaphragma, Meſeraick veines, ſtopping of Iſſues, &c. *Montaltus cap.* 15. out of *Galen* recites [g] *heat and obſtruction of thoſe meſeraicke veines, as an immediate cauſe, by which meanes the paſſage of the Chylus to the Liuer is detained, ſtopped or corrupted, and turned into rumbling & winde. Montanus conſil.* 23. hath an euident demonſtration, *Trincavelius* another, *lib.* 1. *cap.* 12. and *Plater* a third, *obſeruat. lib.* 1. for a Doctour of the Law viſited with this infirmity, from the ſaid obſtruction and heat of theſe Meſeraick veines, and bowels: *quoniam inter ventriculum & iecur venæ efferveſcunt*, the veines are inflamed about the Liver and Stomacke. Sometimes thoſe other parts are together miſaffected; and concurre to the production of this malady: A hot liuer and cold ſtomacke or cold belly: looke for inſtances in *Hollerius Victor, Trincauelius, conſil.* 35. *lib.* 3. *Hildeſheim Spicel.* 2. *fol.* 132. *Solenander conſil.* 9. *pro ciue Lugdunenſi*, *Montanus conſil.* 229. for the Earle of *Monfort in Germany* 1549. and *Frieſimelica* in the 233 conſultation of the ſaid *Montanus. I. Cæſar Claudinus* giues inſtance of a cold ſtomacke and ouerhot liuer, almoſt in euery conſultation, *conſ.* 89. for a certaine Count: and *conſ.* 106. for a *Polonian Baron*, by reaſon of heat the blood is inflamed, and groſſe vapours ſent to the Heart and Braine. *Mercurialis* ſubſcribes to them, *conſ.* 86. [h] *the ſtomacke being miſaffected*, which hee calls the king of the belly, becauſe if he be diſtempered, all the reſt ſuffer with him, as being depriued of their nutriment, or fed with bad nouriſhment, by meanes of which, come crudities, obſtructions, winde, rumbling, griping, &c. *Hercules de Saxonia* beſides heat, will haue the weakneſſe of the liuer and his obſtruction a cauſe. *facultatem debilem iecinoris*, which he [i] calls the minerall of melancholy. *Laurentius* aſſignes this reaſon, becauſe the liuer ouer-hot

drawes

g *Exuritur ſanguis & venæ obſtruuntur, quibus obſtructis prohibetur tranſitus Chyli adiecur, corrumpitur & in flatus & flatus vertitur.*

h *Stomacho læſo robur corporis imminuitur, & reliqua membra alimento orbata &c.*

drawes the meat vndigeſted out of the ſtomacke, and burneth the humours. 169
Montanus conſ. 244. proues that ſometimes a cold liuer may be a cauſe. *Laurentius cap.* 12. *Trincavelius lib.* 12. *conſil.* and *Gualter Bruel* ſeemes to lay the greateſt fault vpon the Splene, that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood ſometimes to it, and not expelling it, as *P. Cnemiandrus* in a [k] conſultation of his noted, *tumorem lienis*, he names it, and the fountaine of melancholy. *Diocles* ſuppoſed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others aſſigne the Meſenterium or Midriffe diſtempered by heat, the wombe miſaffected; ſtopping of Hemrods, with many ſuch. All which *Laurentius cap.* 12. reduceth to three, Meſentery, Liuer, and Spleene, from whence he denominates Hepaticke, Spleniticke, and Meſeriacke Melancholy.

[k] *Hildeſheim.*

Outward cauſes, are bad diet, care, griefes, diſcontents, and in a word all thoſe ſix non-naturall things, as *Montanus* found by his experience, *conſil.* 244. *Solenander conſil.* 9. for a Citizen of *Lyons* in *France* giues his reader to vnderſtand, that he knewe this miſchiefe procured by a medicine of Cantharides, which an vnskilfull Phyſitian miniſtred his patient to drinke *ad venerem excitandam*. But moſt commonly feare, griefe, and ſome ſudden commotion, or perturbation of the minde beginne it, in ſuch bodies eſpecially as are ill diſpoſed. *Melanchon. tract.* 14. *cap.* 2. *de animâ*, will haue it as commõ to men, as the mother to women, vpon ſome grieuous trouble, diſlike, paſſion, or diſcontent. For as *Camerarius* records in his life, *Melanchon* himſelfe was much troubled with it, & therefore could ſpeake out of experience. *Montanus conſil.* 22. *pro delirante Iudæo*, confirmes it, [l] grieuous ſymptomes of minde brought him to it. *Randoletius* relates of himſelfe, that being one day very intent to write out a Phyſitians notes, moleſted by an odde occaſion, he fell into an hypocondriacall fit, to avoid which hee dranke the decoction of wormewood, and was freed. [m] *Melanchon (being the diſeaſe is ſo troubleſome and frequent) holds it a moſt neceſſary and profitable ſtudy, for every man to knowe the accidents of it, and a dangerous thing to be ignorant*, and would therefore haue all men, in ſome ſort to vnderſtand the cauſes, ſymptomes, and cures of it.

[l] *Habuit ſævæ animi ſymptomata quæ impediunt concoctionem, &c.*

[m] *Vſitatiſſimus morbus cum ſit, vtile eſt huius viſceris accidentia conſiderare, nec leue periculum huius cauſas morbi ignorantibus.*

Svbsect. 5.

Cauſes of Melancholy from the whole Body.

AS before, the cauſe of this kind of Melancholy is inward, or outward. Inward, [n] *when the liver is apt to ingender ſuch an humour, or the ſplene weake by nature and not able to diſcharge his office*. A melancholy temperature, retention of Hæmrods, monthly iſſues, bleeding at noſe, long diſeaſes, agues, and all thoſe ſix non-naturall things increaſe it. But eſpecially [o] badde diet, as *Piſo* thinkes, pulſe, ſalt meat, ſhell-fiſh, cheeſe, blacke wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbs: *Galen l.* 3. *de loc. affect. cap.* 7. eſpecially Cabbage. So likewiſe feare, ſorrow, diſcontents, &c. but of theſe before. And thus in briefe you haue had the generall and particular cauſes of Melancholy.

[n] *Iecur aptum ad generandum talem humorem, ſplen natura imbecillior Piſo, Altomarus Guainerius.*

[o] *Melancholiam quæ fit à redundantia humoris in toto corpore, victus imprimis generat qui eum humorem parit.*

170 Now goe and bragge of thy present happinesse, whosoeuer thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soone thou maist be deiected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy selfe therefore vnder the mighty hand of God.* 1, *Pet.* 5.6. knowe thy selfe, acknowledge thy present misery, and make right vse of it. *Qui stat videat ne cadat.* Thou dost now flourish, & hast *bona animi, corporis, & fortunæ*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch*, P *fortunam reverenter habe*, if fortunate and rich: if sicke and poore, moderate thy selfe. I haue said.

P *Ausonius.*

SECT. 3.

MEMB. I. SVBSEC. I.

Symptomes, or signes of Melancholy in the Body

q *Quædam vniversalia, particularia, quædã manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus quæ vt vinum corpus variè disponit, &c. Diversa phantasmata pro varietate causæ externæ internæ* r *Lib.* 1. *de risu. Fol.* 17. *Ad eius esum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.*

SYmptomes are either q vniuersall or particular, saith *Gordonius, lib. med. cap.* 19. *part.* 2. to persons, to species, *some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Capivaccius*: or from starres according to *Iovianus Pontanus, de reb. cælest. lib.* 10. *cap.* 13. and celestiall influences or from the humours diversly mixt, *Ficinus lib.* 1. *cap.* 4. *de sanit. tuendâ:* as they are hot, cold, naturall, vnnaturall, intended or remitted, so will *Ætius* haue *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes them to their seuerall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are diverse, so must the signes be, almost infinite, *Altomarus cap.* 7. *art. med.* And as wine produceth diuerse effects, or that hearbe *Tortocolla* in r *Laurentius*, *which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c.* So doth this our melancholy humour, worke seuerall signes in seuerall parties.

But to confine them, these generall Symptomes may bee reduced to those of the *Body* or of the *Minde*. Those vsuall signes appearing in the *Bodies* of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From s these first qualities arise many other second, as that of t colour, blacke, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montaltus cap.* 16. obserues out of *Galen. lib.* 3. *de locis affectis*, very red and high coloured. *Hippocrates* in his booke u *de Insaniâ & melan.* reckons vp these signes, that they are x *leane, withered, hollow-eyed, looke olde, wrinkled*

s *T. Bright. c.* 20

t *Nigrescit hic humor aliquando supercalefactus. aliquando super fregi fractus Melanel. & Gal.*

u *Interprete F. Calvo.*

x *Oculi his excavantur, venti gignuntur circum præcordia & acidi ructus, sicci ferè ventres Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, deiected lookes, flaggy beards, singing of the eares, vertigo, light headed, little or no sleepe, & that interrupt, terrible and fearefull dreames.† *Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by *Melanelius* in his booke of Melancholy, collected out of *Galen, Ruffus, Ætius*, by *Rhasis, Gordonius*, & all the Iuniors, *y coutinuall, sharpe, and stinking belchings, as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery*, [z] Some adde palpitation of the heart, cold sweat, as vsuall Symptomes, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. [a] *Montaltus cap.* 21. puts fixed eyes and much twinkling of their eyes for a signe, and so doth *Avicenna*, *oculos habentes palpitantes, trauli vehementer rubicundi, &c. lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. They stutte most part, which hee tooke out of *Hippocrates Aphorismes*. [b] *Rhasis* makes *head ach and a binding heauinesse* for a principall token, *much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lips.* And although they be commonly leane, hirsute, vnchearefull in countenance, withered, and not so pleasant to behold, by reason of those continuall feares, griefes, and vexations; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias (Areteus)* Mighty & often watchings, sometimes waking for a month, a yeare together. [c] *Hercules de Saxoniâ* faithfully averreth, that he hath heard his mother sweare, she slept not for seven months together: *Trincavellius Tom.* 2. *cons.* 16. speakes of one that waked 50 daies, and *Skenkius* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they couet to eat, but cannot digest. And although they [d] *doe eat much, yet they are leane, ill liking*, saith *Areteus, withered and hard, much troubled with costiuenesse*, crudities, oppilations, spitting, belching, &c. Their pulse is rare and slowe, except it be of the [e] *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proued at large, *Spigmaticæ artis lib.* 4. *cap.* 13. To say truth, in such Chronick diseases the pulse is not much to bee respected, there being so much superstition in it, as [f] *Crato* notes, and so many differences in *Galen*, that he dares say they may not bee obserued, or vnderstood of any man.

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, biliosa, (Areteus)* Not much in quantity, but this in my iudgement, is all out as vncertaine as the other, varying so often according to seuerall persons, habits, & other occasions, not to be respected in Chronicke diseases. g *Their melancholy excrements in some very much, in others little, as the Spleene plaies his part*, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heavinesse of heart and heart-ake, and intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liuer, splene, bee misaffected, as vsually they

† *Virg. Æn.* y *Assiduæ ex eq̃* acidæ ructationes, quæ cibum virulentum piſculentumq̃ nidorem, etsi nil tale ingestum sit referant ob cruditatem.

Ventres hiscè aridi, somnus plerumq̃ parcus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures, & visiones ante oculos ad venerem prodigi.

z *Altomarus, Bruel, Piso, Mõtaltus.*

a *Frequentes habent oculorum nictationes. Aliqui tamen fixis oculis plerumq̃ sunt.*

b *Cent. lib.* 1. *Tract.* 9, *Signa huius morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat, oculi excauantur, &c.*

c *In Pantheon cap. de Melancholia.*

d *Aluus arida nihil deiiciens, cibi capaces, nihilominus tamẽ extenuati sunt.*

e *Nic. Piso. Inflatio carotidum &c.*

f *Andræas Dudith Rahamo. epist. lib.* 3. *Crat. epist. multa in pulsibus superfluo, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neq̃ intelligi à quoquã nec obseruari posse.*

g *T. Bright. c.* 20

172 they are, many inconveniences proceed from them, many diseases accompany, as Incubus,[h] Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreames, intempestiue laughing, weeping, sighing, sobbing, bashfulnesse, blushing, trembling, sweating, swouning, &c.[k] All their senses are troubled, they thinke they see, heare, smell, and touch, that which they doe not, as shall be proued in the following discourse.

h *Post 40. ætatis annum*, saith *Iacchinus in 15. 9. Rhasis. Idem Mercurialis cõsil. 86. Criuca-velius Tom. 2. consil. 17.*

i *Gordonius: modo rident, modó flent, silent, &c.*

k *Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.*

SVBSECT. 2.

Symptomes or signes in the Minde.

Feare. l *Aphorism. & lib. de melan.*

ARculanus *in 9. Rhasis ad Almansor. cap. 16.* will haue these Symptomes to be infinite, as indeed they are, varying according to the parties, *for scarce is there one of a thousand that dotes alike*, *Laurentius cap. 16.* Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are causes, so if they persever long, according to *Hippocrates*[m] and *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, saith *Montaltus cap. 11.* and common to them all, as the said *Hippocrates*, *Galen*, *Avicenna*, and all Neotericks hold. But as hounds many times run away with a false cry, neuer perceiuing themselues to be at a fault, so doe they. For *Diocles* of old, (whom *Galen* confutes) and amongst the *Iuniors*, † *Hercules de Saxoniâ*, with *Lod. Mercatus cap. 17. lib. 1. de mel.* take iust exceptions at this Aphorisme of *Hippocrates*, tis not alwaies true, or so generally to be vnderstood, *Feare* and *Sorrow* are no common Symptomes to all melancholy; *vpon more serious consideration, I finde some* (saith he) *that are not so at all. Some indeed are sad, & not fearefull; some fearefull and not sad, some neither fearefull, nor sad, some both.* Foure kindes he excepts, fanatical persons, such as were *Cassandra*, *Manto*, *Nicostrata*, *Mopsus*, *Protcus*, the *Sybills*, whom * *Aristotle* confesseth to haue beene deepely melancholy, *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrâ bile perciti*: dæmoniacall persons, and such as speake strange languages, are of this ranke; some Poets, such as laugh alwaies, and thinke themselues Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. † *Baptista Porta* confines Feare and Sorrow to them that are cold; but Louers, Sybilles, Enthusiastes, hee wholly excludes. So that I thinke I may truely conclude, they are not alwaies sad and fearefull, but vsually so: & that o *without a cause, timent de non timendis*, (*Gordonius:*) *quæ q momenti non sunt, although not all alike* (saith *Altomarus*) p *yet all likely feare*, q *some with an extraordinary and a mighty feare. Areteus.* r *Many feare death, and yet in a contrary humour, make away themselues*, *Galen. lib. 3. de loc. affect. c. 7.* Some are afraid that heauen will fall on their heads: some, they are damned, or shall be. † *They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainely to Hell, the Diuell will haue them, and*

m *Lib. 3. cap. 6. de locis affect. timor & mœstitia, si diutius perseuerent &c.*

† *Tract. posthumo de Melanch. edit. Venetiis 1620. per Bolzettam Bibliop. Mihi diligentius hanc rem considerauti, patet quosdam esse, qui non laborant mœrore & timore.*

* *Prob. lib 3.*

† *Physiog. l. b. 1. cap 8. Quibus multa frigida bilis atra, stolidi & timidi. at qui calidi, ingenios, amasii, diuino spiritu instigati &c.*

o *Omnes exercent metus & tristitia, & sine causa.*

p *Omnes timent licet non omnibus idem timẽdi modus, Ætius, Tetrab. lib. 2. sect 2. cap. 9.*

q *Ingenti pauore trepidant.*

r *Multi mortem timent, & tamen sibiipsis mortem consciscunt, alii cœli ruinam timent.* † *Affligit eos plena scrupulis conscientia, diuinæ misericordiæ diffidentes, Orco se destinant, fœda lamentatione deplorantes.*

make

make great lamentation, Iason Pratensis. Feare of Divels, death, that they shall be so sick, dye themselues forthwith, or that some of their deare friends or neere allies are certainely dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c.[r] *Montanus consil.* 23. speakes of one *that durst not walke alone from home, for feare he should sowne, or die.* A second [f] *feares every man he meets will rob him, quarrell with him, or kill him.* A third dares not venture to walke alone, for feare he should meet the Divell, a theefe, bee sicke; feares all old women as witches, and every black dog or cat he sees, he suspecteth to be a Diuell, every person comes neere him is maleficiated, every creature, all intend to hurt him, seeke his ruine: another dares not goe ouer a bridge, come neere a poole, rock, steep still, lye in a chamber where crosse beames are, for feare he be tempted to hang, drowne, or præcipitate himselfe; If he be in a silent auditory, as at a sermon, he is afraid he shall speake aloud at vnawares, something vndecent, vnfit to be said. If he be locked in a close rome he is afraid of being stifled for want of ayre, and still carries bisket, Aquavitæ, or some strong waters about him, for feare of *deliquiums*, or being sicke, or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. Some are [t] *afraid to be burned, or that the* [u] *ground will sinke vnder them, or* [x] *swallow them quicke, or that the King will call them in question for some fact they never did (Rhasis cont.)* and *that they shall surely be executed.* The terrour of such a death troubles them, and they feare as much, and are equally tormented in minde, [y] *as they that haue committed a murder, and are pensiue without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely loose their liues, goods, and all they haue, but why they knowe not. *Trincavelius consil.* 13. *lib.* 1. had a patient that would needs make away himselfe, for feare of being hanged, and could not be perswaded for three yeares together; but that hee had killed a man. *Plater. obseruat. lib.* 1. hath two other examples, of such as feare to bee executed without a cause. If they come in a place where a robbery, or any offence hath beene done, they presently feare they are suspected, and many times betray themselues without a cause. *Lewis the* 11. the French King, suspected every man a traitor that came about him, durst trust no officer. *Alij formidolosi omnium, alij quorundam (Fracastorius lib.* 2. *de Intellect.).* [z] *some feare all alike, some certaine men,* and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others *are afraid of their deerest and neerest friends. (Melanelius è Galeno, Ruffo, Ætio,)* and dare not be alone in the darke, for feare of hobgoblins & divells: he suspects every thing he heares or sees to be a Divell, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainely sees bugbeares, talkes with black men, Ghosts, goblins &c. Another through bashfulnesse, suspition and timorousnesse will not be seene abroad, [c] *loues darknesse as life, and connot endure the light*, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib. de Insania & Melancholia.* He dare not come in company for feare hee should be

r *Non audûs egredi domo ne deficeret.*
f *Multi dæmones timent, latrones, insidias. Avicenna.*
t *Alii comburi, alii de Rege. Rasis.*
u *Ne terra absorbeantur. Foresius.*
x *Ne terra dehiscat. Gordon.*
y *Alii timore mortis timentur & mala gratia principum putant se aliquid commisisse, & ad supplicia requiri*
z *Alius domesticos timet, alius omnes. Ætius.*
a *Alii timent insidias. Aurel. lib.* 1. *de morb. Cron. cap.* 6.
b *Ille charissimos, hic omnes homines citra discrimen timet.*
c *Hic in lucem prodire timet, tenebrasq; quærit, contra ille caliginosa fugit;*

174. be misused, disgraced, overshoot himselfe in gesture or speeches, or bee sicke, he thinkes every man obserues him, aimes at him, derides him, owes him malice. Most part [d] *they are afraid, they are bewitched, possessed, or poisoned by their enimies*, and sometimes they suspect their neereſt friends: *hee thinkes something speakes or talkes within him, or to him, and he belcheth of the poyson.* *Christophorus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or Physicke, he could be reclaimed. Some are afraid that they shall haue every fearefull disease they see others haue, heare of, or read; and dare not therefore heare or read of any such subiect, no not of melancholy it selfe, least by applying to themselues that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsie, or giddy-headed, reeling or standing in a dangerous place &c. for many daies after it runnes in their minds; they are afraid they shall be so too, they are in like danger, as *Perkins cap. 12. sect. 2.* well obserues in his Cases of Conscience, and many times by violence of Imagination they produce it. They cannot endure to see any terrible obiect, as a Monster, a man executed, a carcase, heare the diuell named, or any Tragicall relation seene, but they quake for feare; *Hecatas somniare sibi videntur (Lucian)* they dreame of hobgoblins, and may not get it out of their mindes a long time after: they apply (as I haue said) all they heare, see, read, to themselues; as [e] *Felix Plater* notes of some young Physitians, that studying to cure diseases, catch them themselues, will be sicke, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (*quod iterum moneo*) I would advise him, that is actually melancholy, not to read this Tract of Symptomes, least he disquiet or make himselfe for a time worse. Generally of them all take this, *de inanibus semper conqueruntur & timent*, saith *Aretius*; they complaine of toyes, and feare [f] without a cause. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselues) as if they were most materiall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of some thing, which they foolishly imagine or conceiue to themselues, troubled in minde vpon every small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, and cannot bee freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraine feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as [g] *Iacchinus* notes, *in all other things they are wise, stayd, discreet, and doe nothing vnbeseeming their dignity, person, or place, this fooliſh, ridiculous, and childiſh feare excepted*; which so much, so continually tortures & crucifies their souls, like a barking dog that alwaies bawles, but seldome bites, this feare euer molesteth, and so long as Melancholy lasteth, cannot be auoided.

Sorrow is that other Character, and inseparable companion, as individuall as Saint *Cosmus* and *Damian*, *fidus Achates*, as all Writers witnesse, a common symptome, a continuall, and still without any euident cause, [h] *mœrent omne s*

[d] *Quidam larvas, & malos spiritus ab inimicis veneficiis & incantationibus sibi putant obiectari, Hippocrates. potionem se venefitam sumpsisse putat, & de hac vultiare sibi crebro videtur. Idem Montaltus cap. 21. Ætius lib. 2. & alii. Trallianus lib. 1. cap. 16.*

[e] *Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.*

[f] *--timeo tamen metuſq; causæ nescius, causa est metus. Heinsius Austriaco.*

[g] *Cap. 15. in 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optimé se gerunt neq; aliquid præter dignitatem committunt*

[h] *Altomarus cap 7. Aræteus. tristes sunt.*

omnes, & si roges eos reddere causam, non possunt, grieving still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* denne. And though they laugh many times, and seeme to be extraordinary merry (as they will by fits) yet extreame lumpish againe in an instaut, dull and heavy. *semel & simul*, merry and sad, but most part sad: [i] *Si quaplacent, abeunt; inimica tenaciùs hærent*, sorrow sticks by them still, continually gnawing, as the vulture did [k] *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreames, their heauy harts beginne to sigh: they are still fretting, chafing, sighing, grieuing, complaining finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselues, [l] disquieted in minde, with restlesse, vnquiet thoughts, discontent, either for their owne, other mens, or publike affaires, such as concerne them not, things past, present, or to come, the remembrance of some disgrace, losse, iniury, abuse, &c. troubles them now being idle afresh, as if it were new done, they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainely come, as they suspect and mistrust. *Lugubris Ate* frownes vpon them, in so much, that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, ——— [m] *prst equitem sedet atra cura:* they cannot avoid this ferall plague, let them come in what company they will, [n] *heret lateri lethalis arundo*, as to a Deere that is strucke, whether hee run, goe, rest, with the herd, or alone, this griefe remaines: irresolution, inconstancy, vanity of minde, their feare, torture, care, iealousie, suspition, &c: continues, and they cannot be relieued. So [o] he complained in the Poet,

Domum revertor mœstus, atq; animo ferè
Perturbato, atq; incerto præ ægritudine,
Adsido, occurrunt servi soccos detrahunt:
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their vtmost indeauours to ease his griefe, and exhilerate his person, he was profoundly melancholy, hee had lost his sonne, *illud angebat*, his paine could not bee remoued. Hence it proceeds many times, that they are weary of their liues, and ferall thoughts to offer violence to their owne persons, come into their mindes, *tædium vitæ* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now be gone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido, saith Aurelianus, lib. 1. cap. 6.* but most part [p] *vitam damnant*, discontent, disquieted, perplexed vpon every light, or no occasion, obiect: often tempted, I say, to make away them selues; [q] *Vivere nolunt, mori nesciunt*; they cannot dye, they will not liue: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change liues with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased,

i *Mant. Egl. 1.*
k *Ovid. Met. 4.*
l *Inquies animus.*
m *Hor. l. 3. Od. 1.*
n *Virg.*
o *Menæd. Heautont. Act. 1. sc. 1.*
Tædium vitæ.
p *Altomarus.*
q *Seneca.*

176 displeased, or provoked: griefe, feare, discontent, wearisomenesse, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus* obserues *lib.* 2. cap. 5. they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their liues, weary of all, they will die, and shew rather a necessity to liue, then a desire. *Claudius* the Emperour, as † *Sueton* describes him, had a spice of this disease, for when hee was tormented with the paine of his stomacke, he had a conceipt to make away himselfe. *Iul. Cæsar Claudinus consil.* 84. had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many yeares.

† *Cap.* 31. *Quo stomachi dolore correptum se, etiam de consciscenda morte cogitasse dixit.*

r *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

Suspition, and *Ielousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, and amplifie, *facile iracibiles*, [f] testy, pettish, peeuish; and ready to snarle vpon every [t] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in iest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell &c. or that any respect, small complement, or ceremony be omitted, they thinke themselues neglected, and contemned for a time that tortures them. If two talke together, discourse, whisper, iest, or tell a tale in generall, hee thinkes presently they meane him, applies all to himselfe, *de se putat omnia dici*. Or if they talke with him, hee is ready to misconster every word they speake, and interpret it to the worst, hee cannot endure any man to looke steedily on him, speake to him almost, laugh, iest, or bee familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c. [u] Hee thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him; every man lookes at him, he is pale, red, sweats for feare and anger, least some body should obserue him. He workes vpon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil.* 22. giues instance in a melancholy Iew, that was so waspish and suspitious, *tam facilè iratus*, that no man could tell how to carry himselfe in his company.

Suspition. Iealousie.

[f] *Facile in iram incidunt. Aret.*

t *Ira sine causa, velocitas iræ. Savanarola pract. maior. Velocitas iræ signum. Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* Anger *sine causa.*

u *Suspitio, diffidentia, symptomata. Crato Ep. Julio Alexandrino cons.* 185. *Scolizii.*

Inconstancy. *Inconstant* they are in all their actions, restlesse, vnapt to resolue of any businesse, they will, and will not, perswaded to and fro vpon every small occasion, or word spoken: and yet if once they be resolued, obstinate, hard to bee reconciled. If they abhorre, dislike, or distast, once setled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, irresolute, vnable to deliberate, through feare, *faciunt, & mox facti pœnitent (Areteus) avari, & paulò post prodigi.* Now prodigall, and then covetous; they doe, & by-and-by repent them of that which they haue done, soone weary, and still seeking change, restlesse, I say, fickle, fugitiue, they may not abide to tarry in one place long,

† *Hor.* † *Romæ rus optans, absentem rusticus vrbem*
Tollit ad astra, ——— no company long, or to perseuer in any

* *Pers. Sat.* 3. businesse. * *Et similes regum pueris, pappare minutum*
Poscit, & iratus mammæ lallare recusat,

eftsoones

eftſoones pleaſed, and anon diſpleaſed, they haue not patience to read out a booke, to play out a game or two, walke a mile, ſit an houre, &c. erected and deiected in an inſtant; animated to vndertake, & vpon a word ſpoken againe diſcouraged. 177.

Extreame *Paſſionate*, *Quicquid volunt, valdè volunt*; and what they deſire, they doe moſt furiouſly ſeeke: envious, malitious, profuſe one while, ſparing another, but moſt part covetous, muttering, repining, diſcontent, peeviſh, *iniuriarum tenaces*, prone to revenge, and moſt violent in all their imaginations, not affable in ſpeech, or apt to vulgar complement, but ſurly, dull, ſad, auſtere; held therefore by ſome proud, ſoft, ſottiſh, or halfe mad, as the *Abderites* eſteemed of *Democritus*: and yet of a deepe reach, excellent apprehenſion, iudicious, wiſe and witty: for I am of that † Noblemans minde, *Melancholy advanceth mens conceipts, more then any humour whatſoever.* They are of profound iudgement in ſome things, although in others, *non rectè iudicant inquieti*, ſaith *Fracaſtorius lib. 2. de Intell.* And as *Arculanus, cap. 16. in 9. Rhaſis*, tearmes it, *Iudicium plerumq; perverſum, corrupti cum iudicant honeſta, inhoneſta; & amicitiam habent pro inimicitia*: They count honeſty, diſhoneſty; friends as enimies; they will abuſe their beſt friends, and dare not offend their enimies. Cowards moſt part, *& ad inferendam iniuriam timidiſſimi*, ſaith *Cardan lib. 8. cap. 40. de rerum varietate*, Loth to offend; and if they chance to ouer-ſhoot themſelues in word, or deed, they are miſerably tormented, and frame a thouſand dangers and inconveniences to themſelues, *ex muſca elephantum*, if once they conceit it: ouerioyed with every good rumour, tale, or proſperous event, tranſported beyond themſelues: with every ſmal croſſe againe, bad newes, miſconceaued iniury, loſſe, danger, afflicted beyond meaſure, aſtoniſhed, impatient, vtterly vndone. Fearefull, ſuſpitious of all. Yet againe, many of them deſperat harbraines, raſh, careleſſe, fit to be Aſſaſinates, as being void of all feare and ſorrow, according to † *Hercules de Saxonia, Moſt audacious, and ſuch as dare walke alone in the night, through deſarts and dangerous places, fearing none. They are prone to loue*, and [x] eaſie to be taken: *Propenſi ad amorem & excandeſcentiam, (Montaltus cap. 21.)* quickly inamored, and dote vpon all; loue one dearely, till they ſee another, and then dote on her, *Et hanc, & hanc, & illam, & omnes.* Yet ſome againe cannot endure the ſight of a woman, abhorre the ſexe, as that ſame melancholy [y] Duke of *Muſcovy*, that was inſtantly ſicke, if hee came but in ſight of them: and that [z] Anchorite, that fell into a cold palſie, when a woman was brought before him. Paſſionate.

† *L. Howards cap. 7. differ.*

† *Tract. de mel. cap. 2. Noctu ambulant per ſylvas, & loca periculoſa, neminem timent.*

x *Facile amant Altom.* Amorous.

y *Bodine.*

z *Io. Maior. vitis patrum ſol. 202. Paulus Abbas Eremita, tanta ſolitudine perſeverat, vt nec veſtem, nec vultum mulieris ferre poſſit, &c.* Humorous.

Humorous they are beyond all meaſure, ſometimes profuſely laughing, extraordinary merry, and then againe weeping without a cauſe, groaning, ſighing, penſiue, ſad, almoſt diſtracted, *multa abſurda fingunt, & à ratione aliena* (ſaith † *Frambeſarius*) they faigne many abſurdities, vaine, void of reaſon: one ſuppoſeth himſelfe to be a Dog, Cock, Beare, Horſe, Glaſſe, Butter, &c. He is a Giant, a Dwarfe, as ſtrong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a ſtinking breath, a great noſe, that hee is ſicke, or inclined to ſuch or ſuch a diſeaſe, he beleeues it eftſoones, and peradventure by force of imagination, will worke it out. Many of them are immoueable, and fixed in their conceipts, others vary vpon every obiect, heard or ſeene. If they ſee a Stage-play, they run vpon that a weeke after; if they

† *Conſult. lib. 16. 17. Conſ.*

178 heare Muſick, or ſee dancing, they haue nought but bagpipes in their braine; if they ſee a cumbat, they are all for armes. [a] If abuſed, an abuſe troubles thē long after; if croſſed, that croſſe &c. Reſtleſſe in their thoughts, and actions, continually meditating, *Velut ægri ſomnia, vanæ fingunturſpecies*; More like dreames, then men awake, they faine a company of Anticke, phantaſticall conceipts, they haue moſt frivolous thoughts, impoſſible to be affected, and ſometimes thinke verily they heare and ſee preſent before their eyes, ſuch phantaſmes or goblins, they feare, ſuſpect or conceaue, they ſtill talke with, and follow them; In fine *cogitationes ſomniantibus ſimiles, id vigilant, quod alij ſomniant cogitabundi*; Still, ſaith *Avicenna*, they wake, as others dreame, and ſuch for the moſt part are their Imaginations and conceipts, [b] abſurd, vaine, fooliſh toyes, yet they are [c] moſt curious and ſollicitous, continuall, & *ſupra modum, Rhaſis cont. lib. 1. cap. 9. præmeditantur de aliquâ re.* As ſerious in a toy, as if it were a moſt neceſſary buſineſſe, of great moment, importance, & ſtill, ſtill, ſtill thinking of it: *ſæviunt inſe*, macerating themſelues. Though they doe talke with you, and ſeeme to bee otherwiſe imployed, and to your thinking, very intent and buſie, ſtill that toy runnes in their minde, that feare, that ſuſpition, that abuſe, that vexation, that croſſe, that caſtle in the ayre, that fiction, that pleaſant waking dreame whatſoeuer it is. *Nec interrogant* (ſaith [d] *Fracaſtorius*) *nec interrogatis rectè reſpondent*, They doe not much heed what you ſay, their minde is on another matter; aske what you will, they doe not attend, or much intend that buſineſſe they are about, but forget themſelues what they are ſaying, doing, or ſhould otherwiſe ſay or doe, diſtracted with their owne melancholy thoughts. One laughs vpon a ſudden, another ſmiles to himſelfe, a third frownes, calls, his lips goe ſtill, hee acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, ſaith [e] *Mercurialis conſil. 11. What conceipt they haue once entertained, to be moſt intent, violent, and continually about it. Invitis occurrit*, doe what they may, they cannot be rid of it, againſt their wills they muſt thinke of it a thouſand times ouer, *Perpetuò moleſtantur, nec obliviſci poſſunt*, they are continually troubled with it, in company, out of company; at meat, at exerciſe, at all times and places, † *non deſinunt ea, quæ minimè volunt, cogitare*, if it be offenſiue eſpecially, they cannot forget it, they may not reſt or ſleepe for it.

[f] *Crato*, [g] *Laurentius*, and *Fernelius*, put baſhfulnes for an ordinary Symptome, *ſubruſticus pudor*, or *vitioſus pudor*, is a thing which much haunts and torments them. If they haue beene miſuſed, derided, diſgraced, chidden, &c. or by any perturbation of minde miſaffected, it ſo farre troubles them, that they become quite moped many times, & ſo diſheartned, dejected, they dare not come abroad, into ſtrange companies eſpecially, or manage their ordinary affaires, ſo childiſh, timorous, and baſhfull, they can looke no man in the face; ſome are more diſquieted in this kinde, ſome leſſe, longer ſome, others ſhorter, by fits &c. though ſome on the other ſide (according to [h] *Fracaſtorius*) be *inverecundi & pertinaces*, impudent and peeuiſh. But moſt part they are very ſhamefaſt: and that makes them with *Pet. Bleſenſis*, *Chriſtopher Vrſwick*, and many ſuch, to refuſe honours, offices, and preferments, which ſometimes fall into their mouthes, they cannot ſpeake or put forth themſelues as others can, *timor hos, pudor impedit illos*, timorouſneſſe and baſhfulneſſe hinder their proceedings, they are contented with their preſent eſtate. For that cauſe

a Generally as they are pleaſed or diſpleaſed, ſo are their continuall cogitations pleaſing, or diſpleaſing.

b *Omnes exercent vanæ intenſæq; animi cogitationes, (Nic. Piſo. Bruel.) & aſſidue.*

c *Curioſi de rebus minimis. Arcteus.*

d *Lib. 2. de Intell.*

e *Hoc melancholicis omnibus proprium, vt quas ſemel imaginationes valdè receperint, non facile reiiciant, ſed hæ etiam vel invitis ſemper occurrant.*

† *Tullius de ſen.*

f *Conſil. 43.*

g *Cap. 5.* Baſhfulneſſe.

h *Lib. 2. de Fatell.*

cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent, † *Frambesarius* a Frenchman, had two such Patients, *omnino taciturnos*, their friends could not get them to speake: *Rodericus à Fonseca consult. Tom.* 2. 85. *consil.* giues instance in a yong man, of 27 yeares of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet againe by fits, apt to be angry, &c. most part they are, as † *Plater* notes, *desides taciturni, ægrè impulsi, nec nisi coacti procedunt, &c.* they will scarce be compelled to doe that which cõcernes them, though it be for their good, so diffident, so dull; of small, or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and aboue all things loue *Solitarinesse. Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. [i] *Hinc metuunt, cupiunt q́, dolent, fugiunt q́, nec auras*
Respiciunt clausi tenebris, & carcere cæco.
Hence 'tis they grieue and feare, avoiding light,
And shut themselues in prison darke from sight.

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† *Consult.* 15. & 16. *lib.* 1.

Solitarinesse.

i *Virg. Æn.* 6.

As *Bellerophon* in [k] *Homer*,

Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.
That wandred in the woods sad all alone,
Forsaking mens society, making great moane.

k *Il.* 3.

They delight in woods and waters, desart places, to walke alone in orchards, Gardens, private walkes, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all companions at last, euen their neerest acquaintance, and most familiar friends, for they haue a conceipt (I say) every man obserues them, will deride, laugh to scorne, or misuse them. confining themselues therefore wholy to their priuat houses or Chambers, *fugiunt homines sine causa* (saith *Rhasis*) *& odio habent, cont. lib.* 1. *cap.* 9. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopœmenes*, [m] *he forsooke the Citty, liued in groues and hollow trees, vpon a greene banke by a brooke side, or confluence of waters all day long, and all night. Quæ quidem* (saith he) *plurimum atra bile vexatis, & melancholicis eueniunt, deserta frequentant, hominumq́ congressum aversantur*; [n] Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyphicks*, expressed a melancholy man by an Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib.* 12. But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceaued in some, or not at all, most manifest in others. Childish in some, terrible in others, to be derided in one, pitied or admired in another, to him by fits, to a second continuate: and howsoeuer these symptomes bee common and incident to all persons, yet they are more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing so vaine, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, [o] such as Painters and Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselues: And that which

l *Si malum exasperatur, homines odio habent, & solitaria petunt.*

m *Democritus solet noctes & dies apud se degere, plerumq́ autem in spelæis, sub amœnis arborum vmbris, vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quieta fluenta, &c.*

n *Gaudet tenebris, aliturq́ dolor.*

Ps. 62. *Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in templo.*

o *Et quæ vix audet fabula, monstra parit.*

180 † *Lod. Vives* said in iest of a silly country fellow, that kil'd his Asse for drinking vp the Moone, *vt lunam mundo redderet*, you may truely say of them in earnest. They will act, conceaue all extreames, contrarieties, and contradictions, and that in infinite varieties. *Melancholici planè incredibilia sibi persuadent, vt vix omnibus seculis duo reperti sint, qui idem imaginati sint (Erastus de Lamijs)* scarce two of two thousand, that concurre in the same symptomes; there is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place, though not in the same numericall water: as the same instrument affords seuerall lessons, so the same disease yeelds diversity of symptomes. Which howsoeuer they be diverse, intricate, and hard to be confined, I will aduenture yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

† *In cap. 18. lib. 10. de Civit. dei. Lunam ab Asino epotam videns.*

Svbsect. 3.

Particular Symptomes from the influence of Starres. Parts of the Body and Humours.

Some men haue peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara*, contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentiæ cœlestes, vnde cientur animi ægritudines & morbi corporum.* P One saith, diuerse diseases of the body and minde proceed from their influences, [r] as I haue already proued out of *Ptolomy, Pontanus, Lemnius, Cardan*, and others, as they are principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, *Hermes*, or whosoeuer else the author of that Tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, [s] *Iovianus Pontanus*, and others stifly defend. That some are solitary, dull, heavy, churlish: some againe blith, buxome, light, and merry, they ascribe wholy to the starres. As if *Saturne* be predominant in his nativity, and cause melancholy in his temperature, then [t] he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Pondes, Pooles, darke walkes and close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriuing and musing of such matters. If *Iupiter* domineirs, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselues, &c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They will faine themselues Victors, Commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour. If the *Sunne* they will be Lords, Emperours, in conceipt at least, and Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses and most apt to loue, amorously gi-

p *Velc. l. 4. c. 5.*
r *Sect. 2. memb. 1. Subs. 4.*
s *De reb. cœlest. lib. 10. cap. 13.*
t *I. de Indagine. Goclenius.*

ven

ven, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments and the like. Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, & musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauells, to discourse, read, meditate of such things; wandering in their thoughts, divers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as † *Herc. de Saxonia* contends, are wholy immateriall) or frō the foure humours in those seats, whether they be hot or cold, naturall, vnnaturall, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and seuerall adustions, combinations, which may be as diuersly varied, as those [u] foure first qualities in [x] *Clavius*, and produce as many severall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues *lib. 3. de vino cap. 20.* are infinite. Those of great note be these.

† *Tract. 7. de Melan.*

[u] *Humidum, calidum, frigidum, siccum.*

[x] *Com in 1. cap. Iohannis de Sacroboſco.*

If it be naturall Melancholy, as (*Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright cap. 16.* hath largely described, either of the Spleene, or of the veines, faulty by excesse of quantity, or thicknesse of substance, it is a cold and dry humour, as *Montanus* affirmes *consil. 26.* the parties are sad, timorous, and fearefull. *Prosper Calenus* in his booke *de atra bile*, will haue them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap. 16. lib. 7.* [y] *holds these that are naturally melancholy, to be of a leaden colour or black*, and so doth *Guianerius cap. 3. tract. 15.* and such as thinke themselues dead many times, or that they see talke with blacke men, dead men, spirits and goblins frequently, if it be in excesse. These Symptomes vary according to the mixture of those foure humours adust, which is vnnaturall melancholy. For as *Trallianus* hath written *cap. 16. lib. 7.* [z] *There is not one cause of this Melancholy, nor one humour which begets it, but divers diuersly intermixt, from whence proceeds this variety of Symptomes*: And those varying againe as they are hot or cold. [a] *Cold melancholy* (saith *Benedic. Vittorius Faventinus pract. mag.*) *is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, & furies. Fracastorius lib. 2. de intellect.* will haue vs to consider well of it, [b] *with what kinde of Melancholy every one is troubled, for it much availes to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamefast; the other impudent and bold*; As *Aiax, Arma rapit superosq; furens in prælia poscit*: quite mad or tending to madnesse: *Nunc hos nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughs, &c. All which variety is produced from the seuerall degrees of heat and cold, which † *Hercules de Saxoniâ* will haue wholly proceed from the distemperature of spirits alone, animall especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptomes, which hee reckons vp, in the † 13. cap. of his Tract of Melancholy, and that largely through

[y] *Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii.*

[z] *Non una melancholiæ causa est, nec vnus humor vitij parens sed plures, & alius aliter mutatus, vnde non omnes eadem sentiunt symptomata.*

[a] *Humor frigidus delirij causa humor calidus furoris.*

[b] *Multum refert quâ quisq; melancholia teneatur, hunc fervens & accensa agitat, illum tristis & frigens occupat, hi timidi, illi inuerecūdi, intrepidi, &c.*

† *Cap. 7. & 8. Tract. de Mel.*

† *Signa melancholiæ ex intemperie & agitatione spirituum sine materia.*

through every part. Others will haue them come from the divers aduſtion of the foure humours, which in this vnnaturall melancholy, by corruption of blood, aduſt choler, or melancholy naturall, [c] *by exceſsiue diſtemper of heat, turned, in compariſon of the naturall, into a ſharp lye by force of aduſtion, cauſe according to the diverſity of their matter, diverſe and ſtrange Symptomes,* which *T. Bright* reckons vp in his following chapter. So doth [d] *Arculanus*, according to the foure principall humours aduſt, and many others.

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) [e] it ſtirres vp dull Symptomes, and a kinde of ſtupidity, or impaſſionate hurt: they are ſleepy, ſaith [f] *Sauanarola*, dull, ſlow, cold, blockiſh, aſſe-like, *Aſininam melancholiam*, [g] *Melanchon* calls it, *they are much given to weeping, and delight in waters, ponds, pooles, riuers, fiſhing, fowling, &c.* (*Arnoldus breuiar. 1. cap. 18.*) They are [h] pale of colour, ſloathfull, apt to ſleepe, heavy; *much troubled with head-ach*, continuall meditation, and muttering to themſelues, they dreame of waters, [k] that they are in danger of drowning, and feare ſuch things, *Rhaſis*. They are fatter then others that are melancholy, paler, of a muddy complexion, apter to ſpit, [l] ſleep, more troubled with rheume then the reſt, and haue their eies ſtill fixed on the ground. Such a patient had *Hercules de Saxonia*, a widdowe in *Venice*, that was fat & very ſleepie ſtill: *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more evident, they plainely dote and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought hee was a tunne of wine, [m] and that *Siennois*, that reſolued with himſelfe not to piſſe, for feare he ſhould drowne all the towne.

If it proceed from blood aduſt, or that there bee a mixture of blood in it, [n] *ſuch are commonly ruddy of complexion, and high coloured*, according to *Saluſt. Saluianus*, and *Hercules de Saxonia*. And as *Sauanarola*, *Vittorius Fauentinus Emper.* farther adde, [o] *the veines of their eyes be red, as well as their faces*. They are much inclined to laughter, wittie and merry, conceipted in diſcourſe, pleaſant, if they be not farre gone, much giuen to muſicke, dancing, & to be in womens company. They meditate wholly on ſuch things, & thinke [p] *they ſee or heare plaies, dancing, and ſuch like ſports* (free from all feare and ſorrow, as *Hercules de Saxoniâ* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18.* Like him of *Argos* in the [q] Poet, that ſate laughing all day long, as if he had beene at a Theatre. Such another is mentioned by [r] *Ariſtotle*, liuing at *Abydos* a towne of *Aſia maior*, that would ſit after the ſame faſhion, as if hee had beene vpon a ſtage, and ſometimes act himſelfe, now clap his hands, and laugh, as if he had beene well pleaſed with the ſight. *Wolfius* relates of a country fellow called *Brunſellius*, ſubiect to this humour, [ſ] *That being by chance at a ſermon, ſaw a woman fall off from a forme halfe aſleepe, at which obiect moſt of the company laughed, but he for his part, was ſo much moued, that for three whole daies after he did nothing but laugh, by which meanes hee was much weakned, and worſe a long time following*. Such a one was old *Sophocles*, and *Democritus* himſelfe had *hilare delirium*, much in this vaine. *Laurentius cap.*

c *T. Bright. cap. 16. Treat. Mel.*

d *Cap. 16. in 9. Rouſſi.*

e *Bright. c. 16.*

f *Pract. maior. Somnians, piger, frigidus.*

g *De anima. cap de humor. à phlegmate ſemper in aquis fere ſunt & circa fluvios, plorant multum, &c.*

h *Pigra naſcitur ex colore pallido & albo. Herc de Saxon.*

i *Sauanarola.*

k *Multos cadere in ſe, aut ſubmergi timent, cum torpore & ſignitie, & fluvios amant tales Alexand. cap. 16 lib. 1.*

l *Semper fere dormit ſomnolenta. cap. 16. lib. 7.*

m *Laurentius*

n *Cap. 6. de mel. Si à ſanguine, venit rubedo oculorum & faciei, pluſimus riſus,*

o *Venæ oculorum ſunt rubræ vide an præceſſerit vini & aromatum vſus & frequens balneum Trallian. lib. 1. c. 6 an præceſſerit mira ſub ſole.*

p *Ridet patiens ſi à ſanguine putat ſe videre choreas, muſicã audire ludos, &c.*

t *Cap. 2. Tract. de Melan.* q *Hor. epiſt. lib. 2. quidam haud ignobilis Argis, &c.* r *Lib. de reb. mir.* ſ *Cum inter concionandum mulier dormiens è ſubſellio caderet, & omnes reliqui qui id viderant, riderent, tribus poſt diebus, &c.*

3. de

3. *de melan.* thinkes this kinde of melancholy, which is a little aduſt with ſome mixture of blood, to be that which *Ariſtotle* meant, when hee ſaid melancholy men of all others are moſt witty, which cauſeth many times a diuine rauiſhment, and a kinde of *Enthuſiaſmus*, which ſtirreth them vp to bee excellent Philoſophers, Poets, Prophets, &c. *Mercurialis conſil* 110. giues inſtance in a young man his patient, ſanguine melancholy, [u] *of a great wit, & excellently learned.* 183

If it ariſe from choler aduſt, they are bold and impudent, and of a more hairebraine diſpoſition, apt to quarrell, and thinke of ſuch things, battles, combats, and their manhood, furious, impatient in diſcourſe, ſtiffe, irrefragable and prodigious in their tenets, and if they be moued, moſt violent, outragious, ready to diſgrace, provoke any, to kill themſelues and others, *Arnoldus* addes, ſtarke mad by fitts, *they ſleepe little, their vrine is ſubtile and fiery. (Guianerius.) In their fits you ſhall heare them ſpeake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knew them before. Apponenſis in com. in Pro. ſec.* 30. ſpeakes of a mad woman that ſpake excellent good Latine; and *Raſis* knew another, that could prophecy in her fit, and foretell things truely to come. [z] *Guianerius* had a patient could make Latine verſes when the moone was combuſt, otherwiſe illiterate. *Avicenna* and ſome of his adherents will haue theſe ſymptomes, when they happen, to proceed from the divell, and that they are rather *dæmoniaci*, poſſeſſed, then mad or melancholy, or both together, as *Iaſon Pratenſis* thinkes, *Immiſcent ſe mali genij*, &c. but moſt aſcribe it to the humor, which opinion *Montaltus cap.* 21. ſtifly maintaines, confuting *Avicenna* & the reſt, referring it wholy to the quality and diſpoſition of the humour and ſubiect. *Cardan de rerum var. lib.* 8. *cap.* 10. holds theſe men of all other fit to be aſſaſinats, bold, hardy, fierce, and aduenturous, to vndertake any thing by reaſon of their choler aduſt. [a] *This humor*, ſaith he, *prepares them to endure death it ſelfe, and all maner of torments with invincible courage, and' tis a wounder to ſee with what alacrity they will vndergoe ſuch tortures, vt ſupra naturam res videatur:* he aſcribes this generoſity, fury, or rather ſtupidity, to this aduſtion of choler and melancholy: but I take theſe rather to be mad or deſperate, then properly melancholy, for commonly this humor ſo aduſt and hot, degenerats into madneſſe.

If it come from melancholy it ſelfe aduſt, thoſe men, ſaith *Avicenna* [b] *are vſually ſad and ſolitary, and that continually, and in exceſſe, more then ordinary ſuſpitious, more fearefull, and haue long, ſore, and moſt corrupt Imaginations*; cold and blacke, baſhfull, and ſo ſolitary, that as [c] *Arnoldus* writes, *They will endure no compauy, they dreame of graues ſtill, and dead men, and thinke themſelues bewitched or dead:* if it be extreame, they thinke they heare hideous noyſes, ſee and talke [d] *with blacke men, and converſe familiarly with diuells, and ſuch ſtrange Chimeras and viſions, (Gordonius)* or that they are poſſeſſed by them, that ſome body talkes to them, or within them. *Tales melancholici plerumq; dæmoniaci, Montaltus conſil.* 26. *ex Avicenna. Valeſcus de Taranta*, had ſuch a woman in cure; [e] *that thought ſhe had to doe with the diuell:* and *Gentilis Fulgoſus quæſt.* 55. writes that hee had a melancholy friend, that [f] *had a blacke man in the likeneſſe of a ſouldier*, ſtill following him whereſoeuer hee was. *Laurentius cap.* 7. hath many ſtories of ſuch as haue thought

[u] *Iuvenis & non vulgaris eruditionis*

[x] *Si à cholerâ, furibundi, interficiunt ſe & alios; putant ſe videre pugnas*

[y] *Vrina ſubtilis & ignea parum dormiunt.*

[z] *Tract.* 15. *c.* 4

[a] *Ad hæc perpetranda furore rapti ducuntur; cruciatus quoſvis tolerant, & mortem, & furore exacerbato audent & ad ſupplicia plus irritantur, mirum eſt quantam habeant in tormentis patientiam.*

[b] *Tales plus cæteris timent, & continue triſtantur, valde ſuſpitioſi, ſolitudinem diligunt, corruptiſſimas habent imaginationes, &c.*

[c] *Si à melancholia aduſta, triſtes, de ſepulchris ſomniant; timent ne faſcinentur, putant ſe mortuos, aſpici noluut.*

[d] *Videntur ſibi videre monachos nigros & dæmones, & ſtrepitus & mortuos.*

[e] *Qua vis nocte ſe cum dæmone coire putavit.*

[i] *Semper fere vidiſſe militem nigrum præſentem.*

184 thought themselues bewitched by their enimies; and some that would eate no meat as being dead g. Anno 1550 an Advocate of *Paris* fell into such a melancholy fit, that he beleiued verily he was dead, he could not be perswaded otherwise, or to eate or drinke, till a kinsman of his, a Scholler of *Bourges* did eate before him, dressed like a corse. The story, saith *Serres*, was acted in a Comœdy before *Charles* the ninth. Some thinke they are beasts, wolues, hogges, and cry like doggs, foxes, bray like asses, and low like kine, as King *Prætus* daughters. h *Hildesheim spicel.* 2. *de Maniâ*, hath an example of a dutch Baron so affected, and *Trincauelius lib.* 1. *consil.* 11. another of a noble man in his country, i *that thought hee was certainely a beast, and would imitate most of their voices*, with many such symptomes, which may properly be reduced to this kinde.

g *Anthony de Verdeur.*

h *Quidam mugitus boum æmulantur, & pecora se putant, vt Prœti filiæ.*
i *Baro quidam mugitus boum, & rugitus asinorum, & aliorũ animalium voces effingit.*

If it proceed from the seuerall combinations of these foure humours, or spirits, *Herc. de Sax*, addes, hot, cold, dry, moist, darke, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. *Marcellus Donatus lib.* 2. *cap.* 41. makes mention out of *Seneca*, of one *Seneccio* a rich man, k *that thought himselfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, great hose, and great shooes bigger then his feet.* Like her in l *Trallianus*, that supposed *shee could shake all the world with her finger*, and was afraid to clinch her hand together least shee should crush the world like an apple in peeces: or him in *Galen*, that thought he was m *Atlas* and sustained heauen with his shoulders. Another thinkes himselfe so little, that he can creepe into a mousehole: one feares heauen will fall on his head: a second is a cock, and such a one n *Guianerius* saith he saw at *Padua*, that would clap his hands together and crowe. o Another thinkes he is a Nightingall, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no body come neere him, and such a one † *Laurentius* giues out vpon his credit, that he knew in *France*. *Christophorus à Vega cap.* 3. *lib.* 14. *Sckenkius* and *Marcellus Donatus lib.* 2. *cap.* 1. haue many such examples, and one amongst the rest of a Baker in *Farrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come neere the fire for feare of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe, some are mad, some deiected, moped, some by fits, others continuate, &c. Some haue a corrupt eare, they thinke they heare musicke, or some hideous noise as their phantasie cõceaues, corrupt eyes, some smelling: some one sense, some another. p *Lewis* the eleuenth had a conceit euery thing did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy *French* Poet in q *Laurentius*, being sicke of a feuer, and being troubled with waking, by his physitians was appointed to vse *vnguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discreet, would talke sensibly, saue onely in this. A Gentleman in *Lymosen*, saith *Antony Verdeur*, was perswaded he had but

k *Omnia magna putabat, vxorem magnam, grandes equos, abhorruit omnia parua, magna pocula, & calceamenta pedibus maiora.*
l *Lib.* 1. *cap.* 16. *putauit se vno digito posse totũ mundum conterere.*
m *Sustinet humeris cœlum cũ Atlante.*
Alii cœli ruinam timent.
n *Cap.* 1. *Tract.* 15. *alius se gallum putat, alius lusciniam.*
o *Trallianus.*
† *Cap.* 7. *de mel.*
p *Anthony Verdeur.*
q *Cap.* 7. *de mel.*

one

one legge, affrighted by a wild boare, that by chance ſtroke him on the legge: he could not be ſatisfied his legge was ſound (in all other things well) vntill two *Franciſcans* by chance coming that way, fully remoued him from that conceipt. *Sed abundè fabularum audivimus.* 185

SVBSECT. 4.

Symptomes from Education, cuſtome, continuance of time, our condition, mixt with other diſeaſes, by fits, inclination, &c.

ANother great occaſion of the variety of theſe ſymptomes, proceeds from cuſtome, diſcipline, education, and ſeuerall inclination, [r] *This humor will imprint in melancholy men the obiects moſt anſwerable to their condition of life, and ordinary actions, & diſpoſe men according to their ſeuerall ſtudies and callings.* If any ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleaſing himſelfe with a vaine hope of ſome future preferments, or preſent as he ſuppoſeth, and with all acts a Lords part, takes vpon him to be ſome ſtateſman or magnifico, makes congies, giues entertainment, lookes bigge, &c. *Franciſco Sanſouino* records of a melancholy man in *Cremona*, that would not be induced to beleiue, but that he was *Pope*, gaue pardons, made Cardinals, &c. [f] *Chriſtophorus à Vega* makes mention of another of his acquaintance; that thought he was a King, driuen from his kingdome, and was very anxious to recouer his eſtate. A couetous perſon is ſtill conuerſant about purchaſing of lands and tenements, plotting in his minde how to compaſſe ſuch and ſuch Manors, as if he were already Lord of, and able to goe through with it; all he ſees is his, *re* or *ſpe*, he hath deuoured it in hope, or elſe in conceipt eſteemes it his owne; like him in [t] *Athenæus*, that thought all the ſhips in the hauen to be his owne. A laſciuious *inamorato*, plots all the day long to pleaſe his miſtreſſe, acts and ſtruts, and carries himſelfe as if ſhe were in preſence, ſtill dreaming of her; as *Pamphilus* of his *Glycerium*, or as ſome doe in their morning ſleepe. [u] *Marcellus Donatus* knew ſuch a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that conſtantly beleiued ſhe was married to a king, and [x] *would kneele downe & talke with him, as if he had beene there preſent with his aſſociats, and if ſhee had found by chance a peece of glaſſe in a muck-hill or in the ſtreet, ſhe would ſay that it was a iewell ſent from her lord and husband.* If deuout and religious, he is all for faſting, prayer, cerimonies, almes, interpretations, viſions, prophecies, reuelations, [y] he is inſpired by the holy Ghoſt, full of the ſpirit: one while he is ſaued, another while damned, or ſtill troubled in minde for his ſinnes, the diuell will ſurely haue him, &c. more of theſe in the third Partition of loue Melancholy. [z] A Schollers minde is buſied about his ſtudies, hee applaudes himſelfe for that he hath done, or hopes to doe, one while fearing to be out in his next exerciſe, another while contemning all cenſures, envies one, emulates another, or elſe with indefatigable paines and meditation, conſumes himſelfe. So of the reſt, all which vary according to the more remiſſe, and violent impreſſion of the obiect, or as the humor it ſelfe is intended

[r] *Laurentius cap. 6.*

[f] *Lib. 3. cap. 14 qui ſe regem putavit regno expulſum.*

[t] *Dipnoſophiſt. lib. Thraſilaus putavit omnes naves in Pireum portum appellantes ſuas eſſe.*

[u] *De hiſt. med. mirab. lib. lib. 2. c. 1.*

[x] *Genibus flexis loqui cum illo voluit, & adſtare iam tum plus tavit, &c.*

[y] *Gordonius. quod ſit prophe ta, & inflatus à ſpiritu ſancto.*

[z] *Qui forenſibus cauſis inſudat nil niſi arreſta cogitat, & ſupplices libellos, alius non niſi verſus facit. P. Foreſtus.*

186 or remitted. For ſome are ſo gently melancholy, that in all their carriage, & to the outward apprehenſion of others, it can hardly be diſcerned, yet to them an intolerable burden, and not to be endured. [a] *Quædam occulta, quædam manifeſta*, ſome ſignes are manifeſt and obvious to all at all times, ſome to few, or ſeldome, or hardly perceaued, let them keepe their owne councell, none will take notice or ſuſpect them. *They doe not expreſſe in outward ſhew their depraued imaginations, as* * Hercules de Saxoniâ *obſerues, but conceale them wholy to themſelues, and are very wiſe men, as I haue often ſeene, ſome feare, ſome doe not feare at all, as ſuch as thinke themſelues kings or dead, ſome haue more ſignes, ſome fewer, ſome great ſome leſſe*, ſome vex, fret, ſtill feare, grieue, lament, ſuſpect, laugh, ſing, weepe, chafe, &c. by fits (as I haue ſaid) or more during and permanent. Some dote in one thing, are moſt childiſh, and ridiculous, and to be wondred at in that, and yet for all other matters, moſt diſcreet and wiſe. To ſome it is in diſpoſition, to another in habit; and as they write of heat and cold, we may ſay of this humour, one is *melancholicus ad octo*, a ſecond two degrees leſſe, a third halfe way. 'Tis ſuper particular, *ſeſquialtera, ſeſquitertia*, and *ſuperbipartiens tertias, quintas*, *Melancholiæ*, &c. all thoſe Geometricall proportions are too little to expreſſe it. [b] *It comes to many by fits, and goes, to others it is continuate*, many (ſaith [c] *Fauentinus*) *in Spring and fall onely are moleſted*, ſome once a yeare, as that *Roman* [d] *Galen* ſpeakes of: [e] one, at the coniunction of the *Moone* alone, or ſome vnfortunate aſpects, at ſuch and ſuch ſet houres and times, like the ſea tides, to ſome women when they be with child as † *Plater* notes, neuer otherwiſe: to others t'is ſetled and fixed: to one led about & variable ſtill by that *ignis fatuus* of phantaſie, like an *arthritis* or running gout, t'is heere and there, and in euery ioynt, allwaies moleſting ſome part or other; or if the body be free; in a myriade of formes exerciſing the minde. A ſecond once peradventure in his life, hath a moſt grivous fit, once in ſeauen yeares, once in fiue yeares, euen to the extremity of madneſſe, death, or dotage, & that vpon ſome ferall accident or perturbation, terrible obiect, and that for a time, neuer perhaps ſo before, neuer after. A third is moued vpon all ſuch troubleſome obiects, croſſe fortune, diſaſter and violent paſſions, otherwiſe free, once troubled in three or foure yeares. A fourth, if things be to his minde, or he in action, well pleaſed, in good company, is moſt iocund, and of a good complexion: if idle, or alone all amort, or carried away wholy with pleaſant dreames and phantaſies; but if once croſſed and diſpleaſed,

† *Pectore concipiet nil niſi triſte ſuo.*

his countenance is altered on a ſudden, his heart heauy, irkſome thoughts crucifie his ſoule, and in an inſtaut he is moped or weary of his life, hee will kill himſelfe. A fift complaines in his youth, a ſixt in his middle age, the laſt in his old age.

Generally thus much we may conclude of melancholy: That it is [f] moſt pleaſant at firſt, I ſay, *mentis gratiſſimus error*, a moſt delightſome humour, to walke alone, meditate, lye in bed whole dayes, dreaming awake as it were, & frame a thouſand phantaſticall imitations vnto themſelues. They are never better pleaſed then when they are ſo doing, they are in Paradiſe for the time, and cannot well endure to be interrupt; with him in the Poet,

—[g] *pol me occidiſtis amici, non ſer vaſtis ait!*—

you

a *Gordonius.*

† *Verbo non exprimunt, nec opere, ſed alta mente reconditunt, & ſunt viri prudentiſſimi, quos ego ſæpe noui, cum multi ſint ſine timore, vt qui ſe reges & mortuos putant, plura ſigna, quidam habent, pauciora maiora, minora.*

b *Trallianus lib. 1. 16. alii in ternalla quædã habent, vt etiã conſueta adminiſtrent, alii in continuo delirio ſunt, &c.*

c *Prag. mag. Vere tantum & autumno.*

† *de mentis alienat: cap. 3.*

d *Lib. de humoribus.*

e *Guianerius.*

f *Levinus Lemnius, Iaſon Pratenſis, blanda ab initio.*

g *Hor.*

you haue vndone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will bee the event, all is one, *canis ad vomitum*, † tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fat, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shoeinghorne of idlenesse, and voluntary solitarinesse, melancholy this ferall fiend is drawn on, *& quantum vertice ad auras Æthereas, tantum radice* [h] *in Tartara tendit*, it was not so delitious at first, as now it is bitter and harsh: a canker'd soule macerated with cares & discontents, *tædium vitæ*, impatience, inconstancy, irresolution, precipitate them into vnspeakable miseries. They cannot indure company, light, or life it selfe, some, vnfit for action, and the like. [i] Their bodies are leane and dryed vp, withered, vgly, their lookes harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath been intended, or according to the continuance of time they haue beene troubled.

† *Facilis descensus Averni.*

To discerne all which symptomes the better, [k] *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceipts, and idle thoughts: to misconster, & amplify, aggrauating euery thing they conceaue or feare: the second is, *falsò cogitata loqui*, to talke to themselues, or to vse inarticulate, incondite voices, speeches, absolete gestures, and plainely to vtter their mindes and conceipts of their hearts by their words, and actions, as to laugh, weepe, to be silent, not to sleepe, eate their meat, &c. the third is to put in practise that which they thinke or speake. *Sauanorola Rub.* 11. *tract.* 8. *cap.* 1. *de agritud. cap.* confirmes as much, [m] *when hee beginns to expresse that in words, which he conceaues in his heart, or talks idly, or goes from one thing to another*, which [n] *Gordonius* calls, *nec caput habentia, nec caudam*, he is in the middle way: [o] *but when he beginns to act it likewise, and to put his fopperies in execution, he is then in the extent of Melancholy or madnesse itselfe.* This progresse of Melancholy you shall easily obserue in them that haue beene so affected, they goe smiling to themselues at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, hee doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end hee mutters to himselfe, as old women doe many times, or old men when they sit alone; vpon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, [p] Diuells, Hobgoblins, Ghosts, strike, or stiut, &c. grow humorous in the end: Like him in the Poet, *sæpe ducentos, sæpè decem seruos*, he will dresse himselfe, and vndresse, careless at last, growes insensible, stupid or mad. [q] Hee howles like a Wolfe, barks like a Dog, and raues like *Aiax* and *Orestes*, heares Musicke and outcries, which no man else heares. As [r] he did whom *Amatus Lusitanus* mentioneth *cent.* 3. *cura.* 55. or that woman in [f] *Springer*, that spake many languages, and said she was possessed:

h *Virg.*

i *Corpus cadaverosum. Psal.* 67. *cariosa est facies mea præ ægritudine animæ.*

k *Lib.* 9. *ad Almansorem.*

l *Practica maiore.*

m *Quum ore loquitur quæ corde concepit, quum subito de vna re ad aliud transit, neq; rationem de aliquo reddit, tunc est in medio, atquiincipit operari quæ loquitur, in summo gradu est*

n *Cap.* 19. *Partic* 2. *Loquitur secum & ad alios, ac si vere præsentes. Aug. cap.* 11. *lib. de cura pro mortuis gerenda. Rhasis.*

o *Quum res ad hoc devenit, vt ea quæ cogitare cæperit, ore prometet, atq; actus permisceat, tum perfecta melancholia est.*

p *Melancholicus se videre & audire putat dæmones. Lauater de spectris part.* 3 *cap.* 2.

q *Wierus lib.* 3. *cap.* 31.

r *Michael a musitian.*

f *Malleo malef.*

187 That Farmer in † *Prosper Calenius*, that disputed and discourſed learnedly in Philoſophy and Aſtronomy, with *Alexander Achilles* his maſter, at *Bologne* in *Italy*. But of theſe I haue already ſpoken.

† *Lib. de atra bile.*

Who can ſufficiently ſpeake of theſe ſymptomes, or preſcribe rules to comprehend them? as *Eccho* to the painter in † *Auſonius, vane quid affectas &c.* fooliſh fellow what wilt? if you muſt needs paint me, paint a voice, *& ſimilem ſi vis pingere, pinge ſonum*; if you will deſcribe melancholy, deſcribe a phantaſticall conceipt, a corrupt imagination, vaine thoughts and different, which who can doe? The foure and twenty letters make not more variety of words in diuers languages, then melancholy conceipts produce diuerſity of ſymptomes in ſeuerall perſons. They are irregular, obſcure, various ſo infinite, *Proteus* himſelfe is not ſo divers, you may aſwell make the *Moone* a new coat, as a true character of a melancholy man; as ſoone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are ſo confuſed, I ſay diuers, intermixt with other diſeaſes. As the ſpecies bee confounded (which [u] I haue ſhewed) ſo are the ſymptomes; Sometimes with headache, *Cacexia*, dropſie, ſtone; as you may perceiue by thoſe ſeuerall examples & illuſtrations, collected by [x] *Hildeſheim ſpeceil. 2. Mercurialis conſil. 110. cap. 6. & 11.* with headache, Epilepſie, *Priapiſmus. Trincavelius conſil. 12. lib. 1. conſil. 49.* with gour: *caninus appetitus. Montanus conſil. 26. &c. 23. 234. 249.* with Falling ſickneſſe, headache, *Vertigo, Lycanthropia &c. I. Cæſar Claudinus conſult. 4. conſult. 89. & 116.* with gout, Agues, Hemrods, ſtone, &c. who can diſtinguiſh theſe melancholy ſymptomes ſo intermixt with others, or apply them to their ſeuerall kindes, confine them into method? T'is hard I confeſſe, yet I haue diſpoſed of them as I could, and will deſcend to particularize them according to their ſpecies. For hitherto I haue expatiated in more generall liſts or termes, ſpeaking promiſcuouſly of ſuch ordinary ſignes, which occur amongſt writers. Not that they are all to be found in one man, for that were to paint a monſter or Chimera, not a man; but ſome in one, ſome in another, and that ſucceſſiuely, or at ſeuerall times.

u *Part. 1. ſubſ. 2. memb 2.*

x *De delirio melancholia & mania.*

Which I haue beene the more curious to expreſſe and report, not to vpbraid any miſerable man, or by way of diriſion (I rather pitty them) but the better to diſcerne, to apply remedies vnto them; & to ſhew, that the beſt and ſoundeſt of vs all, is in great danger, how much we ought to feare our owne fickle eſtates, remember our miſeries and vanities, examine and humiliate our ſelues, ſeeke to God, and call to him for mercy: that needs not looke for any rods to ſcourge our ſoules, ſince we carry them in our bowels, and that our ſoules are in a miſerable captiuity, if the light of grace & heauenly truth, doth not ſhine continually vpon vs: and by our diſcretion to moderate our ſelues, to be more ciruumſpect and weary in the midſt of theſe dangers.

Memb. 2. Svbsect. 1.

Symptomes of head Melancholy.

If no Symptomes appeare about the stomacke, nor the blood be misaffected, and feare and sorrow continue, it is to bee thought the Braine it selfe is troubled, by reason of a melancholy iuyce bred in it, or otherwaies convayed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation, Thus far *Piso*. But this is not alwaies true, for bloo d and hypocondries both are often affected euen in head melancholy. † *Hercules de Saxoniâ* differs here from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits in the Braine, as they are hot, cold, dry, moist, *all without matter, from the motion alone, and tenebrosity of spirits*; of melancholy, which proceedes from humors by adustion, he treates a part, with their seuerall symptomes & cures. The common signes, if it be by essence in the head, *are ruddinesse of face, high sanguine complexion, most part rubore saturato*, [z] one calls it, a bleweish, and sometimes full of pumpels, with red eyes. *Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus* and others out of *Galen. de affect. lib. 3. cap. 6.* [a] *Hercules de Saxoniâ* to this of redneſſe of face, addes *heauinesse of the head; fixed and hollow eyes.* [b] *If it proceed from dryneſſe of the braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleepe. Few excrements in their eyes and nostrels, and often bald by reason of excesse of drynes. Montaltus* addes *c.* 17. If it proceed frō moisture, dulnes, drousines, headache followes; and as *Salust Saluianus cap. 1. lib. 2.* out of his owne experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red vpon all occasions, *præsertim si metus accesserit*. But the chiefest symptome to discerne this species, as I haue said, is this, that there be no notable signes in the stomack, Hypocondries, or elsewhere, *digna*, as [c] *Montaltus* tearmes them, or of greater note, because oftentimes the passions of the stomack concurre with them. Wind is common to all three species, and is not excluded, onely that of the *Hypocondries* is [d] *more windy* then the rest, saith *Hollerius*. *Ætius tetrabib. l. 2. sect. 2. cap. 9, & 10.* maintaines the same, [e] if there bee more signes, and more evident in the head then elsewhere, the Braine is primarily affected, and prescribes head melancholy to be cured by meats amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, euen in head melancholy it selfe: but these species are often confounded, and so are their symptomes, as I haue already proued. The symptomes of the minde are superfluous, and continuall cogitations: [f] *for when the head is heated, it scorcheth the blood, and from thence proceed melancholy fumes, which trouble the minde. Avicenna.* They are very cholerick, and soone hote, solitary, sad, often silent, watchfull, discontent, *Montaltus cap.* 24. If any thing trouble them, they cannot

y *Nicholas Piso.* *Si signa circa ventriculum nō apparent, nec sanguis male affectus, & adsunt timor & mœstitia, cerebrum ipsum existimandum est, &c.*

† *Tract. de mel. cap. 13. &c. Ex intemperie spiritum. & cerebri motu, tenebrositate.*

z *Facie sunt rubente & livescente, quibus etiam aliquando adsunt pustulæ.*

a *Io. Pantheon cap. de Mel. Si cerebrum primario afficiatur adsunt capitis gravitas, fixi oculi &c.*

b *Laurent. cap. 5 si á cerebro exsiccitate, tum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis & naribus.*

c *Si nulla digna læsio ventriculo, quoniam in hac melancholia capitis, exigua non nunquam ventriculi pathemata coeunt, duo enim hæc membra sibi invicem affectionem transmittunt.*

d *Postrema magis flatuosa.* c *Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatus exortes, & bonæ concoctionis &c. raro cerebrum afficitur sine ventriculo.* f *Sanguinem adurit caput caliditas, & indè fumi melancholici adusti, animum exagitant.*

sleepe

190 sleep, but fret themselues still, till another obiect mitigate, or time weare it out. They haue grieuous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuate, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority, of g *Galen* himselfe, by reason of a mixture of blood, *prærubri iocosis delectantur & irrisores plerumq; sunt*, if they bee ruddy, they are delighted in iests, and oftentimes scoffers them selues, conceipted; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grieuously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learne without a teacher: and as h *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselues glasse, pitchers, feathers &c. speake strange languages, proceed *á calore cerebri* (if it be in excesse) from the Braines distempered heat.

g *Lib. de loc. affect. cap. 6.*

h *Cap. 6.*

Svbsect. 2.

Symptomes of windy Hypocondriacall Melancholy.

IN *this Hypocondriacall or flatuous melancholy, the symptomes are so ambiguous* saith i *Crato* in a counsell of his for a Noblewoman, *that the most exquisite Physitians cannot determine of the part affected. Matthew Flaccius* consulted about a Noble matron, confessed as much, that in this malady hee with *Hollerius, Fracastorius, Falopius*, and others, being to giue their sentence of a party labouring of Hypocondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomack &c. and therefore *Crato. consil.* 24. *lib.* 1. boldly averres, that in this diuersity of symptomes, which commonly accompany this disease, k *no Physitian can truly say what part is affected. Galen. lib.* 3. *de loc. affect.* reckons vp these ordinary symptomes, which all the Neotericks repeat of *Diocles*; onely this fault hee findes with him, that hee puts not *Feare* and *Sorrow* amongst the other signes. *Trincavelius* excuseth *Diocles lib.* 3. *consil.* 35. because that oftentimes in a strong head and constitution, a generous spirit, & a valiant, these symptomes appeare not, by reason of his valor and courage. † *Hercules de Saxoniâ* (to whom I subscribe) is of the same minde (which I haue before touched) that *Feare* and *Sorrow* are not generall Symptomes; some feare, and are not sad; some be sad and feare not; some neither feare, nor grieue. The rest are these, beside Feare and Sorrow, l *sharpe belchings, fulsome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and stomack some times, after meat that is heard of concoction, much watering of the stomacke, and moist spittle, cold sweat,* importunus sudor, *vnseasonable sweat all ouer the body*, as Octauius Horatianus lib. 2. cap. 5. calls it, *cold ioynts, indigestion,* m *they cannot endure their owne fulsome belchings, continuall winde about their Hypocondries, heate and griping in their bowels*, præcordia sursum convelluntur, *midriffe and bowels are pulled vp, the veines about their eyes looke red, and swell from vapors &*

i *Hildisheim Spicel. 1. de mel. In Hypocondriaca melancholia adeo ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint.*

k *Medici de loco affecto nequeunt statuere.*

† *Tract. posthumo de mel. Patavii edit. 1620 per Bozettum Bibliop. cap. 2.*

l *Acidi ructus cruditate, æstus in præcordiis, flatus, interdũ ventriculi dolores vehementes sumptoq; cibo concoctu difficili, sputum humidum idq; multum sequetur, &c. Hip. lib. de mel. Galenus, Melanelius e Ruffo & Ætio. Altomarus, Piso, Montaltus, Bruel, Wecker &c.*

m *Circa præcordia de assidua inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpè patiuntur, indigestione laborant, ructus suos insuaues perhorrescunt, viscerum dolores habent.*

winde

winde. Their eares ſing now and then, *Vertigo* and giddineſſe come by fits, turbulent dreames, dryneſſe, leanneſſe, apt they are to ſweat vpon all occaſions, of all colours and complexions. Many of them are high coloured eſpecially after meales, which ſymptome Cardinall *Cæcius* was much troubled with, and of which he complained to *Proſper Calenus* his Phyſitian, he could not eat, or drinke a cup of wine, but he was as red in the face, as if he had been at a Maiors feaſt. That Symptome alone vexeth many. [n] Some againe are blacke, pale, ruddy, ſometime their ſhoulders, and ſhoulder blades ake, there is a leaping all ouer their bodies, ſudden trembling, a palpitation of the hart, and that *cardiaca paſſio*, griefe in the mouth of the ſtomacke, which maketh the patient thinke his heart it ſelfe aketh, and ſometimes ſuffocation, *difficultas anhelitus*, ſhort breath, hard winde, ſtrong pulſe, ſowning. *Montanus conſil.* 55. *Trincavelius lib. 3. conſil.* 36. & 37. *Fernelius conſ.* 43. & 43. *Frambeſarius conſult. lib.* 1. *conſil.* 17. *Hildiſheim, Claudinus &c.* giue inſtance of every particular. The peculiar ſymptomes, which properly belong to each part, be theſe. If it proceed from the ſtomacke, ſaith [o] *Savanarola*, 'tis full of paine, winde. *Guianerius* addes, *vertigo, nauſea*, much ſpitting, &c. If from the myrache, a ſwelling and winde in the Hypocondries, a lothing, and appetite to vomit, pulling vpward: If from the heart, aking and trembling of it, much heauineſſe. If from the liuer, there is vſually a paine in the right Hypocondry: If from the ſplene, hardneſſe and griefe in the left Hypocondry, a rumbling, much appetite and ſmall digeſtion, *Avicenna*: If from the Meſeraicke veines and liuer on the other ſide, little or no appetite, *Herc. de Saxonia*: If from the Hypocondries, a rumbling, inflation, concoction is hindered, often belching &c. And from theſe crudities, windy vapors aſcend vp to the brain, which trouble the Imagination, and cauſe feare, ſorrow, dulneſſe, heauineſſe, many terrible conceipts and Chimeras, as *Lemnius* well obſerues *lib.* 1. *cap.* 16. *as* [q] *a blacke and thicke cloud couers the Sunne, and intercepts his beames and light, ſo doth this melancholy vapor obnubilate the mind, inforce it to many abſurd thoughts and imaginations*, and compell good, wiſe, honeſt, diſcreet men (ariſing to the Braine from the [r] lower parts, *as ſmoake out of a chimny*) to dote, ſpeake, & doe that which becomes them not, their perſons, callings, wiſdomes. One by reaſon of thoſe aſcending vapors and gripings, rumbling beneath, wil not be perſwaded but that he hath a ſerpent in his guts, a viper, another frogs. *Trallianus* relates a ſtory of a woman, that imagined ſhe had ſwallowed an Eele, or a Serpent; and *Fælix Platerus obſeruat. lib.* 1. hath a moſt memorable example of a Countrey man of his, that by chance falling into a pit where frogs and frogs-ſpawn was; and a little of that water ſwallowed, began to ſuſpect that he had likewiſe ſwallowed frogs ſpawne, and with that conceipt and feare, his phantaſie wrought ſo farre, that hee verily thought he had young liue frogs in his belly; *qui vivebant ex alimento ſuo*; that liued by his nouriſhment, and was ſo certainely perſwaded of it, that for many yeares following, he could not be rectified in his conceipt: He ſtudied Phyſick ſeuen yeares together to cure himſelfe, trauelled into *Italy, France* and *Germany* to conferre with the beſt Phyſitians about it, and Aº 1609, asked his counſell amongſt the reſt, he told him it was winde, his conceipt, &c. but *mordicùs contradicere, & ore, & ſcriptis probare nitebatur*: no ſaying would ſerue, it was no winde, but reall frogges: *and doe you not heare them*

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n *Montaltus c. 13. Wecker. Fuſchius cap. 13. Altomarus c. 7. Laurentius c. 73. Bruel. Gordon.*

o *Pract. maior: dolor in eo & ventoſitas, nauſea.*

q *Vt atra denſaq; nubes ſoli effuſa, radios & lumen eius intercipit & offuſcat: ſic &c.*

r *Vt fumus è camino.*

croake

192 *croake? Platerus* would haue deceaued him, by putting liue frogs into his excrements: but he being a Physitian himselfe, would not be deceiued, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of Physick; and after seuen yeares dotage in this kinde, *à Phantasiâ liberatus est*, hee was cured. *Laurentius* and *Goulart* haue many such examples, if you be desirous to read them. One commodity aboue the rest which are melancholy, these windie flatuous haue, *lucida intervalla*, their symptomes and paines are not vsually so continuate as the rest, but come by fits, feare and sorrow, and the rest: yet in another they exceed all others; and that is, [f] they are luxurious, incontinent, and prone to Venery, by reason of winde, *& facilè amant, & quamlibet ferè amant.* (*Iason Pratensis*) [t] *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde bee common with the rest.

f *Hypocondriaci maximè affectant coire, & multiplicatur coitus in ipsis, eò quod ventositates multiplicantur in hypocondriis, & coitus sæpe allevat has ventositates.*
t *Cont. lib. 1. tract. 9.*

Subsect. 3.

Symptomes of melancholy abounding in the whole body.

THeir Bodies that are affected with this vniuersall melancholy, are most part blacke, [u] *the melancholy iuice is redundant all ouer*, hirsute they are, and leane, they haue broad veines, their blood is grosse and thicke. [x] *Their Spleene is weake*, and a Liuer apt to ingender the humour; they haue kept bad diet, or haue had some evacuation stopped, as hæmrods, or moneths in women, which [y] *Trallianus* in the cure, would haue carefully to be inquired, and withal to obserue of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if [z] they be blacke, it proceeds from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as well of any other colour, red, yellow, pale, as blacke, and yet their whole blood corrupt: *prærubri colore sæpè sunt tales, sæpe flavi* (saith *Montaltus cap.* 22.) The best way to discerne this species, is to let them bleed; if the blood be corrupt, thick and black, and they withall free from those Hypocondriacall Symptomes, & not so grieuously troubled with them, or those of the head, it argues they are melancholy *à toto corpore.* The fumes which arise from this corrupt blood, disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as the rest, deiected, discontented, solitary, silent, weary of their liues, dull & heavie, or merry, &c. and if farre gone, that which *Apuleius* wished to his enimy, by way of imprecation, is true in them; [b] *Dead mens bones, hobgoblins, ghosts, are euer in their mindes, and meet them still in euery turne: all the bugbeares of the night, and terrors, fairy babes of tombes and graues are before their eyes, and in their thoughts, as to women and children, if they be in the darke alone.* If they heare, or read, or see any tragicall obiect, it sticks by them, they are afraid of death, and yet weary of their liues, in their discontented humours they quarrell with all the world bitterly, inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be reuenged on themselues.

u *Wecker. Melancholicus succus toto corpore redundans.*
x *Splen natura imbecillior. Montaltus, cap. 22.*
y *Lib. 1. cap. 16. Interrogare conuenit, an aliqua evacuationis retentio obvenerit, viri in hæmor: mulierum menstruis, & vide faciem similiter an sit rubicunda.*
z *Naturales nigri acquisiti à toto corpore, sæpe rubicundi.*
a *Montaltus cap. 22. Piso. Ex colore sanguinis si minuas venã, si fluat niger, &c.*
b *Apul. lib. 1. semper obviæ species mortuorum quicquid vmbrarum est vspiam, quicquid lemurum & larvarum oculis suis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum ter-*
riculamenta.

Svbsect. 4.

Symptomes of Maides, Nunnes, and Widowes melancholy.

BEcause *Lodovicus Mercatus* in his second booke *de mulier. affect. cap.* 4. and *Rodericus á Castro de morbis mulier: cap.* 3. *lib.* 2. two famous Physitians in *Spaine*, haue vouchsafed in their workes not long since published, to write two iust Treatises *de Melancholiâ Virginum, Monialium & viduarum*, as a peculiar Species of Melancholy (which I haue already specified) distinct from the rest: ([a] for it much differs from that which commonly befals men and other women, as hauing one only cause proper to women alone) I may not omit in this generall Surucy of Melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

The causes are assigned out of *Hippocrates*, *Cleopatra*, *Moschion*, and those old *Gynæciorum Scriptores*, of this ferall maladie, in more ancient Maides, Widowes, and barren Women, *ob septum transuersum violatum*, saith *Mercatus*, by reason of the midriffe or *Diaphragmâ*, heart and braine offended, with those vitious vapours which come from menstruous blood, *inflammationem arteriæ circa dorsum*, *Rodericus* addes; an inflammation of the backe, which with the rest is offended by [b] that fuliginous exhalation of corrupt seed, troubling the Braine, heart and minde; the braine I say, not in essence, but by consent, *Vniuersa enim huius affectus causa ab vtero pendet, & à sanguinis menstrui malitia*, for in a word, the whole maladie proceeds from that inflammation, putredity, black smoakie vapours, &c. from thence comes care, sorrow, & anxiety, obfuscation of spirits, desperation, & the like, which are intended or remitted, *si amatorius accesserit ardor*, or any other violent obiect or perturbation of minde. This melancholy may happen to widowes, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes aboue said.

Out of these causes, *Rodericus* defines it with *Areteus*, to bee *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, [c] with a kinde of still dotage and griefe of some part or other, head, heart, breasts, left side, backe, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly deliuered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leaue this briefe description, the most ordinary symptomes be these *pulsatio iuxta dorsum*, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Areteus* obserues, about the armes, knees, and knuckles. The midriffe and heart-strings doe burne and beat very fearefully, and when this vapour or fume stirred, flyeth vpward, the heart it selfe beats, is sore grieued, and faints, *fauces siccitate præcluduntur, vt difficulter possit ab vteri strangulatione decerni*, like fits of the mother. *Alvus pleriq; nil reddit, alijs exiguũ, acre, bilioſum, lotium flavum.* They complaine many times, saith *Mercatus*, of a great paine in their heads, about their heart

[a] *Differt enim ab ea quæ viris & reliquis fœminis communiter contingit, propriam habens causam.*

[b] *Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam sed per consensum.*

Animus mœrens & anxius inde malum trahit.

& Spiritus cerebrum obfuscantur, quæ cuncta augentur, &c.

† *Cum tacito delirio ac dolore alicuius partis internæ, dorsi, hypocondrii, cordis regionem & vniuersam mammam interdum occupantis, &c.*

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, & digitorum articulis, præcordia ingenti sæpe terrore æstuant & pulsant, cumq; vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c.

194 hearts, and hypocondries, and so likewise in their breasts, which are often sore, sometimes ready to sowne, their faces are inflamed, and red, they are dry, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleepe, terrible dreames in the night, *subrusticus pudor & verecundia ignaua*, a fooliſh kinde of bashfulnesse to some, perverse conceipts and opinions, deiection of minde, much discontent, prepostrous iudgement. They are apt to loath, diſlike, disdaine, to be weary of every obiect, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearefull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but loue to bee alone and solitary, though that doe them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their liues, they sing, discourse and laugh in any good company, vpon all occasions, and so by fits it takes then now and then, except the malady be inveterate, and then 'tis more frequent, vehement & continuate. Many of them cannot tell how to expresse themselues in wordes, or how it holds them, what ailes them, you cannot vnderstand them, or well tell what to make of their sayings; so farre gone sometimes, so stupified and distracted, they thinke themselues bewitched, they are in despaire, *aptæ ad fletum desperationem, dolores mammis & hypocondrijs*, *Mercatus* therefore addes, now their breasts, now their hypocondries, and sides, then their heart & head akes, they are weary of all; and yet will not, cannot againe tell how, where or what offends them, though they be in great paine, and frequently complaine, grieuing, sighing, weeping and discontented still, *sine causa manifesta*, most part, yet I say they will complaine, grudge, lament, and not bee perswaded, but that they are troubled with an evill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: they are in despaire, surely forespoken or bewitched, and in extremity of their dotage, (weary of their liues) some of them will attempt to make away themselues. Some thinke they see visions, conferre with spirits and diuels, they shall surely be damned, are afraid of some trechery, imminent danger, and the like, they will not speake, make answere to any question, but are almost distracted, madde, or stupid for the time, and by fits: & thus it holds them, as they are more or lesse affected, & as the inner humour is intended or remitted, or by outward obiects and perturbations aggreuated, solitarinesse, idlenesse, &c.

Animi deiectio, perversa rerum existimatio, præposterum iudicium. Fastidiosæ, languentes, tædiosæ, concilii inopes, lachrimosæ, timentes, mœstæ, cum summa rerũ meliorum desperatione, nulla re delectantur, solitudinem amant, &c.

Nolunt aperiere molestiam quam patiuntur, sed conqueruntur tamen de capite corde, mammis, &c.

In puteos fere maniaci prosilire, ac strangulari cupiunt, nulla orationis suauitate ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent &c. et hæc graviora, si &c,

Many other maladies there are incident to young women, out of that one and only cause aboue specified, many ferall diseases. I will not so much as mentiõ their names, melancholy alone is the subiect of my present discourse from which I will not swarue. The seuerall cures of this infirmitie, concerning Diet, Phlebotomy, Phisick, internall, externall remedies, are at large in great variety in *Rodericus à Castro*, and *Mercatus*, which who so will, as occasion serues, may make vse of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illæ lachrimæ*, thats the primary cause, & this the ready cure, to giue them content to their desires. I write not this to patronize any wanton, idle flurt, lasciuious or light huswiues, which are too forward many times, vnruly, and apt to cast away themselues on him that comes next, without all care, counsell, circumspection, and iudgement. If religion, good discipline, honest education,

wholsome

wholsome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chast and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be vsed, and are able of themselues to qualifie and diuert an ill disposed temperament. For seldome shall you see an hired seruant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, liue at ease, lead a life out of action and imployment, that fare well in great houses and louiall companies, ill disposed peraduenture of themselues, & not willing to make any resistance, discontented otherwise, of weake iudgement, able bodies, and subiect to passions (*grandiores Virgines*, saith *Mercatus*, *steriles & viduæ plerumq; melancholicæ*) such for the most part are misaffected, and prone to this disease. I doe not so much pitty the, that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselues, sober, religious, vertuous, and well giuen (as many so distressed, maides are) yet cannot make resistance, these grieuances will appeare, this malady will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subiect haue I rushed? What haue I to doe with Nunnes, Maids, Virgins, Widowes? I am a bachelor my selfe, & lead a Monasticke life in a College, *næ ego sane ineptus qui hæc dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Iupiter* by chance spake of Loue matters in her presence, and turn'd away her face; *me reprimam*, though my subiect necessarily require it, I will say no more. 195

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in fauour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of helpe in this case, so must I needs inueigh against them that are in fault, more then manifest causes, and as bitterly taxe those tyrannising Pseudopolititians, superstitious orders, rash vowes, hard-hearted parents, gardians, vnnaturall friends, allies (cal them how you will) those careless and stupid ouerseers, that out of worldly respects, couetousnesse, supine negligence, their owne priuate ends, (cum sibi sit interim benè) can so seuerely reiect, stubbornly neglect, and impiously contemne, without all remorse and pitty, the teares, sighes, groanes, and grieuous miseries of such poore Soules committed to their charge. How odious and abominable are those superstitious and rash vowes of Popish Monasteries, so to binde and enforce men and women to vowe virginity, to lead a single life against the lawes of nature, opposite to religion, pollicy, and humanity, so to starue, to offer violence, to suppresse the vigor of youth, by rigorous statutes, seuere lawes, vaine perswasions, to debarre them of that, to which by their innate temperature they are so furiously inclined, vrgently carried, & sometimes precipitated, euen irresistably led, to the preiudice of their souls health, and good estate of body and minde. And all for base and priuate respects, to maintaine their grosse superstition, to enrich themselues, and their territories as they falsely suppose, by hindering some marriages, that the world bee not full of beggers, and their parishes pestered with Orphanes. Stupid polititians;

196 hæccine fieri flagitia? ought theſe things ſo to be carried? better marry then burne, ſaith the Apoſtle, but they are otherwiſe perſwaded. They will by all meanes quench their neighbours houſe if it bee a fire, but that fire of luſt which breakes out into ſuch lamentable flames, they will not take notice of, their owne bowels often times, fleſh and blood ſhall ſo rage and burne, and they will not ſee it: *miſerum eſt*, ſaith *Auſtin*, *ſeipſum non miſereſcere*, & they are miſerable in the meane time, that cannot pitty themſelues, the common good of all, and *per conſequens* their owne eſtates. For let them but conſider what fearefull maladies, ferall diſeaſes, groſſe inconveniences come to both ſexes by this enforced temperance, it troubles me to thinke of, much more to relate thoſe frequent aborts & murdering of Infants in their Nunneries, read †*Kemnitius* and others, their notorious fornications, thoſe *Tribadas*, *Ambubeias*, &c. thoſe rapes, inceſts, adulteries, maſtuprations, Sodomies, buggeries of Monkes and Friers. See *Bales* viſitation of Abbies, * *Mercurialis*, *Rodericus à Caſtro*, *Peter Foreſtus*, and diuerſe Phiſitians; I know their ordinary Apologies and excuſes for theſe things, ſed viderint Politici, Medici, Theologi, I ſhall more opportunely meet with them † elſewhere.

† *Examen. conſ. Trident. de cælibatu ſacerd.*

* *Cap. de Satyr. & Priapiſ.*

† *Part.3. Sect.2 Memb.5. Sub.5*

Illius viduæ, aut patronum Virginis huius,
Ni me forte putes, verbum non amplius addam.

Meme. 3. Svbsect. 1.

Immediate cauſe of theſe precedent Symptomes.

TO giue ſome ſatisfaction to melancholy men, that are troubled with theſe Symptomes, a better meanes in my iudgement cannot be taken, then to ſhew them the cauſes whence they proceed, not from Divels, as they ſuppoſe, or that they are bewitched or forſaken of God, heare or ſee, &c. as many of them thinke, but from naturall and inward cauſes, that ſo knowing them, they may better avoid the effects, or at leaſt endure them with more patience. The moſt grieuous and common ſymptomes are Feare and Sorrow, and that without a cauſe, to the wiſeſt & diſcreeteſt men, in this malady not to be avoided. The reaſon why they are ſo, *Ætius* diſcuſſeth at large. *Tetrabib.2.2.* in his firſt probleme out of *Galen. lib.2. de cauſis, ſympt.1.* For *Galen* imputeth all to the cold that is blacke, and thinkes that the ſpirits being darkned, and the ſubſtance of the Braine cloudy and darke, all the obiects thereof appeare terrible, and the c *minde* it ſelfe, by thoſe darke, obſcure, groſſe fumes, aſcending from black humours, is in continuall darkneſſe, feare and ſorrow, divers terrible monſtrous fictions in a thouſand ſhapes & apparitions occurre, with violent paſſions, by which the Braine and Phantaſie are troubled and eclipſed. d *Fracaſtorius lib.2. de Intellect. will haue cold to be the cauſe of Feare and Sorrow; for ſuch as are cold, are ill diſpoſed to mirth, dull and heavy, by nature ſolitary, ſilent, and not for any inward darkneſſe (as Phyſitians thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: ſolùm frigidi timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we ſee in mad-men: but this reaſon holds not, for then no melancholy, proceeding from choler aduſt, ſhould feare. *Averroes* ſcoffes at *Galen* for his reaſons,

c *Vapores Craſſi & nigri, á ventriculo in cerebrum exhalant. Fel. Platerus.*

d *Calidi hilares, frigidi indiſpoſiti ad lætitiam, & ideo ſolitarii, taciturni, non ob tenebras internas, vt medici volunt, ſed ob frigus: multi melancholici, nocte ambulant ẽntrepidi.*

reaſons, and brings fiue arguments to refell them, ſo doth *Herc. de Saxoniâ: Tract. de mel. cap.* 3. aſſigning other cauſes, which are copiouſly cenſured and confuted by *Ælianus, Montaltus, cap.* 5. *&* 6. *Lod. Mercatus de Inter: morb. cur. lib.* 1. *cap.* 17. *Altomarus cap.* 7. *de mel. Guianerius tract.* 15. *cap.* 1. *Bright cap.* 17. *Laurentius cap.* 5. *Valeſius med. contr. lib.* 5. *cont.* 1. [c] *Diſtemperature* they conclude, *makes black iuice, blackneſſe obſcures the ſpirits, the ſpirits obſcured, cauſe feare and ſorrow. Laurentius cap.* 13. ſuppoſeth theſe black fumes offend eſpecially the *Diaphragma* or Midriffe, and ſo *per conſequens* the mind, which is obſcured as [f] the Sun by a cloud. To this opinion of *Galen*, almoſt all the *Greekes* and *Arabians* ſubſcribe, the *Latines* new and old, *internæ tenebræ offuſcant animum, vt externæ nocent pueris*, as children are affrighted in the darke, ſo are melancholy men at all times,, [g] as hauing the inward cauſe with them, and ſtill carying it about. Which blacke vapors. whether they proceed from the blacke blood about the heart, as *T. W. Ieſ.* thinkes in his Treatiſe of the paſſions of the minde, or ſtomacke, ſplene, midriffe, or all the miſaffected parts together, it boots not, they keep the minde in a perpetuall dungeon, and oppreſſe it with continuall feares, anxieties, ſorrowes, &c. It is an ordinary thing for ſuch as are found, to laugh at this deiected puſillanimity, & thoſe other ſymptomes of melancholy, to make themſelues merry with them, and to wonder at ſuch, as toyes and trifles, which may be reſiſted and withſtood, if they will themſelues: but let him that ſo wonders, conſider with himſelfe, that if a man ſhould tell him of a ſudden, that ſome of his eſpeciall friends were dead, could he chooſe but grieue: or ſet him vpon a ſteepe rocke, where he ſhould be in danger to be precipitated, could hee be ſecure? his heart would tremble for feare, and his head would be giddy. *P. Byarus Tract. de Peſt.* giues inſtance (as I haue ſaid) [h] *and put caſe* (ſaith he) *in one that walkes vpon a planke, if it lye on the ground, he can ſafely doe it: but if the ſame planke be laid ouer ſome deepe water, inſteed of a bridge, he is vehemently moued, and 'tis nothing but his imagination*, forma cadendi impreſſa, *to which his other members and faculties obey.* Yea, but you inferre, that ſuch men haue a iuſt cauſe to feare, a true obiect of feare, ſo haue melancholy men an inward cauſe, a perpetuall fume and darkneſſe, cauſing, feare, griefe, ſuſpition, which they carry with them, an obiect which cannot bee remoued; but ſtickes as cloſe, and is as inſeparable as a ſhadow to a body, and who can expell, or ouer-run his ſhadow? remoue heat of the Liuer, a cold ſtomack, weak ſpleene: remoue thoſe aduſt humours and vapours ariſing from them, blacke bloud from the heart, all outward perturbations, take away the cauſe, & then bid them not grieue nor feare, or be heavy, dull, lumpiſh, otherwiſe counſell can doe little good; you may as well bid him that is ſicke of an ague, not to be a dry; or him that is wounded, not to feele paine.

Suſpition followes Feare and Sorrow at heeles, ariſing out of the ſame fountaine, ſo thinks [i] *Fracaſtorius, that Feare is the cauſe of Suſpition, and ſtill they ſuſpect ſome trechery, or ſome ſecret machination to be framed againſt the*, ſtill they diſtruſt. Reſtleſneſſe proceeds from the ſame ſpring, variety of fumes makes them like and diſlike. Solitarineſſe, avoiding of light, that they are weary of their liues, hate the world, ariſe from the ſame cauſes, becauſe their ſpirits and humours are oppoſite to light, feare makes them avoid company, and abſent themſelues, leaſt they ſhould be miſuſed, hiſſed at, or ouer-ſhoot themſelues

† *Vapores melancholici, ſpiritibus miſti, tenebrarum cauſæ ſunt, cap.* 1.

c *Intemperies facit ſuccum nigrum, nigrities obſcurat ſpiritũ, obſcuratio ſpiritus, facit metum & triſtitiam.*

f *Vt nubecula Solem offuſcat. Conſtantinus lib. de melan.*

g *Altomarus c.* 7 *Cauſam timoris circumfert ater humor paſſionis materia, & atri ſpiritus perpetuam animæ domicilio effundunt noctem.*

h *Ponè exemplum, quòd quis poteſt ambulare ſuper trabem quæ eſt in via: ſed ſi ſit ſuper aquam profundã, loco pontis, non ambulabit ſuper eam, eo quod imaginetur in animo, & timet vehementer, forma cadendi impreſſa, cui obediunt membra omnia, & facultates reliquæ.*

i *Lib. 2. de Intellectione: Suſpitioſi ob timorẽ & obliquum diſcurſum, & ſemper inde pitant ſibi fieri inſidias. Laurẽt. 5*

198 themſelues, which ſtill they ſuſpect. They are prone to Venery, by reaſon of winde. Angry, waſpiſh, and fretting ſtill, out of abundance of choler, which cauſeth fearefull dreames, and violent perturbations to them, both ſleeping and waking: That they ſuppoſe they haue no heads, flye, ſinke, they are pots, glaſſes, &c. is winde in their heads. † *Herc. de Saxonia* doth aſcribe this to the ſeverall motions in the animall ſpirits, *their dilation, contraction, confuſion, alteration, tenebroſity, hot or cold diſtemperature*, excluding all materiall humors. [k] *Fracaſtorius accounts it a thing worthy of inquiſition, why they ſhould entertaine ſuch falſe conceipts, as that they haue hornes, great noſes, that they are Birds, Beaſts, &c.* Why they ſhould thinke themſelues Kings, Lords, Cardinals. For the firſt, [l] *Fracaſtorius* giues two reaſons: *One is the diſpoſition of the body: the other, the occaſion of the phantaſie*, as if their eyes be purblind, their eares ſing, &c. To the ſecond, *Laurentius* anſweres, the Imagination inwardly or outwardly moued, repreſents to the vnderſtanding, not intic-ements only; to fauour the paſſion, or diſlike, but a very intenſiue pleaſure followes the paſſion, or diſpleaſure, and the will and reaſon are captivated by delighting in it.

Why Students and Louers are ſo often Melancholy, and mad, the Philoſophers of [m] *Conimbra* aſſigne this reaſon, *becauſe by a vehement & continuall meditation of that, wherewith they are affected, they fetch vp the ſpirits into the Braine, and with the heat brought with them, they incend it beyond meaſure: and the cells of the inner ſenſes, diſſoluing their temperature, which being diſſolued, they cannot performe their offices, as they ought.*

Why melancholy men are witty, which *Ariſtotle* hath long ſince maintained in his Problems; and that [n] all learned men, famous Philoſophers, & Law-giuers, *ad vnum ferè omnes Melancholici*, haue ſtill beene Melancholy; is a Probleme much controverted. *Iaſon Pratenſis* will haue it vnderſtood of naturall melancholy, which opinion *Melancthon* inclines to, in his booke *de Anima*, and *Marſilius Ficinus de ſan. tuend: lib. 1. cap. 5.* but not ſimple, for that makes men ſtupid, heavy, dull, being cold and dry, fearefull, fooles, and ſolitary, but mixt with the other humours, fleagme only excepted: and they not aduſt, [o] but ſo mixt, as that blood be halfe, with little or no aduſtion, that they be neither too hot, nor too cold. *Aponenſis* cited by *Melancthon*, thinkes it proceeds from melancholy aduſt, excluding all naturall melancholy, as too cold. *Laurentius* condemnes his *Tenent*, becauſe aduſtion of humours makes men mad, as Lime burnes, when water is caſt on it. It muſt be mixt with blood, and ſomewhat aduſt, and ſo that old Aphoriſme of *Ariſtotle* may bee verified, *Nullum magnum ingenium ſine mixturâ dementiæ*, no excellent wit without a mixture of madneſſe. *Fracaſtorius* ſhall decide the controverſie, [p] *Phleagmaticke are dull: Sanguine liuely, pleaſant, acceptable and merry, but not witty: Cholericke are too ſwift in motion, and furious, impatient of contemplation, deceitfull wits: Melancholy men haue the moſt excellent wits, but not all: this humour may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, ſtupid, timorous, and ſad: if temperate, excellent, rather inclining to that extreame of heat, then cold.* This ſentence of his will agree with that of *Heraclitus*, a dry light, makes a wiſe minde, temperate heat and dryneſſe, are the chiefe cauſes of a good wit; therefore, ſaith *Ælian* an Elephant is the wiſeſt of all brute beaſts, becauſe his braine is dryeſt, *& ob*

atræ

† *Tract. de mel. cap. 7. Ex dilatione, contractione, confuſione, tenebroſitate ſpirituum, calida frigida intemperie, &c.*

k *Illud inquiſitione dignum, cur tam falſa recipiant, habere ſe cornua, eſſe mortuos, nataſ, eſſe aves, &c.*

l 1 *Diſpoſitio corporis.* 2 *Occaſio Imaginationis.*

m *In pro. lib. de cœlo: Vehemens & aſſidua cogitatio rei erga quam afficitur, ſpiritus in cerebrum evocat.*

n *Melancholici Ingenioſi omnes, ſummi viri in artibus & diſciplinis, ſiue circum imperatoriam aut reipub. diſciplinam omnes fere melancholici. Ariſtot.*

o *Adeo miſcentur, vt ſit duplũ ſanguinis ad reliqua duo.*

p *Lib. 2. de Intellectione. Pinguiſunt Minerva phlegmatici: ſanguinei amabiles, grati, hilares, at non ingenioſi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici ſolum excellentes, etc.*

atræ bilis copiam: this reason *Cardan* approues *subtil. lib.* 12, *10. Baptista Siluaticus*, a Physitian of *Millan*, in his first controuersie, hath copiously handled this question: *Rulandus* in his problems, *Cælius Rodiginus lib.* 17. *Vallerio-la* 6to *narrat. med. Herc. de Saxoniâ, Tract. posth. de mel. cap.* 3. *Lodovicus Mercatus de inter. morb. cur. lib.* 1. *cap.* 17. *Baptista Porta Physiog. lib.* 1. *cap.* 13. and many others. 199

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) q *the voice of such as are afraid, trembles, because the heart is shaken (Conimb. prob. 6. sec. 3. de som.)* why they stutte or faulter in their speech, *Mercurialis* and *Montaltus cap.* 17. giue like reasons out of *Hippocrates*, r *drynes, which makes the nerues of the tongue torpid.* Fast speaking, (which is a symptome of some few) *Ætius* will haue caused f *from abundance of winde, and swiftnesse of Imagination:* t *baldnesse comes from excesse of dryenesse*, hirsutenesse from a dry temperature. The cause of much waking, in a dry braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest. Incontinency is from winde, and an hot Liuer, *Montanus consil.* 26. Rumbling in the gutts, is caused from winde, and winde from ill concoction, weakenesse of naturall heat, or a distempered heate and cold. u Palpitation of the heart from vapors, heauinesse, and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharpe subtle winde. x Cold sweat, from vapors arising from the Hypocondries, which pitch vpon the skinne, leanenesse for want of good nourishment. Why their appetite is so great, *Ætius* answeres: *Os ventris frigescit*, colde in those inner parts, colde belly, and hote Liuer, causeth crudity, and intention proceeds from perturbations, z our soule for want of spirits, cannot attend exactly to so many intentiue operations, being exhaust, and ouer-sway'd by passion, she cannot consider the reasons, which may disswade her from such affections.

q *Trepidantium vox tremula, quia cor quatitur.*

r *Ob ariditatem quæ reddit nervos linguæ torpides.*

f *Incontinentia linguæ ex copiâ flatuum, & velocitate Imaginationis.*

t *Calvities, ob siccitatis excessu*

u *Ætius.*

x *Laurent. c.* 13

y *Tetrab.* 2. *ser.* 2. *cap.* 10.

x *Ant. Ludovicus prob. lib.* 1. *sect.* 5. *de atrabilariis.*

a Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for b some shame and ignominy, or that they are guilty vnto themselues of some fowle fact committed, but as c *Fracastorius* well determines, *ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant and careless, seldome or neuer blush, but such as are fearefull. Anthonius Lodovicus*, in his booke *de pudore*, will haue this subtle blood to arise in the face, not so much for the reuerence of our betters in presence, d *but for ioy and pleasure, or if any thing at vnawares shall passe from vs: a sudden accident, occurse, or meeting*: (which *Disarius* in † *Macrobius* confirmes) any obiect heard or seene, for blind men neuer blush, as *Dandinus* obserues, the night and darknesse make men impudent. Or that we bee staid before our betters, or in company we like not, or if any thing molest and offend vs, *erubescentia* turnes to *rubor*, blushing, to a continuate

a *Subrusticus pudor, vitiosus pudor.*

b *Ob ignominiam aut turpidinem facti, &c.*

c *De symp. & Antip. cap.* 12. *laborat facies ob præsentiam eius qui defectum nostrum videt, & natura quasi opem latura, calorem illuc mittit, calor sanguinẽ trahit. vnde rubor, audaces non rubent, &c.*

d *Ob gaudium & voluptatem foras exit sanguis aut ob melioris reverentiam, aut ob subitum occursum, aut si quid incautius exciderit.* † *Com in Arist. de anima. caci vt plurimum impudentes, nox facit impudentes.*

200 redneſſe. [e] Sometimes the extremity of the eares tingle, and are red, ſometimes the whole face, *Etſi nihil vitioſum commiſeris*, as *Lodovicus* holds: though *Ariſtotle* is of opinion, *omnis pudor ex vitio commiſſo*, All ſhaime for ſome offence. But we finde otherwiſe, it may as well proceed [f] from feare, from force and inexperience, (ſo * *Dandinus* holds) as vice, a hot Liuer, ſaith *Duretus, notis in Hollerium, From a hot braine, from winde, the lungs heated, or after drinking of wine, ſtrong drinke perturbations, &c.*

Laughter what it is, ſaith [g] *Tully, how cauſed, where, and ſo ſuddenly breaks out, that deſirous to ſtay it we cannot, how it comes to poſſeſſe and ſtirre our face, veines, eyes, countenance, mouth, ſides, let* Democritus *determine.* The cauſe that it often affects melancholy men ſo much, is giuen by *Gomeſius lib. 3, de ſale genial. cap. 18.* abundance of pleaſant vapours, which in ſanguine melancholy eſpecially, breake from the heart; [h] *and tickle the midriffe, becauſe it is tranſuerſe and full of nerues: by which titillation the ſenſe being moued, and arteries diſtended, or pulled, the ſpirits from thence moue and poſſeſſe the ſides, veines, countenance, eyes,* See more in *Ioſſius de riſu & fletu, Vives 3 de Animâ.* Teares, as *Scaliger* defines, proceed from griefe and pitty, [i] *or from the heating of a moiſt braine, for a dry cannot weepe.*

That they ſee and heare ſo many phantaſmes, Chimeraes, noyſes, viſions, &c. as *Fienus* hath diſcourſed at large in his booke of Imagination, and [k] *Lauater de ſpectris part. 1. cap. 2. 3. 4.* their corrupt phantaſie makes them ſee and heare that which indeed is neither heard nor ſeene. *Qui multum ieiunant aut noctes ducunt inſomnes*, they that much faſt, or want ſleep, as melancholy or ſicke men commonly doe, ſee viſions, or ſuch as are weake ſighted, very timorous by nature, madde, diſtracted, or earneſtly ſeeke, *Sabini quod volunt ſomniant*, as the ſaying is, they dreame of that they deſire. Or as † *Lod: Mercatus* proues, by reaſon of inward vapors, and humors from blood, choller &c. diuerſly mixt, they apprehend and ſee, outwardly as they ſuppoſe diuerſe images, which indeed are not. As they that drinke wine thinke all runns round, when it is in their own braine; ſo is it with theſe men, the fault and cauſe is inward, as *Galen* affirmes, [l] mad men and ſuch as are neere death, *quas extra ſe videre putant Imagines intra oculos habent*, 'tis in their braine, which ſeems to be before them, the braine as a concaue glaſſe reflects ſolid bodies. The Organs corrupt by a corrupt phantaſie, as *Lemnius lib. 1. cap. 16.* well quotes. [m] *cauſe a great agitation of ſpirits, and humors, which wander to and fro in all the creeks of the braine, and cauſe ſuch apparitions before their eyes. Oreſtes* now mad ſuppoſed he ſaw the furies tormenting him, and his mother ſtill ready to runne vpon him.

O mater obſecro noli me perſequi
His furijs, aſpectu anguineis, horribilibus,
Ecce ecce me me inuadunt, in me iam ruunt.

but *Electra* told him thus rauing in his mad fit he ſaw no ſuch ſights at all, it was but his craſed imagination.

Quieſce quieſce miſer in linteis tuis,
Non cernis etenim quæ videre te putas.

So *Pentheus (in Bacchis Euripidis)* ſawe two ſunns, two *Thebes*, his braine alone was troubled. Sickneſſe is an ordinary cauſe of ſuch ſights. *Cardan ſubtil. lib. 18. Mens ægra laboribus & ieiunijs fracta, facit eos videre audire &c.*

And.

[e] *Alexander Aphrodiſienſis*, makes al baſhfulneſſe a vertue, *eamq; ſe refert in ſeipſo experiri ſolitum etſi eſſet admodum ſenex.*

[f] *Sæpe poſt cibũ apti ad ruborem ex potu vini, ex timore ſæpe & ab hepate calido, cerebro calido. &c.*

* *Com. in Ariſt. de anim. tam à vi & inexperientia quam à vitio.*

[g] 2. *De oratore quid ipſe riſus, quo pacto concitetur, vbi ſit, &c.*

[h] *Diaphragma titillant, quia tranſverſum & nervoſum, quiâ titillatione, motu ſenſu atq; arteriis diſtentis ſpiritus inde latera, venas, os, oculos occupant.*

[i] *Ex calefactione, humidi cerebrinam ex ſicco lachrymæ non fluunt.*

[k] *Res mirandas imaginantur: & putant ſe videre quæ nec vident, nec audiunt.*

† *Lib. 1. cap. 17. cap. de mel.*

[l] *Inſani, & qui morti vicini ſunt, res quas extra ſe videre putant intra oculos habent.*

† *Seneca.*

And. Oſiander beheld ſtrange viſions, and *Alexander ab Alexandro* both in their ſickneſſe, which he relats, *de rerum varietat. lib.* 8. *cap.* 44. *Albategnius* that noble *Arabian* on his death bed, ſaw a ſhip aſcending and deſcending, which *Fracaſtorius* records of his friend *Baptiſta Turrianus*: *Pentheus* in his madneſſe two ſuns and two *Thebes*, euery thing double. Weake ſight and a vaine perſwaſion withall, may effect as much, and ſecond cauſes concurring, as an oare in water makes a refraction, and ſeemes bigger, bended double, &c. The thickneſſe of the ayre may cauſe ſuch effects, or any obiect not well diſcerned in the darke, feare & phantaſie will ſuſpect to be a Ghoſt, a diuell, &c.[o] *Quod nimis miſeri timent, hoc facile credunt*, we are apt to beleiue, and miſtake in ſuch caſes. *Marcellus Donatus lib.* 2. *cap.* 1. brings in a ſtory out of *Ariſtotle*, of one *Antepheron* which likely ſaw whereſoeuer he was, his owne Image in the ayre, as in a glaſſe. *Vitellio lib.* 10. *perſpect.* hath ſuch another inſtance of a familiar acquaintance of his, that after the want of three or foure nights ſleepe, as hee was riding by a riuers ſide, ſaw another riding with him, and vſing all ſuch geſtures as hee did, but when more light appeared, it vaniſhed. *Eremites* and *Anachorites* haue frequently ſuch abſurd viſions, revelations by reaſon of much faſting, and bad diet, many are deceaued by legerdemaine, as *Scot* hath well ſhewed in his booke of the diſcouery of witchcraft, and *Cardan. ſubtil.* 18. ſuffites, perfumes, ſuffumigations, mixt candles, perſpectiue glaſſes, and ſuch naturall cauſes, as you may perceaue in *Baptiſta Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus* which *Plinius lib.* 2. *cap.* 37. calls *Caſtor* and *Pollux*, with many ſuch that appeare in mooriſh grounds, about Church-yardes, waſt vallies, or where battailes haue beene fought, the cauſes of which read in *Goclenius*, *Velcurius*, *Finkius*, *&c.* ſuch feates are often done, to frighte children with ſquibs, rotten wood, &c. to make folkes looke as if they were dead, † *ſolito maiores*, bigger, leſſer, fairer, fouler, &c. to ſee ſtrange vncouthe ſights by Catoptriks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glaſſe put vpon it, the ſunne ſhining, will repreſent on the oppoſite wall, all ſuch obiects as are illuminated by his rayes, with Concaue and Cylinder glaſſes we may reflect any ſhape of men, diuells, anticks, (as magitians moſt part doe to get a ſilly ſpectator in a darke roome) we will our ſelues, & that hanging in the aire, when t'is nothing but ſuch an horrible image as † *Agrippa* demonſtrates, placed in another roome. *Roger Bacon* of old is ſaid to haue repreſented his owne Image walking in the aire by this art, though no ſuch thing appeare in his prefpectiues. But moſt part is within the braine that deceiues them, although I may not deny, but that oftentimes the diuell deludes them, takes his opportunity to ſuggeſt, and repreſent vaine obiects to ſicke melancholy men, and ſuch as are ill affected.

The hearing is as frequently deluded as the ſight, from the ſame cauſes almoſt, as he that beares Bells, will make them ſound what hee liſt. *As the foole thinketh, ſo the bell clinketh.* *Theophilus* in *Galen*, thought he heard muſicke, from vapours which made his eares ſound, &c. Some are deceaued by *Eccho's*, ſome by roaring of waters, or concaues and reuerberation of aire in the ground and hollow places and walls. † At *Cadurum* in *Aquitany*, words and ſentences are repeated by a ſtrange *Eccho* to the full, or whatſoeuer

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n *Euripides.*

o *Seneca Quod metuunt vinis, nunquam moueri poſſe, nec tolli putant.*

† *Sanguis vpupæ cum melle compoſitus & centaurea &c. Albertus.*

† *Lib.* 1. *occult. philoſ. imperiti homines dæmonum & vmbrarum Imagines videre ſe putant quum nihil ſint aliud. quã ſimulachra. animæ expertia.*

† *tam clare et articulate audies repetitum, vt perfectior ſit Eccho quam ipſe dixeris.*

202 uer you ſhall play vpon a muſicall inſtrument, more diſtinctly and louder, then they are ſpokèn at firſt. *Cardan ſubtil. lib.* 18. hath wonderfull ſtories of ſuch as haue beene deluded by theſe *Ecchos*. P At *Barry* an Iſle in the Seuerne mouth they ſeeme to heare a ſmiths forge: ſo at *Lypara* and thoſe ſulphurious Iſles, & many ſuch like which *Olaus* ſpeakes of in the continent of *Scandia*, and thoſe Northerne countries. *Cardan de rerum var. lib.* 15. *cap.* 84. mentioneth of a woman, that ſtill ſuppoſed ſhe heard the diuell call her, and ſpeaking to her, ſhe was a painters wife in *Millan*: and many ſuch illuſions and voices, which proceed moſt part from a corrupt Imagination.

p Blowing of Bellowes and knocking of Hammers, if they apply their eare to the cliffe.

Whence it comes to paſſe, that they prophecy, ſpeake ſeuerall languages, talke of Aſtronomy, and other vnknowne ſciences to them: (of which they haue beene euer ignorant,) q I haue in briefe touched, onely this I will here adde, that *Arculanus*, *Bodin. lib.* 3. *cap.* 6. *dæmon.* and ſome others r hold as a manifeſt token that ſuch perſons are poſſeſſed with the Diuell: ſo doth *Hercules de Saxonia*, and *Apponenſis*, and fit only to be cured by a Prieſt. But ſ *Guianerius*, t *Montaltus*, and *Lemnius lib.* 2. *cap.* 2. referre it wholy to the ill diſpoſition of the u humor, and that out of the authority of *Ariſtotle prob.* 30. 1. becauſe ſuch ſymptomes are cured by purging, and as by the ſtriking of a flint fire is inforced, ſo by the vehement motions of ſpirits, they doe *elicere voces inauditas*, compell ſtrange ſpeeches to bee ſpoken: another argument he hath from *Platoe's reminiſcentia*, but in this I ſhould rather hold with *Avicenna* and his aſſociats, that ſuch ſymptomes proceede from euill ſpirits, which take all opportunities of humors decayed, or otherwiſe to peruert the ſoule of man; and beſides the humor it ſelfe, is *Balneum Diaboli*, the Diuells bath, and as *Agrippa* proues, doth intice him to ſeize vpon them.

q *Memb.* 1. *Sub* 3. of this Partition. *cap.* 16. *in* 9. *Rhaſis.*

r *Signa dæmonis nulla ſunt niſi quod loquantur ea quæ ante neſciebant, vt Teutonicum aut aliud Idioma, &c.*

† *Cap.* 12. *tract. de melan.*

ſ *Tract.* 15. *c.* 4.

t *Cap.* 9.

u *Mira vis concitat humores ardorq́; vehemens mentem exagitat, quum, &c.*

SECT. 4.

MEMB. I. SVBSEC. I.

Prognoſticks of Melancholy.

PRognoſticks, or ſignes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning there is good hope of cure, *recens curationem non habet difficilem*, ſaith *Avicenna lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. That which is with laughter, of all others is moſt ſecure, gentle, and remiſſe, *Hercules de Saxoniâ.* x *If that euacuation of hæmrods, or varices which they call the water betweene the skinne, ſhall happen to a melancholy man, his miſery is ended*; *Hippocrates Aphor.* 6. 11. *Galen. lib.* 6. *de moribus vulgar. com.* 8. confirmes the ſame, and to this Aphoriſme of *Hippocrates* all the *Arabians*, new and old Latines ſubſcribe; *Montaltus cap.* 25. *Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius lib.* 1. *obſeruat. med. cap. de Maniâ*, illuſtrates this Aphoriſme, with an example of one *Daniel Federer* a Copperſmith, that was long melancholy, and in the end mad about the 27 yeare of his age, theſe varices or water beganne to ariſe in his thighes, and hee was freed from his madneſſe. *Marius* the *Roman* was

x *Si melancholicis hæmoroides ſuperuenerint varices vel vt quibuſdam placit aqua inter cutem, ſoluitur malum.*

y *Cap.* 10. *de quartana.*

was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene helped by flowing of their monthes; which before were stopped. That the opening of the hæmrods, will doe as much for men, all Phisitians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane y *Ioubertus* saith scarce any man hath that ague twice: But whether it free him from this malady, t'is a question; for many Phisitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. z *Rhasis cont. lib. 1. tract. 9. When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morphew, or is purged by stooles, or by the Vrine, or that the spleene is inlarged, and those varices appeare, the disease is dissolued. Guianerius, cap. 5. tract. 15.* adds Dropsie, Iandise, Dysentery, Leprosy, as good signes, to these Scabbes, Morphewes, and breaking out, and proues it out of the 6. of *Hippocrates* Aphorismes.

z *Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel vrinã &c. non erit, &c. splen magnificatur & varices apparent.*

Evill Prognosticks on the other part. *Inueterata melancholia incurabilis*, if it be inueterate, it is a incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *lib. 3. de loc. affect. cap. 6.* b *be it in whom it will, or from what cause soeuer, it is euer long, wayward, tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the gout, she was *the* c *Queene of diseases, and inexorable*, may wee say of melancholy. Yet *Paracelsus* will haue all diseases whatsoeuer curable, and laughs at them which thinke otherwise, as *T. Erastus part. 3.* obiects to him. Although in another place, hereditary diseases hee accounts incurable, and by no art to be remoued. d *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only e *Imagination be hurt, & not reason,* f *the gentlest is from blood. Worse from choler adust, but the worst of all from Melancholy putrified.* g *Bruel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to bee cured. h The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo,* i *This malady doth commonly accompany them to their graue, Phisitians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharpe then at first, and that vpon euery small occasion or errour*: as in *Mercuries* weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was *in fimbriis aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. k Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the authority of *Hippocrates* & *Galen*, all averre, if once it possesse the ventricles of the braine, *Frambesarius*, & *Salust. Salvianus* adde, if it get into the optick nerues, blindnesse. *Mercurialis consil. 20.* had a woman to his patient, that from Melancholy became Epilepticke and blinde. m If it come from a cold cause or so continue cold, or increase, Epilepsie; Convulsiõns follow, and blindnesse, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. n If it come from an hot cause, they are more furious, and

a *Quia iam conversa in naturam.*

b *In quocunq; sit, à quacunq; causa Hypocon. præsertim, semper est longa, morosa, nec facilè curari potest.*

c *Regina morborum & inexorabilis.*

d *Omne diuinum quod oritur à paucitate cereb. i, incurabile Hildisheim. spicel 2. de mania.*

e *Si sola Imaginatio lædatur, & non ratio.*

f *Mala à sanguine feruente, deterior a bile assata, pessima ab atra bile putrefacta.*

g *Difficilior cura eius quæ fit vitio corporis totius & cerebri.*

h *Difficilis curatu in viris, multo difficilior in fœminis.*

i *Ad interitum plerumq; homines comitatur, licet medici leuent plerumq;, tamen non tollunt vnquam, sed recedit acerbior quam antea, minima occasione, aut errore.* k *Periculum est ne degeneret in Epilepsiam, Apoplexiam, Conuulsionem, cæcitatem.* l *Montalt. c. 25. Laurentius, Nic. Piso.* m *Her. de Saxonia, Aristotle, Capivaccius.* n *Favent, humor frigidus sola delirij causa, furoris vero humor calidus.*

204 boisterous, and in conclusion mad. *Calescentem melancholiam sæpius sequitur mania,* [o] if it heat and increase, that is the common euent, [p] *per circuitus, aut semper insanit*, he is mad by fits, or altogether. If it come from Melancholy naturall adust, and in excesse, they are often dæmoniacall, *Montanus.*

[q] Seldome this malady procures death, except (which is the greatest, most grieuous calamity; and the misery of all miseries) they make away themselues, which is a frequent thing, and familiar amongst them. 'Tis [r] *Hippocrates* obseruation, *Galens* sentence; *Et si mortem timent, tamen plerumq; sibi ipsis mortem consciscunt, lib.3.de locis affect.cap.7.* the doome of all Physitians. 'Tis [s] *Rabbi Moses* Aphorisme, the prognosticon of *Auicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivacius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius*, all, &c.

[t] *Et sæpè usq; adeò mortis formidine vitæ*
Percipit infœlix odium, lucisq; videndæ,
Vt sibi consciscat mœrenti pectore lethum.
And so farre forth deaths terror doth affright,
He makes away himselfe, and hates the light:
To make an end of feare and greife of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence vnto himselfe, to bee freed from his present insufferable paines. So some (saith [u] *Fracastorius*) *in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselues: for their life is vnhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them.* In the day time, they are affrighted still by some terrible obiect, and torne in pieces with suspition, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, a burden to themselues as † *Iob* was, they can neither eate, drinke, or sleep. *Psal.* 107.18. *their soule abhorreth all meat, and they are brought to deaths doore,* [x] *being bound in misery and iron*: they [y] curse their starres with *Iob*, [z] *and day of their birth, and wish for death*: for as *Pineda* and most interpreters hold, *Iob* was euen melancholy to despaire, and almost † madnesse it selfe; they murmure many times against the world, friends, allies, all mankinde, euen against God himselfe in the bitternesse of their passion, [a] *viuere nolunt, mori nesciunt*, liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome dayes, they seeke at last, finding no comfort, [b] no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum.* All creatures seeke the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith [c] *Hippocrates*) *vel quia putant indè se maioribus malis liberari*, to be freed as they wish. Though many times as *Æsopes* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix Platerus*) *after many tedious daies at last, either by drowning, hanging, or some such fearefull end*, they precipitate or make away themselues: *many lamen-*

o *Heurnius* cals madnes *sobolem melancholiæ*
p *Alexander.li.1.cap.18.*
q *Montalt.c.15. Raro mors, aut nunquam, nisi sibi ipsis inferant.*
r *Lib. de Insania. Fabio Calue interprete. Nonnulli violentas manus sibi inferunt.*
s *Lucret. lib. 3.*
u *Lib.2.de Intell. sæpe mortem sibi consciscunt ob timorem & tristitiam, tædio vitæ affecti ob furorem & desperationem. Est enim infera &c. Ergo sic perpetuo afflictati vitam oderunt, se precipitant, his malis carituri aut interficiunt se aut tale quid committunt.*
x *V.* 10. *Ps.*107
y *Iob.* 3 3.
z *Iob.*6.8.
† *Vi doloris & tristitiæ ad insaniam pene reductus.*
a *Seneca.*
b *In salutis suæ desperatione proponunt sibi mortis desiderium Oct. Horat. lib.2.cap.5.*
c *Lib.de Insania Sic sic iuvat ire per umbras.*
d *Cap.3.de mentis alienat. vasti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, vt multa tristia exempla videmus.*

lamentable examples are daily seene amongst vs. T'is a common calamity,[e] a fatall end to this disease, they are condemned to a violent death, by a Iury of Physitians, furiously disposed, carried headlong by their tirannizing wils, inforced by miseries, and there remaines no more to such persons, if that heauenly Physitian, by his assisting grace of mercy alone, doe not prevent, (for no humane perswasion, or Art can helpe) to be their owne butchers, and execute themselues. *Socrates* his *cicuta*, *Lucretia's* dagger, *Timons* halter, are yet to bee had; *Catoes* knife, and *Neroes* sword are left behind them, as so many fatall engines, bequeathed to posterity, and will be vsed to the worlds end, by such distressed soules: so intollerable, vnsufferable, grieuous and violent is their paine, [g] so vnspeakable, and continuate. One day of griefe is an hundred yeares, as *Cardan* obserues: T'is *carnificina hominum, angor animi*, as well saith *Areteus*, a plague of the soule, an epitome of hell; and if there be an hell vpon earth, it is to be found in a melancholy mans heart.

For that deepe torture may be call'd an hell.
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in iest, I may truely affirme of melancholy in earnest.

O triste nomen! o dijs odibile
† *Melancholia lachrymosa, Cocyti filia,*
Tu tartari specubus opacis edita
Erinnys, vtero quàm Megæra suo tulit,
Et ab vberibus aluit, cuiq; paruulæ,
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium. Et paulò
Non Iupiter ferit tale telum fulminis, post
Non vlla sic procella sæuit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,
Is this of Melancholy, brat of hell.
There borne in hellish darknesse doth it dwell,
The Furies brought it vp, *Megera's* teate,
Alecto gaue it bitter milke to eate.
And all conspir'd a bane to mortall men,
To bring this diuell out of that black den.
Iupiters thunderbolt, not storme at Sea,
Nor whirle wind doth our hearts so much dismay.
What? am I bit by that fierce *Cerberus*?
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in *Nessus* blood?
My pain's past cure, Physick can doe no good.

Siculi non invenere tyranni maius tormentum. No torture of body like vnto it, no strappado's, hot irons, *Phalaris* buls:

[e] *Arculanus in 9 Rhasis cap. 16. cavendum ne ex alto se præcipitent, aut alias lædant.*

[g] *O omnium opinionibus incogitabile malum. Lucian. morteq; mille, mille dum vivit, neces gerit, peritq; Heinsius Austriaco.*

[h] *Regina morborum cui fa mulantur omnes & obediunt. Cardan.*

† *Eheu quis intus Scorpius &c. Seneca Act. 4. Herc. oet.*

Nec

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† *Nec ira deum tantum, nec tela, nec hostis,*
Quantum sola noces animis illapsa,
Ioues wrath, nor diuels can,
Doe so much harme toth' Soule of man.

† *Silius Italicus.*

all feares, griefes, suspitions, discontents, imbonities, insuauities are swallowed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brookes; t'is *coagulum omnium ærumnarum*: which † *Ammianus* applyed to his distressed *Palladius*, I say of our Melancholy men, hee is the cream of humane adversity, the i quintessence, and vpshot; all other diseases whatsoeuer, are but flea-bitings to Melancholy in extent: T'is the pith of them all,

† *Lib. 29.*

i *Hic omnis imbonitas, & insuauitas consistit, ut Tertulliani verbis utar, orat, ad martyres*

† *Hospitium est calamitatis, quid verbis opus est,*
Quamcunq; malam rem quæres, illic reperies:
What need more words, 'tis calamities Inne;
Where seeke for any mischiefe, 'tis within;

‡ *Plautus.*

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*, the true *Titius*, whose bowels are still by a vulture, deuoured (as poets faine) for so doth k *Lilius Giraldus* interpret it, of anxieties, & those griping cares, and so ought it to be vnderstood. In all other maladies, we seeke for helpe, if a legge or an arme ake, through any distemperature or wound, or that wee haue an ordinary disease, aboue all things whatsoeuer, wee desire help & health, a present recouery, if by any meanes possible it may be procured. We will freely part with all our other fortunes, substance, endure any misery, drinke bitter potions, swallow those disastfull pills, suffer our ioints to be seared, to bee cut off, any thing for future health; so sweete, so deare, so pretious aboue all other things in this world, is life, but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seeke to preserue, l he abhorres: he alone, so intollerable are his paines. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde be more grieuous; but there is no comparison, no doubt to bee made of it, *multò enim sævior, longèq; atrocior est animi, quàm corporis cruciatus* (*Lem. lib. 1. cap.* 12) the diseases of the minde are farre more grieuous,

k *Vita Herculis*

l *Quid est miserius in vita, quam velle mori. Seneca.*

———*Totum hic pro vulnere corpus,*

body & soule and all is misaffected here, but the soule especially. So *Cardan* testifies, *de rerum var. lib.* 8. 40. m *Maximus Tyrius* a *Platonist*, and *Plutarch*, haue made iust volumes to proue it. n *Dies adimit ægritudinem hominibus*, in other diseases, there is some hope likely, but these vnhappy men are borne to misery, past all hope of recouery, incurably sicke, the longer they liue, the worse they are, and death alone must ease them.

m *Tom. 2. Libello an. graviores passiones &c.*

n *Ter.*

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and griefe, to make away himselfe: & how these men that so doe, are to be censured. The *Platonists* approue of it, that it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap.* 7. and *Socrates* himselfe defends it, in *Plato's Phædon, if any man labour of an incurable disease, he may dispatch himselfe, if it be to his good. Epicurus* and his followers, The *Stoicks* in generall affirme it, and o *Seneca* amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, † *let vs giue God thanks, that no man is compelled to liue against his will*

o *Patet exitus, si pugnare non vultis, licet fugere, quis vos tenet invitos? De provid cap.* 8.

† *Agamus Deo gratias, quod nemo invitus in vita teneri potest.*

will. † He commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily dye, to avoid a greater mischiefe, to free themselues from misery, to saue their honour, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, and those *Campanian* Senators in *Livy* (*Dec.* 3. *lib.* 6.) to escape the Roman tyranny, that poysoned themselues. † *Themistocles* dranke Bulls blood, rather then hee would fight against his country, and *Demosthenes* chose rather to drinke poyson, then to fall into his enimies hands. How many myriads besides in all ages, might I remember, *qui sibi læthum insontes peperere manu, &c.* ℘ *Rhasis* in the *Machabees* is magnified for it, *Sampsons* death approued. * *Titus Pomponius Atticus*, that wise, discreet, renowned *Roman* Senator, *Tullies* deare friend, when he had beene long sick, as he supposed of an incurable disease, *vitamq; produceret, ad augendos dolores, sine spe salutis*, was resolued voluntarily by famine to dispatch himselfe, to be rid of his paine, and when as *Agrippa*, & the rest of his weeping friends, earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himselfe, *with a setled resolution hee desired againe, they would approue of his good intent, and not seeke to dehort him from it*: And so constantly died, *precesq; eorum taciturna sua obstinatione depressit.* † *Lycurgus* the famous law-maker of *Lacedemon*, after he had setled his common-wealths, made away himselfe, *se interimens diem obijt.* So did *Aristotle*, *Empedocles*, *Zeno*, *Chrisippus*, *&c.* In warres for a man to run rashly vpon imminent danger, and present death is accounted valour and magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himselfe and others, is a glorious thing; and he shall be crowned for it. The ℘ *Massegatæ* in former times, *Barbiccians*, and I knowe not what nation besides, did stifle their old men, after 70 yeares, to free them from those grieuances, incident to that age. So did the * inhabitants of the Iland of *Choa*, because their ayre was pure and good, and the people generally long lined, *antevertebant fatum suum, priusquam manci fierent, aut imbecillitas accederet, papavere vel cicuta*, with poppy or hemlock prevented death. Sr *Thomas Moore* in his *Vtopia* commends voluntary death, if he be *sibi aut alijs molestus*, troublesome to himselfe or others, (*especially if to liue be a torment to him*) *let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others.* It is an ordinary thing in *China* (saith *Matt: Riccius* the Iesuite) ᵗ *if they be in despaire of better fortunes, or tired and tortured with misery, to bereaue themselues of life, and many times to spite their enimies the more, to hang at their doore.* *Tacitus* the historian, *Plutarch* the Philosopher, much approues a voluntary departure, and *Austin de civ Dei, l.* 1. *cap.* 29. defends a violent death, so that it bee vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere, vita ista fineatur, quandò ille cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dies, but *volens, nolens*, he must dy at last, and our life is subiect to innumerable casualties, who knowes when they may happen, *vtrùm satius est vnam perpeti moriendo, an omnes timere viuendo*, ᵘ rather suffer one, then feare all. *Death is better then a bitter life*, *Eccl.* 30. 17. ˣ And a harder choice to liue in feare, then by once dying, to bee freed from all. *Theombrotus Ambraciotes*, perswaded, I knowe not how many hun-

† *Epist.* 24. 71. 82.

℘ Mac. 14 42, † As amongst Turkes and others.

q *Bohemus de moribus gentiũ.* * *Ælian lib.* 4. *cap.* 1, *omnes* 70. *annum egressos interficiunt.*

r *De ponte deiicere.*

ſ *Lib.* 2. *Præsertim quum tormentum ei vitæ sit, bona ſpe fretus acerba vita velut á carcere se eximat, vel ab aliis eximi sua voluntate patiatur.*

t *Expedit: ad Sinas lib.* 1. *c.* 9. *Vel bonorum desperatione, vel malorum perpessione fracti & fatigati, vel manus violentas sibi intulerunt, vel vt inimicis suis ægre faciant, &c.*

u So did *Anthony, Galba, Vitellius, Otho, Aristotle* himselfe, *&c. Aiax* in despaire *Cleopatra* to saue her honour.

x *Inertius deligitur diu viuere quam in timore tot morborum semel moriendo, nullam deinceps formidare.*

208 dreths of his Auditors, by a luculent Oration he made of the miseries of this, and happinesse of that other life, to precipitate themselues. And hauing read *Platoes* divine tract *de anima*, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

Iamq; vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Diuini eximium de nece legit opus.

Calenus and his *Indians*, hated of old, to dye a naturall death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: but these are false and Pagan positions, & vpon a wrong ground. *No evill is to be done, that good may come of it, reclamat Christus, reclamat Scriptura*, God, and all good men are y against it. z *Malè meretur, qui dat mendico quod edat, nam & illud quod dat, perit; & illi producit, vitam ad miseriam*: he that giues a beggar an almes (as that Comicall Poet said) doth ill, because he doth but a prolong his miseries. But *Lactantius lib.6. c.7. de vero cultu*, cals it a detestable opinion, and fully confutes it. *l. 3. de sap. c. 18.* and St *Austin epist.52. ad Macedonium, c.61. ad Dulcitium Tribunum*: so doth *Hierom* to *Marcella* of *Blesillas* death, *Non recipio tales animas &c.* hee calls such men, *martyres stultæ Philosophiæ*: so doth *Cyprian de duplici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos.* To this effect writes *Arist.3. Ethic.* but it needs no confutation. This only let me adde, that in some cases, those b hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they doe, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselues for the time, or knowne to haue beene long melancholy, and that in extremity, they knowe not what they doe, depriued of reason, iudgement, all, c as a ship that is void of a Pilot, must needs impinge vpon the next rocke or sands, and suffer shipwrack. d *P. Forestus* hath a story of two melancholy brethren, that made away themselues, and for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they vse: to terrifie others, as it did the *Milesian* Virgins of old, but vpon farther examination of their misery and madnesse, the censure was c revoked and they were solemnly interred, as *Saul* was by *David.2.Sam.2.4.* and † *Seneca* well aduiseth, *Irascere interfectori, sed miserere interfecti.* Thus of their goods and bodies, we can dispose, but what shall become of their soules. God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & iugulum. Quod cuiquam contigit, cuivis potest*: Who knowes how he may be tempted? It is his case, it may be thine: † *Quæ sua sors hodie est, cras fore vestra potest*; wee ought not to be so rash and rigorous in our censures, as some are, charity will iudge and hope the best; God be mercifull to vs all.

FINIS.

† *Curtius l 16.* y *Laqueus præcisus, cont.1.l.5. quidam naufragio facto, amissis vxore, suspendit se, præcidit illi quidam ex præteriuntibus laqueum, A liberato reus sit maleficii. Seneca.* See D. Kings 14. Lect. on *Ionas*, D. Abbot, 6. Lect. on the same Prophet.

b As to be buried out of Christian buriall with a stake. *Idem Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem cõsciscunt, &c.* lose their goods, &c.

c *Navis destituta nauclero, in terribilem aliquem scopulum impingit.*

d *Observat.*

e *Seneca tract. 1.l.8.c.4. Lex: homicida in se insepultus abiiciatur, contradicitur. Eo quod afferre sibi manus coactus sit assiduis malis, summam infœlicitatem suam in hoc removit, quod existimabat licere misero mori.*

† *Buchanan. Eleg.lib.*

THE SYNOPSIS OF
THE SECOND PARTITION.

Cure of melancholy is either
- Particular to the three distinct species
- Sect. 1 generall to all which containes
  - Vnlawful means forbidde.
    - *Memb.*
      1. From the Divel, Magitians, Witches &c. by charmes, spels incantations, Images, &c.
         - *Quæst. 1.* Whether they can cure this, or other such like diseases?
         - *Quæst. 2.* Whether if they can so cure, it bee lawfull to seeke to them for helpe?
      2. Immediatly from God, *à Iove principium*, by prayer, &c.
      3. *Quæst. 1.* Whether Saints and their Reliques can help this infirmity?
         Quest. 2. Whether it be lawfull in this case to sue to them for aide?
    - or
    - Lawfull meanes which are
      - *Memb.*
        4. Mediatly by Nature, which concernes & works by
           - *Subsect.*
             1. *Physitian*, in whom is required science, confidence, honesty, &c.
             2. *Patient*, in whom is required obedience, constancie, willingnesse, patience, confidence, bountie, &c. not to practise on himselfe.
           - 3. *Physicke*, which consists of
             - Diæteticall ♈
             - Pharmaceuticall ♉
             - Chirurgicall ♊
  - or
  - Sect. 2. Diætetical which consists in reforming those six non natural things as in
    - Diet rectified *1. Memb.*
      - Matter & quality. *1. Subs.*
        - Such meats as are easie of digestion, well dressed, hote, sod, &c. young, moist, of good nourishment, &c.
        - Bread of pure wheat, well baked.
        - Water cleere from the fountaine.
        - Wine and drinke not too strong &c.
        - Flesh { Mountaine birds, partridge, phesant, quailes &c. / Hen, capon, mutton, veale, kid, rabbet, &c.
        - Fish { That liue in gravelly waters, as pike, pearch, trowt, Sea-fish, solid, white, &c.
        - Hearbs { Borage, bugloss, bawme, succory, endiue, violets, in broath, not raw, &c.
        - Fruits & roots { Raysins of the Sunne, apples corrected for winde, oranges, &c. parsnips, potatoes, &c.
      - or
      - 2. Quãtity { At seasonable & vsual times of repast, in good order, not before the first be concocted, sparing, not ouermuch, of one dish.
    - 2. Rectification of Retention and Evacuation, as costiuenesse, Venery, bleeding at nose, months stopped, bathes, &c.
    - 3. Aire rectified, with a Digression of the Aire. { Naturally in the choice and site of our countrey, dwelling place, to be hot and moist, light, wholsome, pleasant, &c. / Artificially, by often change of aire, avoiding windes, fogs, tempests, opening windowes, perfumes, &c.
    - 4. Exercise { Of body & mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in faire fields, galleries, tennis, bar. / Of minde, as Chesse, cards, tables, &c. to see plaies, maskes, &c. serious studies, businesse, all honest recreations.
    - 5. Rectification of waking, and terrible dreames &c.
    - 6. Rectification of passions and perturbations of the minde. ♎

- *Mem. 6.* Passions and perturbations of the mind rectified.
  - From himselfe
    - *Subsect.*
      1. By vsing all good meanes of helpe, confessing to a friend, &c.
      2. Avoiding all occasions of his infirmitie.
      3. Not giuing way to passions, but resisting to his vtmost.
  - or from his friends
    - 2. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
    - 3. Musicke of all sorts aptly applied.
    - 4. Mirth, and merry company.
  - or *Sect. 3.* A consolatory digression containing remedies to all discontents and passions of the minde.
    - *Memb.*
      1. Generall discontents and grieuances satisfied.
      2. Peculiar discontents, as deformitie of body, sickenesse, baseneſse of birth, &c.
      3. Pouerty and want, such calamities and aduersities.
      4. Against seruitude, losse of liberty, imprisonment, banishment &c.
      5. Against vaine feares, sorrowes for death of friends, or otherwise.
      6. Against enuie, liuor, hatred, malice, emulation, ambition, and selfeloue &c.
      7. Against repulses, abuses, iniuries, contempts, disgraces, contumelies, slanders, and scoffes &c.
      8. Against all other grieuous and ordinary symptomes of this disease of melancholy.

- 8 *Sect. 4.* Pharmaceutice, or Physicke, which cureth with medicines, with a digressiō of this kinde of Physick, is either *Mem. 1. Subsec. 1*
  - Generall to all
    - Alterative
      - Simples altering melancholy, with a digression of Exotick Simples *2. Subs.*
        - *3. Subs.* Hearbes.
          - To the heart; borage, bugloſſe, Scorzonera &c.
          - To the head; balme, hops, nenuphar &c.
          - Liuer; Eupatory, artimesia &c.
          - Stomack; wormewood, centaury, penyroyall.
          - Spleene; Ceterache, ashe, Tameriske.
          - To purifie the blood; endiue, succory, &c.
          - Against winde; origan, fennell, anniseed &c.
        - 4. Precious stones; as smaragdes, chelidonies &c. Minerals, as gold, &c.
      - or *1. Subs.* cōpoūds altering melācholy, with a digressiō of compounds.
        - Inwardly taken
          - Liquid
            - fluide
              - Wines; as of Hellebor, Bugloſſe, Tameriske, &c.
              - Syrupes of borage, bugloſſe, hopps, Epithyme, endiue, succory &c.
            - or consisting
              - Conserues of violets, maidenhaire, borage, bugloſſe, roses. &c.
              - Cōfections; Treacle, Mithridate, Eclegmes or Linctures.
          - or solid, as those aromatical confections.
            - hot
              - Diambra, dianthos.
              - Diamargaritum calidum.
              - Diamoschum dulce.
              - Electuarium de gemmis.
              - Lætificans *Galeni* & *Rhasis*.
            - or cold
              - Diamargeritum frigidum.
              - Diarrhodon Abbatis.
              - Diacorolli, Diacodiū, with their tables
            - Condites of all sorts, &c,
        - or Outwardly vsed, as
          - Oyles of Camomile, Violets, Roses, &c.
          - Ointments; alablastritum, populeum &c.
          - Liniments; plasters, cærotes, cataplasmes, frontals, fomentations, Epithymes, sacks, bagges, odoraments; posies, &c.
  - or purging
  - Particular to the three distinct Species.

- Medicins purging melancholy, are either
  - *Memb.2.* Simples purging melancholy.
    - 1.*Subs.* Vpward as vomits
      - Afrabecca, Lawrell, white Hellebor, Scylla, or *Sea*-onyon, Antimony, Tobacco.
    - or Downeward. *2.Subsect.*
      - More gentle; as Sena, Epithime, Polipodie, Mirobalanes, Fumitory, &c.
      - Stronger, aloes, lapis Armenus, lapis lazuli, black Hellebor.
  - or
    - *3.Subs.* Compounds purging melancholy.
      - Superior parts
        - Mouth
          - swallowed or
            - Liquid, as potions, Iulips, Syrapes, wine of Hellebor, bugloſſe, &c.
            - Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c.
            - Electuaries, Diaſena, confection of Hamech, Hierologadium, &c.
          - Not ſwallowed, as gargariſmes, maſticatories &c.
        - or Noſtrils; ſneezing powders, odoraments, perfumes, &c.
      - or Inferiour parts; as Cliſters ſtrong and weake, and ſuppoſitories of Caſtilian ſope, hony boiled, &c.
- II Chirurgicall Phyſicke, which conſiſts of *Memb.3.*
  - Phlebotomy, to all parts almoſt, and all the diſtinct Species.
  - With knife, horſeleeches.
  - Cupping-glaſſes.
  - Cauteries, and ſearing with hot irons, boaring.
  - Dropax and Synapiſmus.
  - Iſſues to ſeverall parts, and vpon ſeverall occaſions.

- *1.Subsect.*
  - Moderate diet, meat of good iuyce, moiſtning, eaſie of digeſtion.
  - Good Ayre.
  - Sleepe more then ordinary.
  - Excrements daily to be avoided by Art or Nature.
  - Exerciſe of Body and minde not too violent, or too remiſſe, paſſions of the minde, and perturbations to be avoided.
- 2. Blood-letting if there bee need, or that the blood bee corrupt, in the arme, fore-head, &c. or with Cupping-glaſſes.
- *3.* Preparatiues and purgers
  - Preparatiues; as Syrupe of borage, bugloſſe, Epithime, hoppes, with their diſtilled waters, &c.
  - Purgers; as Montanus, and Mathiolus Helleboriſmus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis:* which are vſed, if gentler medicines will not take place, with Arnoldus *vinum* buglоſſatum, Sena, caſſia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.
- *Sect.5* Cure of head-melancholy *Mem.1.*
  - 4.Ayerters.
    - Cardans nettles, frictions, cliſters, ſuppoſitories, ſneezings, maſticatories, naſals, cupping-glaſſes.
    - To open the Hæmrods with horſeleeches, to apply horſeleeches to the forehead without ſcatification, to the ſhoulders, thighs.
    - Iſſues; boaring, cauteries, hot irons in the future of the crowne.
  - 5.Cordials, reſoluers, hinderers.
    - A cup of wine, or ſtrong drinke.
    - Bezars ſtone, amber, ſpice.
    - Conſerues of borage, bugloſſe, Roſes, Fumitory.
    - Confection of Alchermes.
    - *Electuarium lætificans Galeni & Rhaſis* &c.
    - *Diamargaritum frig. diaboraginatum &c.*

6 Cor-

6. Correctors of accidents, as

- Odoraments of Roses, Violets.
- Irrigations of the head; with the decoctions of nymphea, lettice, mallowes, &c.
- Epithemes, oynments, bagges to the heart.
- Fomentations of oyle for the belly.
- Bathes of sweet water, in which were sod mallowes, Violets, Roses, Water lillies, Borage flowres, rammes heads, &c.
- To procure sleepe and are
  - Inwardly taken
    - Simpler or Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.
    - Compounds. Solid, as *requies Nicholai, Philonium Romanum, Laudanum Paracelsi.*
  - or
    - Oyles of Nymphea, Poppy, Violets, Roses, Mandrake, Nutmegs.
    - Odoraments of vinegar, rosewater, opium.
    - Frontals of rose-cake, rose-vineger, nutmeg.
    - Ointments, alablastritum, vnguentum populeum, simple, or mixt with opium.
  - outwardly vsed, as
    - Irrigations of the head, feet: spunges, Musicke, murmure and noise of waters.
    - Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
- Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion; vse bawme, hartstongue, &c.
- Against ruddinesse and blushing, inward and outward remedies.

2. *Mem.* Cure of melancholy over the body.

- Diet, preparatiues, purgers, averters, cordials, correctors, as before.
- Phlebotomy in this kinde more necessary and more frequent.
- To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &c.

Subsect. 1.

- Phlebotomy if need require.
- Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.
- Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.
- To provoke vrine with anniseed, daucus, asarum &c. and stooles if need be by clisters and suppositories.
- To respect the splene, stomack, liuer, hypocondries.
- To vse Treacle now and then in winter.
- To vomit after meales sometimes if it be inveterate.

3. *Mem.* Cure of Hypocondriacall or windie melancholy.

2 To expell wind

- Inwardly taken
  - Simples or compounds. as
    - Roots, Hearbs, Spices, Seedes.
      - Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c.
      - Peniroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orãge pils
      - Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.
      - Anniseed, fennell seed, ammi, cary, cumin, nettle, bayes, parsly, grana paradisi.
    - or compounds. as
      - Dianisum, Diagalanga, Diaciminũ, Diacalaminthes, Electuarium de baccis Lauri, Benedicta laxatiua, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticũ, rosatũ, Mithridat.
- Outwardly vsed, as Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions, &c.

THE SECOND PARTITION
THE CVRE OF MELANCHOLIE,

THE FIRST { SECTION. MEMBER. SVBSECTION.

Vnlawfull Cures reiected.

INveterate Melancholy, howsoeuer it may seeme to be a continuate, inexorable disease, hard to be cured, accompanying them to their graues most part, as [a] *Montanus* obserues, yet many times it may be helped, euen that which is most violent, or at least, according to the same [b] Author, *it may be mitigated and much eased. Nil desperandum.* It may bee hard to cure, but not impossible, for him that is most grievously affected, if he be but willing to be helped.

a *Consil.235. pro Abbate Italo.*

b *Consil.23. aut curabitur aut certe minus afficietur, si volet.*

Vpon this good hope I will proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, and those according to their seuerall species. Of these Cures some be *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controverted. As first, whether by these diabolicall meanes, which are commonly practised by the Divell & his Ministers, Sorcerers, Witches, Magitians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c this disease and the like may be cured? and if they may, whether it bee lawfull to make vse of them, those magneticall cures, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Heurnius, lib. 3. pract. med. cap. 28. Celius*

210 *Cælius lib.16.cap.16.Delrio Tom.3.Wierus lib.2.de præstig.dæm. Lavater de spect.part.2.cap.7.Holbrenner* the *Lutheran in Pistorium, Polydor Virg. lib.1. de prodig.Tandlerus, Lemnius,(Hippocrates,* and *Avicenna* amongst the rest) deny that spirits or diuells haue any power ouer vs, and referre all with *Pomponatius* of *Padua* to naturall causes and humours. Of the other opinion are *Bodinus Dæmonomantiæ, lib.3.cap.2. Arnoldus, Marcellus Empyricus, I.Pistorius, Paracelsus Apodix. Magic. Agrippa lib 2.de occult.Philos.cap.36.69.71. 72.& lib.3.cap.23.& 10. Marsilius Ficinus de vit.cælit. compar. cap.* 13. 15. 18.21.*&c. Galeottus de promiscua doct. cap.* 24. *Iovianus Pontanus Tom.* 2. *Plin.lib.*28.*cap.*2.*Strabo, lib.*15.*Geog. Leo Suavius: Goclenius de vng. armar. Cardan de subtil.* brings many proofes out of *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca,&c.* that such cures may be done. They can stanch blood, salue Gours, Epilepsies, biting of mad dogges, toothach, Melancholy,&c. by their spells and charmes. [c] *Many doubt*, saith *Nicholas Taurellus, whether the Divell can cure such diseases he hath not made, and some flatly deny it, howsoeuer common experience confirmes to our astonishment, that Magitians can worke such feats, and that the Diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs vnknowne. Daneus* in his tract *de Sortiarijs* subscribes to this of *Taurellus, Erastus de lamijs*, maintaineth as much, and so doe most diuines, that out of their excellent knowledge and long experience they can commit [d] *agentes cum patientibus, colligere semina rerum, eaq; materiæ applicare*, as *Austin* inferres *de Civ.Dei & de Trinit.lib.3.cap.7.&* 8. they can worke stupend aud admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wizards, and white-witches, as they call them, in every Village, which if they be sought vnto, will help almost all infirmities of body & mind, that to doubt of it any longer, [e] *or not to beleeue, were to runne into that other Scepticall extreame of incredulity*, saith *Taurellus*. *Leo Suavius* in his Comment vpon *Paracelsus*, seemes to make it an art, which ought to bee approued: *Pistorius* and others stiffly maintaine the vse of charmes, words, characters,&c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true but there be but a few that haue skill in it. *Marcellus Donatus lib.2.de hist.mir. cap.*1. proues out of *Iosephus* eight bookes of antiquities, that [f] *Solomon so cured all the diseases of the minde by spells, charmes, and droue away Diuells; and that Eleazar did as much before Vespasian. Langius* in his *med.epist.* holds *Iupiter Menecrates*, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are daily done in this kinde, the Divell is an expert Physitian, as *Godelman* calls him, *lib.*1.*cap.*18. and God permits oftentimes these Witches and Magitians to produce such effects, as *Lauater cap.*3.*lib.*8,*part.*3.*cap.*1. *Polid.Virg.lib.*1.*de prodigijs, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom.*4.*de morb.ament.* stifly maintaines, [g] *they cannot otherwise bee cured but by spells, seales, and spirituall physicke.* [h] *Arnoldus lib.de sigillis* sets downe the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wizards advice? 'Tis a common practise of some men to goe first to a witch, and then to a Physiti-

c *Alii dubitant an dæmon possit morbos curare quos non fecit, alii negant sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare.*

d *Agentia cum patientibus coniungunt.*

e *Hæc alii rident, sed vereor ne dum nolumus esse credduli vicium non effugiamus incredulitatis.*

f *Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.*

g *Spirituales morbi spiritualiter curari debent.*

h *Sigillum ex auro peculiari ad Melancholiam &c.*

Physitian, if one cannot the other shall; *Flectere si nequeant superos Acheronta mouebunt.* [i] *It matters not*, saith *Paracelsus*, *whether it bee God or the Divell, Angells or vncleane spirits cure him, so that he be eased.* He calls a [k] Magitian Gods Minister and his Vicar, applying that of *vos estis dij* prophanely to them, for which he is lashed by *T. Erastus part. 1. fol. 45.* And elsewhere he encourageth his patients to haue a good faith, [l] *a strong imagination, and they shall finde the effects; let Diuines say to the contrary what they will.* Hee proues and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they bee caused by Incantation, [m] they must be cured by incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Ærodius rerum Iudic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis fiunt, secùs non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius, Bodinus, dæm. lib. 3. cap. 2. Godelmannus, lib. 1. cap. 8. Wierus, Delrio. lib. 6. quæst. 2. To. 3 mag. inquis. Erastus, de Lamijs*; all our [n] Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 3. 19. Euil is not to be done, that good may come of it.* Much better it were for such patients that are so trobled, to endure a little misery in this life, thē to hazard their soules health for euer, and as *Delrio* counselleth, [o] *much better dye, then be so cured.* Some take vpon them to expell Diuells by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitiue Church, as that aboue cited of *Iosephus, Eleazar, Iraneus, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it selfe hath beene publikely professed in some Vniuersities, as of old in *Salamanca* in *Spaine*, and *Cracouia* in *Poland*: but condemned Anno 1318. by the Chancellor and vniversity of [p] *Paris*. Our Pontificiall Writers retaine many of these adiurations, and forme of exorcismes still in the Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet: Thyreus part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of [q] *fier, suffumigations, cutting the ayre* with swords, *cap. 57.* hearbs, odours: Of which *Tostatus* treats. *2. Reg. c. 16. quæst. 43.* you shall finde many vaine & frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

i *Lib. 1. de occult. Philos nihil refert an deus an diabolus, angelj an inuisibiles spiritus ægro quos ferant, modo morbus curetur.*

k *Magus Dei ipsius & Vicarius Dei.*

l *Vtere fortis imaginatione & experieris effectum, dicunt in aduersum quicquid volunt Theologi.*

m *Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur.*

n *Qui talibus credunt, aut ad eorum domos eunte, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam & baptismum prævaricasse & Apostatas esse Augustin de superst. observe hoc pacto à Deo deficitur ad diabolum. P. Mart.*

o *Mori præstat quam superstitiosè sanari. disquis. mag. lib. 2. cap. 2. sect. 1. quæst. 1. Tom. 3.* p *P. Lumbard.* q *Suffitus gladiorum ictus, &c.*

Meme. 2.

Lawfull cures first from God.

Being so clearely evinced, as it is, all vnlawfull cures are to bee refused, it remaines to treat of such as are to bee admitted, and those are commonly such which God hath appointed, [r] by vertue of stones, hearbs, plants, mettles &c. and the like, which are prepared and applied to our vse, by art and industry of physitians, who are the dispensers of such treasures for our good, and to be [s] *honoured for necessities*

r The Lord hath created medicines of the earth, and he that is wise will not abhorre them. *Eccles. 38. 4.*

212 *ties ſake*, Gods intermediate miniſters, to whom in our infirmities wee are to ſeeke for helpe. Yet not ſo that we rely to much, or wholy vpon them, *A Ioue principium*, we muſt firſt beginne with Prayer, and then vſe Phiſicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Æſope*, that when his cart was ſtalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpoſe, except as his friend adviſed him, *rotis tute ipſe annitaris*, hee whipt his horſes withall, and put his ſhoulder to the wheele. God workes by meanes, as *Chriſt* cured the blind man with clay and ſpittle:

Orandum eſt ut ſit mens ſana in corpore ſano.

[My ſon faile not in thy ſickneſſe, but pray vnto the Lord, and hee will make thee whole. *Eccleſ.* 38.9. *Huc omne principium huc refer exitum. Hor. 3. carm. Od. 6.*

As we muſt pray for health of body and minde, ſo we muſt vſe our vtmoſt indeauours to preſerue and continue it. Some kinde of divels are not caſt out, but by faſting and prayer, and both neceſſarily required, not one without the other. For all the Phiſicke we can vſe, art, excellent induſtry, is to no purpoſe without calling vpon God, *Nil iuvat immenſos Cratero promittere montes*: It is in vaine to ſeeke for helpe, runne, ride, except God bleſſe vs.

——non Siculæ dapes
Dulcem elaborabunt ſaporem,
Non animum cytheræue cantus.
Non domus & fundus, non æris acervus & auri
Ægroto poſſunt domino deducere febres.

u Muſick and fine fare, can doe no good. x *Hor. l. 1. ep. 2.* y *Sint Cræſi & Craſſi licet, non hos Pactolus aureas undas agens eripiet unquam é miſeriis.* z *Scientia de Deo debet in medico infixa eſſe. Meſue Arabs. ſanat omnes languores deus.* For you ſhall pray to your Lord that hee would proſper that which is giuen for eaſe and then vſe phyſick for the prolonging of life. *Eccl.* 38.14 a *Omnes optant quandam in medicina fœlicitatem, ſed hanc nũ eſt quód expectent, niſi deum vera fide invocent atq; ægros ſimiliter ad ardentem vocationem exitent.* b *Lemnius e Gregor. exhor. ad vitam opt. inſtit cap. 48. Quicquid meditaris aggredi aut perficere, deum in conſilium adhibeto.* e *Commentar. lib. 7. ob infœlicem pugnam cõtriſtatus, in ægritudinem incidit, ita ut à medicis curari non poterat.*

y With houſe, with land, with mony, and with gold,
The maſters fever will not be control'd.

We muſt vſe prayer and phiſicke both together: and ſo no doubt but our prayers will bee availeable, and our phiſicke take effect. T'is that *Ezechiah* practized. 2. *Kings* 20. *Luke* the Evangeliſt; and which wee are enioyned *Coloſſ.* 4. not the Patient only, but the Phyſitian himſelfe. *Hippocrates* an Heathen, required this in a good Practitioner, and ſo did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap.* 15. and in that tract of his, *an mores ſequantur temp. cor. cap.* 11. t'is a thing which hee doth inculcate, z and many others. *Hyperius* in his firſt booke *de ſacr. ſcript. lec.* ſpeaking of that happineſſe and good ſucceſſe, which all Phyſitians deſire, and hope for in their cures, a *tells them, that it is not to be expected, except with a true faith they call vpon God, and teach their patients to doe the like.* The councell of *Laterane*, *Canone* 22. decreed they ſhould doe ſo; the Fathers of the Church haue ſtill aduiſed as much, whatſoeuer thou takeſt in hand (ſaith b *Gregory*) *let God be of thy coũſell, cõſult with him; That healeth thoſe that are broken in heart* (*Pſal.* 147. 3.) *and bindeth vp their ſores.* Otherwiſe as the Prophet *Ieremy*, *cap.* 46. 11. denounced to *Ægipt*, in vaine ſhalt thou vſe many medicines, for thou ſhalt haue no health. It is the ſame counſell which e *Comineus* that politick Hiſtoriographer giues to all Chriſtian princes, vpon occaſion of that vnhappy overthrow of *Charles* Duke of *Burgundy*, by meanes of which hee was extreamely melancholy & ſick to death: In ſo much that neither Phyſicke, nor perſwaſion could doe him any good, perceiuing his prepoſtrous error belike, aduiſeth all great men in ſuch caſes, d *to pray firſt to God, with all ſubmiſſion & penitency, to con-*

fesse their sinnes, and then to vse Physicke. The very same fault it was, which the Prophet reprehends in *Asa* king of *Iuda*, that he relyed more on Physicke then on God, and by all meanes would haue him to amend it. And t'is a fit caution to be obserued of all other sorts of men. The Prophet *Dauid* was so obseruant of this precept, that in his greatest misery and vexation of minde, he put this rule first in practise. *Psal.77.3. when I am in heauinesse, I will thinke on God, Psal.86.4. Comfort the soule of thy seruant, for vnto thee I lift vp my soule. & ver.7. In the day of trouble will I call vpon thee, for thou hearest me, Psal.54.1. Saue me O God, by thy name &c. Psal.82. Psal.20.* And t'is the common practise of all good men *Psal.107.13. when there heart was humbled with heauinesse, they cryed to the Lord in their trouble, and hee deliuered them from their distresse.* And they haue found good successe in so doing as *Dauid* confesseth, *Psal.30.11. Thou hast turned my ioy into mourning*, thou hast loosed my sacke, and girded me with gladnesse. Therefore hee adviseth all others to doe the like, *Psal.31.24. All yee that trust in the Lord, be strong, and he shall establish your heart.* It is reported by [e] *Suidas*; speaking of *Ezechiah*, that there was a great booke of old, King *Solomons* writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Ezechiah* king of *Ierusalem*, caused it to bee taken away, because it made the people secure, to neglect their dutie in calling and relying vpon God, out of a confidence on those remedies. [f] *Minutius* that worthy Consull of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all ouer the world, and *Minutius* his speech concernes vs all, we rely more on Physicke, and seeke oftner to Physitians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholy their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides, Ecc.1.12. and 12. The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life:* And all such as prescribe Phisicke, to beginne in *nomine Dei*, as *Mesue* did, to imitate *Lælius à Fonte Eugubinus*, that in all his consultations, still concluds with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge auaritiam, & sine oratione, & inuocatione Dei nihil facias*, avoide covetousnesse, and doe nothing without invocation vpon God.

d *In his animi malis princeps imprimis ad deum precetur, & peccatis veniam exoret, inde ad medicinam, &c.*
e *Greg. Tholoss. To.2 lib. 28.c.7. Syntax. In vestibulo templi Salomon. liber remedierum cuiusq; morbi fuit, quem revulsit Ezekias, quod populus neglecto deo nec invocato, sanitatem inde peteret.*
Livius lib.23. Strepunt aures clamoribus plorantium sociorum, sæpius nos quàm deorum invocantium opem.
g *Rulandus adiungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim &c. & plures alii &c.*

MEMB. 3.

Whether it be lawfull to seeke to Saints for aide in this Disease.

THat wee must pray to God, no man doubts; but whether wee should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, benedictions, those diuine amulets, holy exorcismes, and the signe of the Crosse be a-

114 vaileable in this diſeaſe. The Papiſts on the one ſide ſtifly maintaine, how many melancholy, mad, dæmoniacall perſons are dayly cured at *Saint Anthonies* Church in *Padua*, at St *Vitus* in *Germany*, by our Lady of *Loretta* in *Italy*, our Lady of *Sichem* in the low Countries? [h] *Quæ & cæcis lumen, ægris ſalutem, mortuis vitam, claudis greſſum reddit, omnes morbos corporis, animi, curat, & in ipſos dæmones imperium exercet*; ſhe cures halt, lame, blind, all diſeaſes of body and minde, and commands the diuell himſelfe, ſaith *Lipſius*. 25000 *in a day come thither*, [i] *quis niſi numen in illum locum ſic induxit?* who brought them? *in auribus, in oculis omnium geſta, nova novitia*; New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almoſt for euery peculiar infirmity, for poyſon, gouts, agues, *Petronella*: St *Romanus* for ſuch as are poſſeſſed: *Valentine* for the falling ſickneſſe; St *Vitus* for madmen &c. And as of old [k] *Pliny* reckons vp gods for all diſeaſes, *(Febri fanum dicatum eſt) Lilius Giraldus* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods, [l] *Loue*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempeſts, Seaſons, *Crepitus Ventris*, *dea Vacuna*, *dea Cloacina*, there was a Goddes of idleneſſe, a goddeſſe of the draught, or lakes, *Prema*, *Premũda*, *Priapus*, bawdy gods, & gods for all [m] offices. *Varro* reckons vp 30000 gods; *Lucian* makes *Podagra* the gout a goddeſſe, and aſſignes her Prieſts and miniſters: and Melancholy comes not behinde, for as *Auſtin* mentioneth *lib-4. de Ciuit. Dei, cap.9.* there was of old *Angerona dea*, and ſhe had her Chappell and Feaſts, to whom (ſaith [n] *Macrobius*) they did offer ſacrifice yearely, that ſhe might bee pacified as well as the reſt. T'is no new thing, you ſee, this of Papiſts; and in my iudgement, that old doting *Lipſius*, might haue fitter dedicated his [o] pen after all his labours, to this our goddeſſe of Melancholy, then to his *Vergo Hallenſis*, and beene her Chaplin, it would haue becomed him better; But he, poore man, thought no harme in that which he did, and will not be perſwaded but that he doth well, hee hath ſo many patrons, and honorable precedents in the like kinde, that iuſtifie as much, as eagerly, and more then he there ſaith of his Lady and Miſtris: read but ſuperſtitious *Coſter* and *Gretſers* Tract *de Cruce*. *Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine, Delrio diſ. mag. To.3. lib. 6. quæſt.2. ſect.3. Greg. Toloſanus Tom.2. lib.8. cap.24. Syntax. Strozius Cicogna lib.4. cap.9. Tyreus, Hieronymus Mengus*, and you ſhall finde infinite examples of cures done in this kinde, by holy waters, reliques, croſſes, exorciſmes, amulets, Images, conſecrated beades &c. *Barradius* the Ieſuite, boldly giues it out, that *Chriſts* Countenance, and the Virgin *Maries*, would cure Melancholy, if one had looked ſteadfaſtly on them. *P. Morales* the Spaniard in his booke *de pulch. Ieſ. & Mar.* confirmes the ſame out of *Carthuſianus*, and I know not whom, that it was a common proverbe in thoſe dayes, for ſuch as were troubled in minde, to ſay *Eamus ad videndum filium Mariæ*, let vs ſee the ſonne of *Mary*, as they doe now poſt to St *Anthonies* in *Padua*, or to St *Hillaries* at *Poictiers* in *France*. [p] In a cloſet of that Church, there is at this day St *Hilaries* bed to be ſeen, *to which they bring all the madmen in the Countrey, and after ſome prayers, and other ceremonies, they lay them downe there to ſleepe, and ſo they recouer*. It is an ordinary thing in thoſe parts, to ſend all their mad men to S. *Hilaries* Cradle. They ſay the like of *S. Tubery* in [q] another

h *Lipſius.*

i. *Cap.26.*

k *Lib.2. cap.7. de Deo. Morbiſque in genera deſcriptis deos reperimus.*

l *Selden. prolog. cap.3. de diis Syris. Roſinus.*

m *See Lilii Giraldi ſyntagma de diis &c.*

n *12. Cal. Ianuarii ferias celebrant, ut angores, & animi ſollicitudines propitiata depellat.*

o *Hanc diuæ pennam conſecravi Lipſius.*

p *Jodocus Sincerus itin. Galliæ 1617 Hue mente captos deducunt, & ſtatis orationibus, ſacriſq; peractis, in illum lectum dormitum ponunt &c.*

q *In Gallia Narbonenſi.*

place

place, *Giraldus Cambrensis Itin.Camb.cap.*1. tells strange stories of S. *Ciricius* staffe, that would cure this, and all other diseases. Others say as much (as † *Hospinian* obserues) of the three Kings of *Colen*, their names written in Parchment, and hung about a Patients necke, with the signe of the Crosse, will produce like effects. Read *Lipomannus*, or that golden Legend of *Iacobus de Voragine*, you shall haue infinite stories, or those new relations of our r *Iesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life &c. *Iasper Belga* a Iesuite, cured a mad woman, by hanging S. *Johns* Gospell about her neck, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their works, as such examples. 115

† *Lib. de orig. Festorum. Collo suspensa, & pergameno inscripta, cum signo crucis &c.*

But we on the other side, seeke to God alone. Wee say with *Dauid*, *Psal.* 46.1. *God is our hope and strength, and helpe in trouble, ready to be found.* For their Catalogue of examples, we make no other answere, but that they are false fictions, or Diabolicall illusions, counterfeit miracles. Wee cannot deny but that it is an ordinary thing on S. *Anthonies* day in *Padua*, to bring diuers mad men and demoniacall persons to be cured: yet we make a doubt whether such Parties bee so affected indeed, but prepared by their Priests, by certaine oyntments and drammes, to cosen the commonalty, as f *Hildesheim* well saith; the like is commonly practised in *Bohemia* as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks onely to get opinion and mony, meere impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his Temple (as t *Strabo* relates) was dayly full of patients, and as many seuerall tables, inscriptions, pendants, donaries &c. to be seene in his Church, as at this day at our Lady of *Loretta's* in *Italy*. It was a custome long since

r *Em. Acosta com. rerum in Oriente gest. à societ. Ies. Anno* 1568. *Epist. Gonsalui Fernandis Anno* 1560. *e Iaponia.*

f *Spicel. de morbis dæmoniacis, sic a sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio.*

t *Greg lib.* 8. *Cuius fanum egrotantium multitudine refertum, undiquaq; & tabellis pendentibus, in quibus sanati languores erant inscripti.*

——*suspendisse potenti*
Vestimenta maris deo. (Hor.od.1.lib.5.od.)

to doe the like, in former times they were seduced and deluded as they are now. T'is the same divell still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Æsculapius* &c. as u *Lactantius lib.*2. *de orig.erroris, cap.* 17. obserues. The same *Iupiter*, and those bad Angels, are now worshiped and adored by the name of S. *Sebastian*, *Barbara* &c. *Christopher* and *George* are come in their places. Our Lady succeedes *Venus* (as they vse her in many offices) the rest are otherwise supplyed, as x *Lauater* writes, and so they are deluded. y *And God often winkes at these impostures, because they forsake his word, and betake themselues to the diuell, as they doe that seeke after Holy water, crosses &c. Wierus lib.*4.*cap.* 3. What can these men plead for themselues more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should we rather seeke to them, then to Christ himselfe, since that he so kindly invites vs to him, *come vnto me all yee that are heavy laden, and I will ease you, Mat.* 11. and we know that there is one God, *one Mediator betwixt God and man Iesus Christ.* (*Tim.* 2. 5.) *who gaue himselfe a ransome for all men. We know that we haue an* z *Aduocate with the Father, Iesus Christ* (1.*Ioh.*2.1.) that there is no *other name vnder Heauen, by which wee can be saued, but by his*, who is alwaies ready to heare vs, and sits at the right hand of God, and from a whom we can haue no

u *Mali angeli sumpserunt olim nomen Iouis, Iunonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ &c. nomen habent, & aliorum.*

x *Parte* 2. *cap* 9. *de Spect. Veneri substituut Virginem Mariam.*

y *Ad hæc ludibria Deus connivit frequenti fidei hominibus*

ter, vbi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem &c. lubricæ offerunt. z *Charior est ipsis homo quam sibi,* Paul. a Bernard.

216 repulse, *ſolus vult, ſolus poteſt, curat vniuerſos tanquam ſingulos, &* [b] *vnumquemq; noſtrum vt ſolum*, we are all as one to him, hee cares for vs all as one, and why ſhould we then ſeeke to any other but to him?

b Auſtin.

Meme. 4. Svbsect. 1.

Phyſitian, Patient, Phyſicke.

OF thoſe diuers gifts which our Apoſtle *Paul* ſaith, God hath beſtowed on man, this of Phyſicke is not the leaſt, but moſt neceſſary, and eſpecially conducing to the good of mankinde. Next therefore to God in all our extremities *(for of the moſt high cometh healing, Ecclus* 38.2.) we muſt ſeeke to, and rely vpon the Phiſitian, [c] who is *Manus Dei*, ſaith *Hierophilus*, and to whom hee hath giuen knowledge, that he might be glorified in his wondrous works. *With ſuch doth hee heale men, and taketh away their paines, Ecclus* 38.6.7. *when thou haſt need of him, let him not goe from thee. The houre may come that their enterpriſes may haue good ſucceſſe, ver.* 13. It is not therefore to be doubted, that if we ſeeke a Phyſitian as we ought, we may be eaſed of our infirmities, ſuch a one I meane as is ſufficient, and worthily ſo called; for there bee many Mountebanks, Quackſaluers, Empericks, in euery ſtreete almoſt, and in every village, that take vpon them this name, make this noble and profitable Art to be euill ſpoken of and contemned, by reaſon of theſe baſe and illiterate Artificers: but ſuch a phyſition I ſpeake of, as is approved, learned, skilfull, honeſt, &c. of whoſe duty *Wecker Antid.cap.2.& Syntax.med. Crato. Iulius Alexandrinus med. Henrnius prax.med.lib.3.cap.1.&c.* treat at large. For this particular diſeaſe, him that ſhall take vpon him to cure it, [d] *Paracelſus* will haue to be a Magitian, a Chimiſt, a Philoſopher, an Aſtrologer; *Thurneſſerus, Seuerinus* the *Dane*, and ſome other of his followers, require as much: *many of them cannot bee cured but by Magicke.* [e] *Paracelſus* is ſo ſtiffe for thoſe Chimicall medicines, that in his cures he will admit almoſt of no other Phyſicke, deriding in the meane time *Hippocrates, Galen*, and all their followers: but Magick, and all ſuch remedies I haue already cenſured, and ſhall ſpeake of Chimiſtery [f] elſewhere. Aſtrology is required by many famous Phyſitians, by *Ficinus, Crato, Fernelius*, [g] doubted of, & exploded by others: I will not take vpon me to decide the Controuerſie. *Paracelſus* goes farther, and will haue his Phyſitian [h] predeſtinated to this mans cure, this malady; and time of cure, gathering of herbs of adminiſtring, Aſtrologically obſerued; in which *Thurneſſerus*, and ſome *Iatromathematicall* profeſſors, are two ſuperſtitious in my iudgement. [i] *Hellebor will helpe, but not alway, not giuen by euery Phyſitian* &c. but theſe men are too peremptory, and ſelfe-conceited as I thinke. But what doe I doe, interpoſing in that which is beyond my reach? a blinde man cannot iudge of colours, nor I peradventure of theſe things. Only thus much I would require, Honeſty in euery Phyſitian, that he be not ouercareleſſe or couetous, *Harpy*-like to make a prey of his Patient, as an hungry Chirurgion often produce and wier-draw his cure, ſo long as there is any hope of pay,

Non miſſura cutem, niſi plena cruoris hirudo.

Many of them to get a fee, will giue Phyſicke to euery one that comes, when there

c *Ecclus* 38. In the ſight of great men hee ſhall be in admiration.

d *Tom.4.Tract. 1.de morbis amentium* *Horum multi non niſi à Magis curandi, & Aſtrologis, quoniam origo eius a cælis petenda eſt.*

e *Lib.de Podagra.*

f *Sect.5.*

g *Langius. L. Cæſar Claudinus conſult.*

h *Prædeſtinatũ ad hunc curandum.*

i *Helleborus curat, ſed quod ab omni datus medico, vanum eſt.*

there is no cauſe, and they doe ſo *irritare ſilentem morbum*, as[k] *Heurnius* complaines, ſtirre vp a ſilent diſeaſe, as it often falls out; which by good counſell, good adviſe alone, might haue beene happily compoſed, or by rectification of thoſe ſix nonnaturall things, otherwiſe cured. This is *Naturæ bellum inferre*, to oppugne nature, and to make a ſtrong body weake. *Arnoldus* in his 8. and 11. Aphoriſmes giues cautions againſt, and expreſſely forbids it. l *A wiſe Phyſitian will not giue Phyſicke, but vpon neceſsity, and firſt try medicinall diet, before he proceede to medicinall cure*. In another place hee laughs thoſe men to ſcorne, that thinke *longis ſyrupis expugnare dæmones, & animi phantaſmata*, they can purge fantaſticall Imaginations, and the divell by phyſicke. Another caution is, that they proceed vpon good grounds, if ſo be there be neede of Phyſick, and not miſtake the diſeaſe, they are often deceiued by the [m] ſimilitude of Symptomes, ſaith *Heurnius*, and I could giue inſtance in many Conſultations, wherein they haue preſcribed oppoſite Phyſick. Sometimes they goe too perfunctorily to worke, in not preſcribing a iuſt [o] courſe of Phyſicke, to ſtirre vp the humour and not to purge it, doth often more harme then good. *Montanus conſil.*30. inveighes againſt ſuch perturbations, *that purge to the halfes, tire Nature, and moleſt the body to no purpoſe*. T'is a crabbed humor to purge, and as *Laurentius* calls this diſeaſe, the reproch of Phyſitians; *Beſſardus, flagellum medicorum*, their laſh; and for that cauſe, more carefully to be reſpected. Though the patient be averſe, ſaith *Laurentius*, deſire helpe, and refuſe it againe, though hee neglect his owne health, it behoues a good Phyſitian, not to leaue him helpleſſe. But moſt part they offend in that other extreame, they preſcribe to much Phyſick, and tire out there bodies with continuall potions, to no purpoſe. *Ætius tetrabib.2.ſer.2.cap.*90. will haue them by all meanes therefore [p] *to giue ſome reſpit to nature*, to leaue off now and then, and *Lælius à Fonte Egubinus* in his conſultations, found it (as he there witneſſeth) often verified by experience, [q] *that after a deale of Phyſick to no purpoſe, left to themſelues, they haue recouered*. T'is that which *Nic.Piſo, Donatus Altomarus*, ſtill inculcate, *dare requiem Naturæ*, to giue Nature reſt.

k *Quod ſæpe euenit lib 3.cap. 1. cum non ſit neceſſitas. Fruſtra fatigant remediis ægros, qui victus ratione curari poſſunt. Heurnius.*

l *Modeſtus & ſapiens medicus, nunquam properabit ad pharmacũ niſi cogente neceſſitate. 41. Aphor. prudens & pius medicus cibis prius medicinal. quã medicinis puris morbum expellere ſatagit.*

m *Brev l.c.18.*

n *Similitudo ſæpe bonis medicis imponit.*

o *Qui melancholicis præbent remedia non ſatis valida. Longiores morbi imprimis ſolertiam medici poſtulant, & fidelitatem, qui enim tumultuarie hos tractant, viresq; abſq; ullo commodo lædunt & frangunt &c.*

p *Naturæ remiſſionem dare oportet.*

q *Plerique hoc morbo medicina nihil profeciſſe viſi ſunt, & ſibi demiſſi invaluerunt.*

Svbsect. 2.

Concerning the Patient.

WHen theſe precedent cautions are accurately kept, and that wee haue now got a skilfull, an honeſt Phyſitian to our minde, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are neceſſarily to be obſerued and continued on the patients behalfe; Firſt that he be not too niggardly miſerable of his purſe, or thinke it too much he beſtows vpon himſelfe, and to ſaue charges, endanger his health. The *Abderites*, when they ſent for *Hippocrates*, promiſed him what reward he would, [r] *all the gold they had, if all the citty were gold he ſhould haue it*. *Naaman* the *Syrian*, when he went into *Iſrael* to *Eliſha*, to be cured of his Leproſie, tooke with

Abderitanie-piſt. Hippoc.

r *Quicquid auri apud nos eſt, libenter perſolvemus, etiamſi tota urbs noſtra auxum eſſet.*

218 with him ten talents of siluer, six thousand peices of gold, and ten change of rayments (2.*Kings* 5.5.) Another thing is, that out of bashfulnesse, hee doe not conceale his griefe, if ought trouble his minde, let him freely disclose it,

Stultorum incurata pudor malus vlcera celat,

by that meanes, hee procures to himselfe much mischiefe, and runs into a greater inconuenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) T'is a part of his cure, to wish his owne health; and not to deferre it too long.

f *Qui blandiendo dulce nutriuit malum,*
Serò recusat ferre quod subijt iugum. Et
t *Helleborum frustra quum iam cutis ægra tumebit,*
Poscentes videas, venienti occurrite morbo.

He that by cherishing, a mischiefe doth prouoke
Too late at last refuseth to cast off his yoke,
When the skinne swels, to seeke it to appease,
With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peeuishnes; they vndoe themselues; and often out of a preiudice, a loathing, and distaste of Physicke, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* (u *Melancthon* termes it) *and folly to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their owne heads.* Though many againe are in that other extreame too profuse, suspitious, and iealous of their health, too apt to take Physicke on euery small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, runne, ride, send for a Physitian, as many Gentlewomen doe, that are sicke without a cause, euen when they will themselues, vpon euery toy or small discontent; and when he comes, they make it worse then it is, by amplifying that which is not. x *Hier. Capivaccius* sets it downe as a common fault of all *melancholy persons, to say their symptomes are greater then they are, to helpe themselues.* And which y *Mercurialis* notes *consil.*53. *to be more troublesome to their Physitians, then other ordinary patients, that they may haue change of Physicke.*

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and haue sure hope that his Physitian can helpe him. z *Damascen* the *Arabian* requires likewise in the Physitian himselfe, that he be confident he can cure him, otherwise his Physicke will not be effectuall, and promise withall, that he will certainely helpe him, make him beleiue so at least. a *Galeottus* giues this reason, because the forme of health is contained in the Physitians minde; and as *Galen* holds, b *confidence and hope doe more good then Physicke*; he cures most, in whom most are confident. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill hee had; but *because the common people had a most strong conceipt of his worth.* To this of cõfidence, we may adde perseverance, obedience and constancy, not to change his Physitian, or dislike him vpon every toy, for he that so doth (saith d *Ianus Damascen*) *or consults with many, falls into many errors; or that vseth many medicines.* It was a chiefe caveat of

Seneca

f *Seneca.*
t *Per 3. Sat.*
u *De anima. Barbara tamen immanitate, & deploranda insitia, contemnunt præcepta sanitatis, mortẽ & morbos vltro accersunt.*
x *Consil.*173.
e *Scoltzius. Melancholicorũ hoc fere proprium est, ut graviora dicant esse symptomata, quã revera sunt.*
y *Melancholici plerũq; medicis sunt molesti, ut alia aliis adiungant.*
z *Oportet infirmo imprimere salutem utcunq; promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit, fortis Imaginationis.*
a *De promisc. doctr. cap.*15. *Quoniam sanitatis formam anima medici continet.*
b *Spes & confidentia, plus valent quam medicina.*
c *Fælicior in medicina ob fidem Ethnicorũ.*
d *Aphoris.*89. *Æger qui plurimos consulit medicos, plerumq; in errorem singulorum cadit.*
e *Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.*

[e] *Seneca* to his friend *Lucilius*, that he ſhould not alter his Phyſitian, or preſcribed Phyſicke; *Nothing hinders health more, a wound can never bee cured that hath ſeverall plaſters. Crato conſil.* 186 taxeth all melancholy perſons of this fault: [f] *Tis proper to them, if things fall not out to their minde, and that they haue not preſent eaſe, to ſeeke another, and another*; (as they doe commonly that haue ſore eyes) *twenty, one after another, and they ſtill promiſe all to cure them, try a thouſand remedies; and by this meanes they increaſe their malady, make it moſt dangerous and difficill to be cured. They try many* (ſaith *Montanus*) *and profit by none*: and for this cauſe *conſil.* 24. he inioynes his Patient before he take him in hand, *perſeverance and ſufferance, for in ſuch a ſmall time, no great matter can be effected, and vpon that condition hee will adminiſter Phyſicke, otherwiſe all his endeavour and counſell would bee to ſmall purpoſe.* And in his 31. *counſell* for a notable matron, hee tells her [i] *if ſhee will bee cured, ſhee muſt bee of a moſt abiding patience, faithfull obedience, and ſingular perſeuerance, if ſhee remit or deſpaire, ſhee can expect or hope for no good ſucceſſe. Conſil.* 230. for an *Italian Abbot*, hee makes it one of the greateſt reaſons, why this diſeaſe is ſo incurable, [k] *becauſe the parties are ſo reſtleſſe, and impatient, and will therefore haue him that intends to bee eaſed, to take Phyſicke, not for a moneth, a yeare, but to apply himſelfe to their preſcriptions, all the daies of his life.* Laſt of all, it is required that the Patient bee not too bold to practiſe vpon himſelfe, without an approued Phyſitians conſent, or to try concluſions, if he read a receipt in a booke; for ſo, many groſſely miſtake, & doe thēſelues more harme then good. That which is conducing to one man, in one caſe, the ſame time, is oppoſite to another. † An Aſſe and a Mule went laden ouer a brooke, the one with ſalt, the other with wooll: The Mules packe was wet by chance, the ſalt melted, his burden the lighter, and hee thereby much eaſed. He told the Aſſe, who thinking to ſpeed as well, wet his packe likewiſe at the next water, but it was much the heauier, he quite tired. So one thing may be good, and bad to ſeverall parties, vpon diuers occaſions. *Many things* (ſaith [m] *Penottus*) *are written in our bookes, which ſeeme to the Reader to be excellent remedies, but they that make vſe of them, are often deceaued, and take for Phyſicke, poyſon.* I remember in *Valleriolas* obſeruations, a ſtory of one *Iohn Baptiſt a Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praiſe of Hellebor, would needs aduenture on himſelfe, & tooke ʒj for ℈j: and had not he beene ſent for, the poore fellowe had poiſoned himſelfe. From whence he concludes out of *Damaſcenus* 2 & 3. *Aphor.* [n] *that without exquiſite knowledge, to worke out of bookes is moſt dangerous: how vnſauory a thing it is to beleeue Writers, and take vpon truſt, as this Patient perceaued by his owne perill.* I could recite ſuch another example of mine owne knowledge, of a friend of mine, that finding a receipt in *Braſſavola*, would needs take Hellebor in ſubſtance, and try it on his owne perſon; but had not ſome of his familiars come to viſite him by chance, he had by his indiſcretion hazarded himſelfe; many ſuch I haue obſerued. Theſe are thoſe ordinary cautions, which I ſhould thinke fit to be noted, and he that ſhall keep them, as [o] *Montanus* ſaith, ſhall ſurely be much eaſed, if not throughly cured.

[e] *Nihil ita ſanitatem impedit, ac rem. diorum crebra mutatio, nec vcrit vulnus ad cicatricem in quo diverſa medicamenta texiantur.*

[f] *Melancholicorum proprium, quum ex eorum arburio non fit ſubita mutatio in melius, alterare medicos qui quidvis, &c.*

[g] *Co. ſil* 31. *Dū ad vanaſe conferunt, nullo p ojunt.*

[h] *Imprimis hoc ſtatuere oportet requiri p.rſeverantiam & tolerantiam. Exiguo enim tempore nihil ex &c.*

[i] *Si curari vult, opus eſt pertinacis perſeverantiæ fideli obedietia, & patientia ſingulari, ſi tardet aut deſperet, nullum habebit effectum.*

[k] *Ægritudine amittunt patientiam, & inde morbi incurabiles.*

[l] *Non ad menſem aut annum, ſed oportet toto vitæ cu riculo curationi operā dare.*

† *Camerarius cmb* 55. *cent.* 2. *in Præfat. de nar. med.*

[m] *libellis quæ vulgo verſantur apud literatos cautiores, multa legunt, à quibus decipiuntur, eximia illis, ſed portento ium hauriunt venenum.*

[n] *Operari ex libris, abſq; cognitione & ſolerti ingenio periculoſum eſt. Vnde monemur, quam inſipidum ſcriptis authoribus credere, quod hic ſuo didicit periculo.* [o] *Conſil.* 23. *hæc omnia ſi quo ordine decet egerit, vel curabitur, vel certe minus afficietur.*

Svbsect. 3.

Concerning Physicke.

PHysicke it selfe in the last place is to be considered; *for the Lord hath created medicines of the earth, and he that is wise will not abhorre them,* Ecclus 38.4.ver.8. *of such doth the Apothecary make a confection, &c.* Of these medicines there be diuers & infinite kinds Plants, Mettles, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselues, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to be managed by discreet and skilfull Physitians, and thence applied to mans vse. To this purpose they haue invented method, and seuerall rules of art, to put these remedies in order, for their particular ends. Physicke (as *Hippocrates* defines it) is naught else but [a] *addition and substraction*; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts and methods I finde in severall men, some take vpon them to cure all maladies with one medicine, severally applied, as that *Panacea*, *Aurum potabile*, so much controuerted in these daies, *herba solis, &c. Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Savius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sickneſſe*. To which they reduce the rest, as to *Leprosie*, vlcers, itches, furfures, scabbes, &c. To *Gout*, stone, cholicke, tooth-ache, head-ache &c. To *Dropsie*, Agues, Iaundies, Cacexia &c. To the *Falling-sickneſſe*, belong Palsie, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. [r] *If any of these foure principall be cured* (saith *Ravelascus*) *all the inferiour be cured*, & the same remedies commonly serue: but this is too geenerall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speake, I finde seuerall cures, seuerall methods, and prescripts. They that intende the practicke cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends, *Savanarola* prescribes seauen especiall Canons. *Ælianus Montaltus cap.26. Faventinus* in his Empiricks, *Hercules de Saxoniâ*, &c. haue their severall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica*, and *Chirurgica*; Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, *&c.* and most prescribe, of which I will insist, and speake in their order.

[a] *Fuchsius cap. 2. lib. 1.*

[q] *In pract. med. hæc affectio nostris temporibus frequentissima, ergo maxime pertinet ad nos huius curationẽ intelligere.*

[r] *Si aliquis horum morborum summus sanatur, sanantur omnes inferiores*

SECT. 2.

SECT. 2.

MEMB. I. SVBSEC. I.

Diet rectified in substance.

DIet, Διαιτητικὴ, *Victus* or Liuing, according to [f] *Fuchsius* and others, comprehend those six non-naturall things, which I haue before specified, are especiall causes, and being rectified, a sole or chiefe part of the Cure. [t] *Io. Arculanus cap.16.in 9. Rhasis*, accompts the rectifying of these six, a sufficient cure. *Guianerius Tract.15.cap.9.* calls them, *propriam & primam curam*, the principall cure: so doth *Montanus, Crato, Mercurialis, Altomarus, &c.* first to bee tried, *Lemnius instit.cap.22.* names them the hinges of our health, [u] no hope of recovery without them. *Reinerus Solenander* in his seauenth consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this Physicke aboue the rest, [x] no good to be done without it. [y] *Areteus l.1.cap.7.* an old Physitian, is of opinion, that this is enough of it selfe, if the party bee not too farre gone in sickenesse. [z] *Crato* in a consultation of his for a noble patient, tells him plainely, that if his Highnesse will keepe but a good diet, hee will warrant him his former health. [a] *Montanus consil.27.* for a Nobleman of *France*, admonisheth his Lordship to be most circumspect in his Diet, or else all his other Physicke will be to small purpose. The same iniunction I finde *verbatim* in *I.Cæsar Claudinus, Respon.34. Scoltzij consil.183. Trallianus cap.16.lib.1. Lælius á Fonte Ægubinus* often bragges, that hee hath done more cures in this kind by rectification of Diet, then all other Physicke besides. So that in a word I may say to most melancholy men, as the Foxe said to the Wesell, that could not get out of the garner, [b] *Macra cauum repetes, quem macra subisti*, the six non-naturall things caused it, & they must cure it. Which howsoeuer I treat of, as proper to the Meridian of melancholy, yet nevertheless, that which is here said, will generally serue [c] most other diseases, & helpe them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which we must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meates are generally commended, which are [d] *moist, easie of digestion, and not apt to ingender winde, not fryed, nor rosted, but sod,* (saith *Valescus, Altomarus, Piso, &c.*) *hot and moist, and of good nourishment*; *Crato consil.21.lib.2.* admits rost meat, if the burned and scorched *superficies*, the browne wee call it, bee pared off. *Saluianus lib.2.cap.1.* cryes out on cold and dry meats, [f] young flesh and tender is approued, as of a kid, rabbets, chickens, veale, mutton, capons, hens, partridge, phesant, quailes, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as † *Dublinius* reports, the common

[f] *Instit. cap 8. sect.1. victus nomine non tam cibus & potus, sed aer, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur.*

[t] *Sufficit plerúq; regimen rerum sex non-naturalium.*

[u] *& in his potissima sanitas consistit.*

[x] *Nihil hic agendum sine exquisita vivendi ratione, &c.*

[y] *Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus.*

[z] *Consil.99. lib.2. si celsitudo tua, rectam victus rationem, &c.*

[a] *Monco Domine, vt sis prudens ad victum, sine quo, cætera remedia frustra adhibentur.*

[b] *Omnia remedia irrita & vana sine his. Nouisti is me plerosq; ita laborantes victu potius, quam medicamentis curasse.*

[c] *Modo non multum clongentur.*

[d] *Lib,1.cap.de melan.cap.7. Calidus & humidus cibus cõcoctu facilis, flatus exortes, elixi non assi, neq; cibi frixi sint.* [e] *Si interna tantum pulpa devoretur, non superficies torrida ab igne.* [f] *Bene nutrientes cibi, tenella ætas multum valet, carnes non viroſæ, nec pingues.* † *Hoedeper: perigr. Hierosol.*

222 food of Boores and Clownes in *Paleſtina*. *Galen* takes exception at mutton, but without queſtion, he meanes that rammy mutton, which is in *Turkie*, and *Aſia minor*, which haue thoſe great fleſhie tailes, of 48 pound weight, as *Vertomannus* witneſſeth, *navig. lib. 2. cap. 5.* The leane of fat meat is beſt, and all manner of brothes, and pottage, with borage, lettice, and ſuch wholſome hearbes are excellent good, eſpecially of a Cocke boyled, all ſpoone meat. *Arabians* commend braines, but g *Laurentius cap.* 8. excepts againſt them, & ſo doe many others; h Egges are iuſtified as a nutritiue wholſome meat. Butter and oyle may paſſe, but with ſome limitation, ſo * *Crato* confines it, and *to ſome men ſparingly at ſet times, or in ſauce*, and ſo ſugar and hony are approued. i All ſharp and ſowre ſauces muſt be avoided, and ſpices, or at leaſt ſeldome vſed: and ſo ſaffron ſometimes in broth may be tolerated; but theſe things may be more freely vſed, as the temperature of the party is hot or cold, or as he ſhall finde inconvenience by them. The thinneſt, whiteſt, ſmalleſt wine is beſt, not thicke, nor ſtrong; and ſo of Beere, the midling is fitteſt. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap.* 8. would haue it kneaded with raine water, if it may be had.

g *Inimica ſtomacho.*
h Not fryed or buttered, but potched.
* *Conſil. 16. Non improbatur butyrum & oleum, ſi tamen plus quam par ſit, nõ profundatur. ſaccbari & melis vſus, vtiliter ad ciborum condimenta comprobatur.*
i *Mercurialis conſil. 88. acerba omnia euitentur*

Water.

Pure, thinne, light water by all meanes vſe, of good ſmell and taſt, which (as *Pindarus* holds) is better then gold, an eſpeciall ornament it is, and very *commodious to a citty* (according to * *Vegetius*) *when freſh ſprings are included within the walls*, as at *Corinth*, in the midſt of the towne almoſt, there was *arx altiſſima ſcatens fontibus*, a goodly mount full of freſhwater ſprings: *if Nature afford them not, they muſt be had by Art.* It is a wonder to read of thoſe ſtupend Aqueducts, and infinite coſt hath beene beſtowed in *Rome* of old, *Conſtantinople*, *Carthage*, *Alexandria*, and ſuch populous citties, to conveigh good and wholſome waters, read m *Frontinus*, *Lipſius de admir.* n *Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was moſt eminent, fetched vpon Arches 15 miles, euery Arch 109 foot high: they had 14 ſuch other Aqueducts, beſides lakes and ciſternes, 700 as I take it; o every houſe had priuate pipes and channels to ſerue them for their vſe. *Peter Gillius* in his accurate deſcription of *Conſtantinople*, ſpeakes of an old ciſterne, which he went downe to ſee, 336 foot long, 180 foot broad, built of marble, couered ouer with Arch-worke, and ſuſtained by 336 pillars, twelue foot aſunder, and in 11 rowes, to containe ſweet water. Infinite coſt in channels & ciſternes, from *Nilus* to *Alexandria*, hath beene formerly beſtowed, to the admiration of theſe times, q their ciſternes ſo curiouſly cemented and compoſed, that a beholder would take them to be all of one ſtone: when the foũdation is laid, and ciſterne made, their houſe is halfe built. That *Segouian* Aqueduct in *Spaine*, is much wondred at in theſe daies, r vpon three rowes of pillars, one aboue another, conveying ſweet water to every houſe: but each Citty almoſt is full of ſuch Aqueducts. Amongſt the reſt f he is eternally to be commended, that brought that new ſtreame to the North ſide of *London* at his owne charge: and Mr *Otho Nicholſon*, founder of our water works, and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conueniently prouided of it: Although *Galen* hath taken exceptions at ſuch waters, which run through leaden pipes, *ob ceruſſam quæ in ijs generatur*, for that vnctuous ceruſe, which cauſeth dyſẽteries & fluxes: * yet as *Alſarius Crucius* of *Genua* well anſwers, it is oppoſite to common experience.

k *Auro aqua melior.*
* *Lib. 4. cap. 10. Magna urbis vtilitas cum perennes fontes muris includuntur, quod ſine cura non præſtat effodiendi &c.*
l *Opera giganteã dicit aliquis.*
m *De aqueduct.*
n *Curtius fons à quadrageſimo lapide in vrbem opere arcuato perductus. Plin. lib. 36. 15.*
o *Quæ domus Romæ fiſtulas habebat & canales, &c.*
p *Lib. 2 cap. 20.*
q *Ipſ. à Meggen cap. 15 pereg. Hieroſ. Bellonius*
r *Cyprian. Echovius delit. Hiſp. Aqua profluens inde in omnes fere domus ducitur in puteis quoq; eſtiuo tẽpore frigidiſſima conſeruatur.*
ſ *Sr. Hugh Middleton Baronet.*
† *De queſitis med. cent. fol. 354.*

ence. If that were true, most of our *Italian* Cities, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselues, let them consult with *P. Crescentius de Agricult. lib.* 1. *cap.* 4. *Pamphilus Hirelacus*, and the rest.

Amongst Fishes, those are most allowed of, that liue in gravelly or sandie waters, pikes, pearch, trout, gudgeon, smelts, flounders, &c. *Hippolytus Salvianus* takes exception at Carp; but I dare boldly say with [f] *Dubravius*, it is an excellent meat if it come not from [t] muddy pooles, that it retaine not an vnsauory tast. *Erinacius Marinus* is much commended by *Oribasius*, *Ætius*, and most of our late Writers.

[u] *Crato consil.* 21. *lib.* 2. censures all manner of fruits, as subiect to putrefaction, yet tolerable at sometimes, after meales, at second course, they keepe downe vapors, and haue their vse. Sweet fruits are best, as sweet cherries, plummes, sweet apples; peare-maines, and pippins, which *Laurentius* extols, as hauing a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conueniunt*, but they must be corrected for their winedinesse; ripe grapes are good, and raysins of the Sunne, muske-millions well corrected, and sparingly vsed. Figges are allowed, and Almonds blanched. *Trallianus* discommends figs, [x] *Salvianus* oliues and capers, which [y] others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit peaches, [z] peares and apples baked after meales, onely corrected with sugar and anni-seed, or fennell-seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe downe vapors. The like may be said of preserued cherries, plummes, marmalit of plummes, quinces, &c. but not to drinke after them; [a] pomegranates, Oranges are tolerated, if they be not too sharpe.

[b] *Crato* will admit of no hearbs but borage, bugloss, endiue, fennell, anni-seed, bawme. *Gallenius* and *Arnoldus* tolerate lettice, spinage, beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approue of potatoes, parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. [c] *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would haue to be vsed in euery dish, which they put in practise in those hote Countries, about [d] *Damascus*, where (if we may beleeue the relations of *Vertomannus*) many hogsheads of Rose-water are to bee sold in the market at once, it is in so great request with them.

f *De piscibus lib. bat. omnes in lauti fis, modo non si cœnoso loco.*

t *De pisc. cap.* 2. *lib.* 7. *Plurimum præstat ad vtilitatem & iucunditatem Idem.*

Trallianus lib. 1. *cap.* 16. *pisces petrosi, & molles carne.*

u *Etsi omnes putredini sunt obnoxii, vbi secundis mensis, incepto iam priore, deuorentur, commodi succi prosunt, qui dulcedine sunt præditi.*

Vt dulcia cerasa, poma &c.

x *Lib.* 2. *cap.* 1.

y *Montanus consil.* 24.

z *Pyra quæ grato sunt sapore, cocta mala, poma tosta & saccharo, vel anisi semine conspersa, vtiliter statim à prandio vel à cœna sumi possunt eo quod ventriculũ roborent & vapores caput petentes reprimant. Mont.*

a *Punica mala aurantia commode permittuntur modo. non sint austera & acida.*

b *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.*

c *Mercurialis pract. Med.*

d *Id Syria.*

e *Lib.* 2. *de con. Solus homo edit bibitq; &c.*

Svbsect. 2.

Diet rectified in quantity.

MAn alone, saith [e] *Cardan*, eates and drinkes without appetite, and vseth all his pleasure without necessity, *animæ vitio*, and thence come many inconueniences vnto him. For there is no meat whatsoeuer, though otherwise wholsome and good, but if vnseasonably taken, or immoderately vsed, more then the stomacke can well beare, it will

224 ingender crudity,and doe much harme. Therefore [f] *Crato* adviseth his patient to eat but twice aday,& that at his set meales, by no meanes to eate without an appetite,or vpon a full stomacke, and to put seauen houres difference betwixt dinner and supper. Which rule if we did obserue in our Colleges, it would be much better for our healths: But custome that tyrant, so prevailes, that contrary to all good order and rules of Physicke,we scarce admit of fiue. If after seauen houres tarrying he shall haue no stomacke, let him differre his meale,or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*,to *Cardinall Cæsius* labouring of this disease; and [g] *Platerus* prescribes it to a patient of his to be most seuerely kept. *Guianerius* admits of three meales aday,but *Montanus consil.23. pro Ab. Italo*, ties him precisely to two: and as he must not eat ouermuch,so he may not absolutely fast; for as *Celsus* contends *lib.1.Iacchinus cap.15.in 9.Rhasis*, [h] repletion and inanition may both doe harme in two contrary extreames. Moreouer that which he doth eat, must be well [i] *chewed*, and not hastely gobled, for that causeth crudity and winde, and by all meanes to eate no more then hee can well digest. *Some thinke* (saith * *Trincavelius lib.11.cap.29. de curand.part. hum.*) *the more they eat the more they nourish themselues*, eate and line as the diverbe is, *not knowing that onely repaires man, which is well concocted, not that which is deuoured.* Melancholy men most part haue [k] good appetites, but ill digestion,and for that cause they must be sure to rise with an appetite, and that which *Socrates* and *Disarius* the Physitians in *Macrobius* so much require, S[t] *Hierom* inioynes *Rusticus*, to eat and drinke no more then will [m] satisfie hunger and thirst. [n] *Lessius* the Iesuite holds 12,13,or 14 ounces,or in our Northerne countries 16 *at most*,(for all students, weaklings, and such as lead an idle sedentary life) *of meat,bread,&c. a fit proportion for a whole day,and as much or little more of drinke.* Nothing pesters the body & minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, [o] *by ouermuch eating and continuall feasts, they stifle Nature, and choke vp themselues,which had they liued coursly,or like gally-slaues beene tied to an oare,might haue happily prolonged many faire yeares.*

As great inconvenience comes by variety of dishes, which causeth the precedent distemperature, [p] *then which*, saith *Auicenna,nothing is worse,to feed on diversitie of meats,or ouermuch*, *Sertorius* like *in lucem cœnare*, & as commonly they doe in *Muscovy*,and *Island*, to prolong their meales all day long,or all night. Our Northerne countries offend especially in this, & we in this Island (*ampliter viventes in prandijs & cœnis*, as [q] *Polydor notes*) are most liberall feeders,but to our owne hurt. † *Persicos odi puer apparatus*, *Excesse of meat breedeth sicknesse,and gluttony causeth cholericke diseases, by surfeiting many perish,but he that dieteth himselfe prolongeth his life*, Eccl. 37.29.30. We account it a great glory for a man to haue his table daily furnished with variety of meats,but heare the Physitian, hee pulls thee by the eare as thou sittest,and telleth thee, [r] *that nothing can bee more noxious to thine health,then such variety and plenty.* Temperance is a bridle of gold, & he that can vse it aright, * *cum ego non summis viris comparo, sed simillimum*

[f] *Consil.21.18. si plus ingeratur quam par est,& ventriculus tolerare posset,nocet,& crudita-tes generat &c.*
[g] *Obseruat. lib.1 assuescat bis in die cibos sumere certa semper hora.*
[h] *Ne plus ingerat cauendum quam ventriculus ferre potest. semperq; iurgat a mensa non satur.*
[i] *Siquidem qui semimansum ve luciter ingerunt cibum,ventriculo laborem in ferunt & flatus maximos promouent. Crato.*
† *Quidam maxime comedere niuntur putantes ea ratione se vires refecturos, ignorantes non ea quæ ingerunt post vires reficere, sed quæ probe concoquunt.*
[k] *Multa appetunt, pauca digerunt.*
[l] *Saturnal.lib 7 cap.4.*
[m] *Modicus & temperatus cibus & carni & animæ vtilis est.*
[n] *Hygiasticon reg.14,16. vnciæ per diem sufficiunt computato pane, carne ouis,vel aliis obsoniis,& totidem vel paulo plures vnciæ potus.*
[o] *Idem reg. 27. plures in domibus suis breui tempore pascentes extinguuntur, qui si virtutibus vincti fuissent, aut gregario pane pasti,sani & incolumes in longam ætatem vitam prorogassent.*
[p] *Nihil deterius quam diuersa nutrientia simul adiungere,et comedendi tempus prorogare.*
[q] *Lib.1.hist.*
† *Hor.od.lib. 5.ode.vlt.*
[r] *Ciborum varietate & copia in eadem mensa nihil nocentius homini ad salutem. Fr. Valeriola obser.l.2.c.6.*
† *Tully orat.pro M. Marcello.*

Deo

Deo iudico, is liker a God then a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preserue thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to [f] feed sparingly of one or two dishes at most, to haue *ventrem benè moratum*, as *Seneca* calls it, [t] *to choose one of many, and to feed on that alone*, as *Crato* aduiseth his patient. The same counsell [u] *Prosper Calenus* giues to *Cardinall Cæsius*, to vse a moderate and simple diet: and though his table be Iovially furnished, by reason of his state and guests; yet for his owne part to single out some one sauory dish and feed of it. The same is inculcated by [x] *Crato consil.9.lib.2.* to a noble personage affected with this grieuance, hee would haue his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil.24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales. The like *consil.229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly obserue, as *Hilbertus Cenomesensis Episc.* writes in his life,

——— *cui non fuit vnquam*
Ante sitim potus, nec cibus ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity, still vsed with vs when friends meet, to goe to the ale-house or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately vsed, but to some men nothing can be more offensiue, they had better, I speake it with † S[t] *Ambrose*, powre so much water in their shooes.

It much availes likewise to keepe good order in our diet, [z] *to eate liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomack, harder meats of digestion must come last. Crato would haue the supper lesse thē dinner*, which *Cardan.contradict.lib.1.tract.5.contradic.18.* disallowes, and that by the authority of *Galen.7.art.curat.cap.6.* and for foure reasons hee will haue the supper biggest. I haue read many Treatises to this purpose, I knowe not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention at dinner. Many reasons I could giue, but when all is said *pro* and *con*, [a] *Cardans* rule is best, to keepe that wee are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if wee haue an extraordinary liking to it. *Alexander Severus* loued Hares and Apples aboue all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernitious to another, such is the variety of palates, humours, and temperatures, let every man obserue, and be a law vnto himselfe. *Tiberius* in * *Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepes shall surely finde great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read their

[f] *Nullus cibum sumere debet nisi stomachus sit vacuus. Gordonius lil. med. lib.1.cap.11.*

[t] *E multis edulis vnum elige, reliquisq; cæteris ex eo comede.*

[u] *Lib.de atra bile. Simplex sit cibus, & non varius, quod licet dignitati tuę ob conuiuas difficile videatur, &c.*

[x] *Celsitudo tua prandeat sola aeq; apparatu aulico, contenta sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensa vtatur.*

[y] *Semper intra satietatem à mensa recedat, vno ferculo contentus.*

† *Lib.de Hel. & Ieiunio. multo melius in terram vina fudisses.*

[z] *Crato. Multū refert non ignorare qui cibi priores &c. liquida præcedant carnium iura, pisces, fructus, &c. Cœna brevior sit prandio.*

[a] *Tract.6. contradict.1. lib.1*

[b] *Super omnia quotidianum leporem habuit, & pomis indulsit.*

* *Annal.6. Ridere solebat eos, qui post 30 ætatis annum, ad cognoscenda corpori suo noxia vel vtilia, alicuius consilii indigerent.*

226 their liues written by *Hierom*, *Athanasius, &c.* how abstemious Heathens haue beene in this kinde, those *Curij* and *Fabritij*, those old Philosophers, as *Pliny records lib.*11. *Xenophon lib.*1. *de vit. Socrat.* Emperours and Kings, as *Nicephorus* relates, *Eccles. hist. lib.*18. *cap.*8. of *Mauritius*, *Lodovicus Pius*, *&c.* and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This haue they done voluntarily, & in health; what shall these priuate men doe that are visited with sickenesse, and necessarily [c] inioined to recouer, and continue their health? It is a hard thing to obserue a strict diet, *& qui medicè vivit, miserè viuit*, as the saying is, *quale hoc ipsum erit vivere, his si priuatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicinam malum*, the physicke is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loues himselfe, will easily indure this little misery, to avoid a greater inconvenience; *è malis minimum*, better doe this then doe worse. And as † *Tully* holds, *better be a temperate old man, then a lascivious youth.* 'Tis the only sweet thing, (which he aduiseth) so to moderate our selues, that we may haue *senectutem in iuventute, & in iuventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

† *A Lossio edit. 1614.*

c *Ægyptii olim omnes morbos curabant vomitu & Ieiunio, Bohemus lib.*1. *cap.*5.

† *Cat. Maior: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxurioſi.*

Memb. 2.

Retention, and Evacuation rectified.

I Haue declared in the causes, what harme costiuenesse hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; *maxime conducit*, saith *Montaltus cap.* 27. it very much availes. [d] *Altomarus cap.*7, *commends walking in a morning, into some faire greene pleasant fields, but by all meanes first, by art or nature he will haue these ordinary excrements euacuated. Piso* calls it *Beneficium ventris*, the benefit, helpe, or pleasure of the belly, for it doth much ease it. *Laurentius cap.*8. *Crato consil.*21. l.2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypocondriacall melancholy, still to be vsed as occasion serues. [e] *Peter Cnemander* in a consultation of his *pro Hypocondriaco*, will haue his patient continually loose, and to that end sets downe there many formes of Potions and Clisters. *Mercurialis consil.* 88. If this benefit come not of its owne accord, prescribes [f] Clisters in the first place, so doth *Montanus consil.*24. *consil.*31. *&* 229. hee commends Turpentine to that purpose: the same he ingeminates, *consil.*230. for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to be decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deiects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

d *Debet per amœna exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis.*

e *Hildesheim Spicel.*2. *de mel. Primum omnium operam dabis vt singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta.*

f *Si non sponte Clisteribus purgetur.*

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as [g] *Alexander* supposeth *lib.*1. *cap.*16. yeeld as speedy a remedy, as any other Physicke whatsoeuer. *Ætius* would haue them dayly vsed,

g *Balnëorum, vsus dulcium, si quid aliud, ipsis opitulatur. Credo hæc dici cum aliqua iactantia inquit Montanus consil.*26.

assidua

assidua balnea, Tetra.2. sect.2. cap. 9. Galen cracks how many seuerall cures he hath performed in this kinde by vse of bathes alone, and *Rufus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Pratensis, Laurentius cap.* 8. and *Montanus* set downe many peculiar formes of artificiall bathes. *Crato consil.* 17. *lib.*2. commends Mallowes, Camomile, Violets, Burrage to bee boyled in it, and sometimes fayrewater alone, and in his following counsell, *Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus.* So doth *Fuchsius lib.*1. *cap.*33. *Frisimelica* 2. *consil.*42. *in Trincavelius.* Some besides hearbs, prescribe a rammes head and other things to be boyled. [i] *Fernelius consil.*44. *will haue them vsed* 10 or 12 dayes together; to which hee must enter fasting, and so continue in a temperate heate, and after that frictions all ouer the body. *Lælius Ægubinus consil.*142, and *Christ. Ærerius* in a consultation of his, hold once or twice a weeke sufficient to bathe, the [k] *water to bee warme, not hot, for feare of sweating. Felix Plater. observ. lib.*1. for a melancholy Lawyer, [l] *will haue lotions of the head still ioyned to these bathes, with a lee wherein capitall hearbes haue beene boyled.* [m] *Laurentius* speakes of bathes of milke, which I finde approved by many others. And still after bathe, the body to be anointed with oyle of bitter Almonds, of violets, new or fresh butter, [n] Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, and diversly varied, and are still in generall vse in those Easterne Countries. The *Romans* had their publike bathes, very sumptuous and stupend, as those of *Antoninus* & *Diocletian. Plin.*36. saith there were an infinite number of them in *Rome*, and mightily frequented; some bathed seauen times a day, as *Commodus* the Emperour is reported to haue done: vsually twice a-day, and they were after anointed with most costly oyntments: wee haue many ruines of such Bathes found in this Iland, amongst those parietines and rubbish of olde *Romane* townes. *Lipsius de mag. Vrb. Rom. lib.*3. *cap.*8. *Rosinus, Scot* of *Antwerpe*, & other Antiquaries, tell strange stories of their Bathes. *Gillius l.*4. *cap. vlt. Topogr. Constant.* reckons vp 155. publike [o] Bathes in *Constantinople*, of faire building, they are still [p] frequented in that city by the *Turkes* of all sorts, men and women, and all ouer *Greece* and those hot countries; to absterge belike, that fulsomnesse of sweat, to which they are there subiect. [q] *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue private Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eate nor drinke vntill they haue bathed, before and after meales some, [r] *and will not make water (but they will wash their hands) or goe to stoole. Leo. After l.* 3. makes mention of 100 seuerall baths at *Fez* in *Africke*, most sumptuous, & such as haue great reuenues belonging to them. *Buxdorf. cap.* 14. *Synagog. Iud.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuerse respect. [t] *Marcus de Oadis in Hipp: affect.* Cõsulted about Bathes, condemnes them for the heat of the liuer, because they dry too fast; and

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i *In quibus ieiunus diu sedeat eo tepore, ne sudorem excitet, aut manifestum teporem, sed quadam refrigeratione humectent.*

k *Aqua non sit calida, sed tepida, ne sudor sequatur.*

l *Lotiones capitis ex lixivio, in quo herbas capitales coxerint.*

m *Cap.*8. *de mel.*

n *Aut axungia pulli. Piso.*

o *Thermæ. Nymphæ.*

p *Sandes lib.*1. saith, their women go twice a weeke to the bathes at least.

q *Epist.*3.

x *Nec alvum excernunt, quin aquam secum portent qua partes obscænas lauent. Busbequius ep.*3. *Leg. Turcicæ.*

t *Hildisheim Spicel.*2. *de mel. Hypocon. si non adesset iecoris caliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda,*

228 et by-and-by [t] in another counsell for the same disease, hee approues ythem, because they cleanse by reason of the *sulfur*, and would haue their water to be drunke. *Areteus cap.* 7. commends Allome Bathes aboue the rest; and [u] *Mercurialis consil.* 88. those of *Luca* in that Hypocondriacall passion. *He would haue his Patient tarry there* 15 *dayes together, and drinke the water of them, and to be bucketed, or haue the water powred on his head.* *Io. Baptista Siluaticus cont.* 64. commends all the Bathes in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur, so doth [x] *Hercules de Saxoniâ*. But in that they cause sweat, and dry so much, he confines himselfe to Hypocondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. *lib.* 1. preferrs those [y] *Porrectan* Bathes before the rest because of the mixture of brasse, iron, allum, & *consil.* 35. *l.* 3. for a melancholy Lawyer, *and consil.* 36. in that Hypocondriacall passion, the Bathes of *Aquaria*, and 36 *consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius consil.* 42. *lib.* 2. preferrs the waters of [a] *Apona* before all artificiall bathes whatsoeuer in this disease, and would haue one nine yeares affected with Hypocondriacall passions, flye to them, as to an [b] holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liuer in the same party for a cause, and send him to the waters of S[t] *Helen*, which are much hotter. *Montanus consil.* 230. magnifies the *Chalderinian* Bathes, & *consil.* 237. & 239. he exhorteth to the same, but with this caution, [d] *that the liuer bee outwardly anointed with some coolers that it be not ouerheated.* But these bathes must be warily frequented by melancholy persons, or if vsed, to such as are very cold of themselues, for as *Gabelius* concludes of all Dutch Bathes, and especially of those of *Baden*, *they are good for all cold diseases*, [e] *naught for cholericke, hot and dry, and all infirmities proceeding of choler, inflammations of the spleene and liuer.* Our English Bathes as they are hot-must needs incurre the same censure: But D[r] *Turner* of old, and D[r] *Iones* haue written at large of them. Of cold Baths I finde little or no mention in any Physitian, some speake against them: † *Cardan* alone out of *Agathimus* commends *bathing in fresh riuers, and cold waters, and adviseth all such as meane to liue long to vse it, for it agrees with all ages and complexions, and is most profitable for hot temperatures.* As for sweating, vrine, blood-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite *remedy*, [f] *remitting anger, and reason, that was otherwise bound.* *Avicenna Fen.* 3. 20. *Oribasius med. collect. lib.* 6. *cap.* 37. contend out of *Ruffus* and others, [g] *that many mad-men, melancholy, and labouring of the falling sickness, haue beene cured by this alone.* *Montaltus cap.* 27. *de melan.* will haue it driue away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapors that offend them, [h] *and if it bee omitted, as Valescus supposeth, it makes the minde sad, the body dull and heauy.* Many other inconueniencies are reckoned vp by *Mercatus*, and by *Rodericus à Castro*, in their tracts *de melancholiâ virginum & monialium*; *ob seminis retentionem seviunt sæpè moniales*

[t] Fol. 141.

[u] *Thermas Lucenses adeat ibiq; aquas eius per* 15. *dies potet, & calidarũ aquarum stillicidijs tum caput tum ventriculum de more subiiciat.*

[x] *In panth. Aquæ Porrectanæ.*

[z] *Aquæ Aquariæ.*

[a] *Ad aquas Aponenses velut ad sacram anchoram confugiat.*

[b] *Io. Bauhinus lib.* 3, *cap.* 14. *hist. admir. Fontis Bollensis in ducat. Wirtemberg. laudat aquas Bollenses ad melancholicos morbos, mærorem, fascinationem, aliaq; animi pathemata.*

[c] *Balnea Chalderina.*

[d] *Hepar externe vngatur ne calefiat.*

[e] *Nocent calidis & siccis, cholericis, & omnibus morbis ex cholera, hepatis, splenisq; affectionibus,*

† *lib. de aqua. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lauare debent, nulli ætati cum sit incongrua, calidis imprimis vtilis.*

[f] *Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.*

[g] *Multi comitiales, melancholici, insani, huius vsu solo sanati.*

[h] *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*

les

les & virgines, but as *Platerus* addes, *si nubant sanantur*, they raue single, & pine away, much discontent, but marriage mends all. *Marcellus Donatus lib.2.med.hist.cap.1.* tells a story to confirme this out of *Alexander Benedictus*, of a maide that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore manè menti restituta decessit.* But this must be warily vnderstood, for as *Arnoldus* obiects, *lib.1.breviar.18.cap. quid coitus ad melancholicum succum?* What affinity haue these two? [i] *except it bee manifest that superabundance of seed, or fulnesse of blood, be a cause, or that loue, or an extraordinary desire of Venus haue gone before*, or that as *Lod. Mercatus* excepts, they be very flatuous, & haue beene otherwise accustomed vnto it. *Montaltus cap.27.* will not allow of moderate *Venus* to such as haue the Gout, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. [k] *Lodovicus Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it vtterly to all Wrestlers, Ditchers, labouring men, &c. [l] *Ficinus* and [m] *Marsilius Cagnatus* put *Venus* one of the fiue mortall enimies of a student: *It consumes the spirits and weakneth the braine. Halyabbas* the *Arabian.5. Theor.cap.36.* and *Iason Pratensis* make it the fountaine of most diseases, [n] *but most pernitious to them which are colde and dry*, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tuend.* accounts of it as one of the three principall signes and preseruers of health, temperance in this kinde, [o] *To rise with an appetite, to be ready to worke, and abstaine from Venery, tria salubertma*, are three most healthfull things. Wee see their opposites how pernitious they are to mankinde, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est ætas & rara senectus. Aristotle* giues instance in Sparrowes, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in *Priapeijs* will better informe you. The extreames being both bad, † the *medium* is to bee kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lusty, well fed, like *Hercules*, [r] *Proculus* the Emperor, [s] lusty *Laurence*, *prostibulum fœminæ Messalina* the Empresse, that by Philters, and such kinde of lasciuious meats, vse all meanes to [t] inable themselues: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti*, as that Spanish †*Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they be very prone to it) are melancholy men for the most part.

Nisi certo constet nimium semen aut sanguinem causam esse, aut amor præcesserit, aut &c.

k *Athletis, Arthriticis, podagricis nocet, nec opportune prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc 269. Turcis ideo luctatoribus prohibitum.*

l *De sanit.tuend lib.1.*

m *Lib.1.cap.7. exhaurit enim spiritus, animumq; debilitat*

n *Frigidis & siccis corporibus inimicissima.*

o *Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.*

p *Nequitia est quæ te non sinit esse senem.*

† *Vide Montanum, Pet. Godefridum Amorū lib.2.cap.6. curiosum de his, nā & numerum definit è Talmudistis, vnicuiq; sciatis assignari suum tempus, &c.*

q *Thespiadas genuit.* r *Vide Lampridium vit. eius, 4.* s *Et lassata viris, &c.* t *Vid. Mizald. cent.8. 11. Lemnium lib.2. cap.16. Catullum ad Ipsiphillam, &c. Ovid. Eleg.3. & 6. &c. quot itinera vna nocte confecissent tot coronas ludicro deo puta Priapho, Marsyæ, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis &c.* † *pornoboscodid. Gasp. Barthii.*

Memb. 3.

Ayre rectified. With a digreſsion of the Ayre.

AS a long-winged Hawke when hee is firſt whiſtled off the fiſt, mounts aloft, and for his pleaſure fetcheth many a circuit in the Ayre, ſtill ſoaring higher and higher, till hee bee come to his full pitch; and in the end when the game is ſprung, comes downe amaine, and ſtoopes vpon a ſudden: ſo will I, hauing now come at laſt into theſe ample fields of Ayre, wherein I may freely expatiate aud exerciſe my ſelfe, for my recreation a while roue, wander round about the world, mount a loft to thoſe ætheriall orbes and celeſtiall ſpheres, and ſo deſcend to my former elements againe. In which progreſſe, I will firſt ſee whether that relation of the Frier of [u] *Oxford* be true, concerning thoſe Northerne parts vnder the Pole (if I meete *obitèr* with the wandering *Iew*, *Elias artifex*, or *Lucians Icaromenippus*, they ſhall be my guides) whether there be ſuch 4. *Euripes*, and a great rocke of Loadſtones, which may cauſe the needle in the compaſſe ſtill to bend that way, and what ſhould be the true cauſe of the variation of the compaſſe, [x] is it a magneticall rocke, or the pole-ſtarre as *Cardan* will; or ſome other ſtarre in the bare as *Marſilius Ficinus*, or a magneticall meridian as *Maurolicus*, or ſome other cauſe as *Scaliger*, *Corteſius*, *Conimbricenſes*, *Peregrinus* contend; why at the *Azores* it looks directly North, otherwiſe not? In the Mediteranean or Leuant (as ſome obſerue) it varies 7 grad. by and by 12 and then 22. In the *Balticke* Seas neare *Raſceburg* in *Finland*, the needle runs round, if any ſhips come that way. Tis fit to be enquired whether certaine rules may be made of it, as 11. *grad. Lond. variat. alibi 36. &c.* Whether the ſea be open & navigable by the Pole articke and which is the likelyeſt way, that of *Bartiſon* the *Hollander*, or by *fretum Dauis*, or *Noua Zembla*. Whether [y] *Hudſons* diſcouery be true of a new-found Ocean, any likelyhood of *Buttons bay* in 50 degrees, *Hubberdes hope* in 60°, being that the ſea ebbs and flowes conſtantly there 15 foot in 12 houres, as our † new cardes enforme vs, that *California* is not a Cape but an Iland, and the weſt windes make the Nepe tides equall to the Springe, or that there bee any probability to paſſe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there bee, I ſhall ſoone perceaue whether [z] *Marcus Polus* the *Venetians* Natration bee true or falſe, of that great Citty of *Quinſay* and *Cambalu*, whether there bee any ſuch places, or that as [a] *Matth. Riccius* the Ieſuite hath written *China* and *Cataia* bee all one, the great *Cham of Tartary*, and the King of *China* bee the ſame; *Xuntaine* and *Quinſay*, and the citty of *Cambalu* bee that new *Paquin*, or ſuch a wall 400 leagues long to part *China* from *Tartary*: whether [b] *Presbyter Iohn* be in *Aſia* or *Africk*, *M. Polus Venetus* puts him in *Aſia*, † the moſt receaued opinion is, that he is Emperour of the *Abiſſines*, which of old was *Æthiopia*, now *Nubia*, vnder the *Æquator* in *Africke*. Whether [c] *Guinea* be an Iſland or part of the continent, or that hungry [d] Spaniards diſcouery of *Terra Auſtralis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelyhood it

u *Nich. de Lyna* cited by *Mercator* in his Mappe.

x *Mons Sloſo.* Some call it the higheſt hil in the world next Teneriffe in the *Canaries* *Lat.* 81.

y 1612.

† *M. Brigs* his map.

z *Lib.2.cap.64. de nob.ciuitat. Quinſay, & cap. 10. de cambalu.*

a *Lib.4. expedit ad Sinas cap. 3. & lib.5.cap.18.*

b *M. Polus in Aſia preſ. 10h. meminit. lib.2. cap 30.*

† *Aluareſius & alii.*

c *Lat. 10. Gr. Auſt.*

d *Ferdinando de Quir Anno 1612.*

it may be ſo, for without all queſtion it being extended from the Tropicke of *Capricorne* to the circle *Antartick*, and lying as it doth in the temperate *Zone*, cannot chuſe but yeeld in time, ſome flouriſhing Kingdomes to ſucceeding ages, as *America* did vnto the *Spaniards*. *Shouten* and *Le Meir* haue done well in the diſcouery of the ſtreites of *Magellan*, in finding a more conuenient paſſage to *Mare Pacificum*, me thinkes ſome of our moderne *Argonautes* ſhould proſequute the reſt. As I goe by *Madagaſcar* I would ſee that great bird [e] *Rucke* that can carry a man and horſe, or an Elephant, with that *Arabian Phenix* deſcribed by † *Adricomius*: And afterwards in *Africke* examine the forntaines of *Nilus*, whether *Herodotus*, [g] *Senega*, *Plin. lib.5. cap.9.* *Strabo lib.5.* giue a true cauſe of his annuall flowing, [h] *Pagaphetta* diſcourſe rightly of it, or of *Niger* and *Senega*, examine *Cardan*, [i] *Scaligers* reaſons, and the reſt. Is it from thoſe *Eteſian* windes, or melting of ſnow in the Mountaines vnder the *Æquator* (for *Iordan* yearely ouerflowes when the ſnow melts in mount *Libanus*) or from thoſe great dropping perpetuall ſhowres, which are ſo frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cauſe ſuch vaſt invndations in *Senega*, *Maragnan*, *Orenoq*, and the reſt of thoſe great riuers in *Zona Torrida*, which haue all commonly the ſame paſſions at ſet times? I would obſerue all thoſe motions of the Sea, and from what cauſe they proceed from the Moone, or earrhs motion, or windes as † ſome will. Why in that quiet Ocean of *Zur in mari pacifico* it is ſcarce perceaued, in our *Brittiſh* Seas moſt violent, in the *Mediterranean* and *Red Sea* ſo vehement, irregular and diuerſe? Why the current in that *Atlanticke Ocean* ſhould ſtill be in ſome places from, in ſome againe towards the North, and why they come ſooner then goe? and ſo from *Moabar* to *Madagaſcar* in that *Indian* Ocean, the Marchants come in three weekes, as [k] *Scaliger* diſcuſſeth, they returne ſcarce in three monthes, with the ſame or or like windes: The continuall current is from Eaſt to Weſt. Whether mount *Athos*, *Pelion*, *Olympus*, *Oſſa*, *Caucaſus*, *Atlas* be ſo high as *Pliny*, *Solinus*, *Mela* relate, aboue Clowds, Meteors, *Vbi nec auræ nec venti ſpirant*, 1250 paces high, according to that meaſure of *Dicearchus*, or 78 miles perpendicularly high, as *Iacobus Mazouius ſec.3.&4.* expounding that place of *Ariſtotle* about mount *Caucaſus*, and as † *Blaucanus* the Ieſuite contend out of *Clauius* and *Nonius* demonſtratiõs *de Crepuſculis*, or rather 10 ſtadiums as the moſt receaued opinion is, which the height of no mountaine doth prependicularly exceede, and is equall to the greateſt depthes of the Sea, which is as *Scaliger* holds, 1580 paces, *Exer.38.* others 100 paces. I would ſee thoſe inner parts of *America*, whether there be any ſuch great citty of *Manoa*, as he relates, or gigantical Patagones in *Chica*. [l] The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: ſee that ſtrange † *Cirknickzerkſey* lake in *Carniola*, whoſe waters guſh ſo faſt out of the ground, that they will ouertake a ſwift horſeman, and by & by with as incredible celerity are ſupped vp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* ſayling vnder ground. I would examine the *Caſpian* Sea, and ſee where and how it exonerates it ſelfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*, and thoſe great rivers; at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum* in *Paleſtina*, of *Thraſimene*, at *Peruzium* in *Italy*; The *Mediterranean* it ſelfe. For from the *Ocean*, at the Straights of *Gibralter*, there

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e *Alarum pennæ continent in longitudine 12. paſſus, Elephantum in ſublime tollere poteſt* *Polus l.3. c.40.*

f *Lib. 2.*

† *Deſcript terræ ſanctæ.*

g *Natur quæſt. lib.4.cap 2.*

h *Lib. de reg. Congo.*

i *Exercit 47.*

† See M. *Carpenters* Geography booke 2. cap 6. *& Bernard Teleſius lib. de mare.*

k *Exercit 52 de maris motu cauſſæ inveſtigandæ prima reciproca tionis, ſecunda varietatis, tertia celeritatis, quarta ceſſationis, quinta privationis, ſexta contrarietatis.* *Patritius* ſaith 52 miles in heigth.

† *Lib. de explicatione locorum Mathemat: Ariſtot.*

† *Luge alii vocant Geor. Wernerus, aquę tanta celeritate erumpunt & abſorbentur vt expedito equiti aditum intercludant,*

232 is a perpetuall current into the *Leuant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great riuers of *Nilus, Padus, Rhodanus, &c.* how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Ægyptian Pyramids*, *Traians* bridge, *Grotta de Sibylla, Lucullus* fish-ponds; the Temple of *Nidrose, &c.* And if I could, obserue what becomes of swallowes, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the * snowe, and at no other time, each haue their seasons. In winter not a bird is in *Muscouy* to bee found, but at the Spring in an instant the woods and hedges are full of them, saith † *Herbastein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as * *Olaus* affirmes) *in the bottome of lakes and riuers*, spiritũ continentes? *often so found by Fishermen in Poland, & Scandia, two together, mouth to mouth, wing to wing, & when the spring comes they reviue againe, or if they be brought into a stoue, or to the fire side.* Or doe they follow the Sunne, as *Peter Martyr Legat: Babylonica l.2.* manifestly conuicts, out of his owne knowledge, for when he was Embassador in *Ægypt* he saw swallows Spanish kites and many such other *European* birds, in December and Ianuary very familiarly flying and in great abundance, about *Alexandria, vbi florida etunc arbores ac viridaria.* Or lye they hid in caues, rockes, and hollow trees, as most thinke, in deepe *Tinne mines or Seacliffes*, as Mr *Carew* giues out? I conclude of them all, for my part, as * *Munster* doth of Cranes and Storkes: whence they come, whether they goe, *incomperta adhuc*, as yet we knowe not. We see them here some in somer, some in winter, *Their comming and going is sure in the night, in the plaines of Asia* (saith hee) *the Storkes meet on such a set day, hee that comes last is torne in peeces, and so they get them gone.* Many strange places, *Isthmi, Euripi, Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fields, where citties haue beene ruined or swallowed, battles fought; creatures, mineralls, vegetalls, Zoophites were fit to be considered in such an expedition, and amongst the rest that of m *Herbastein* his *Tartar* lambe, n *Hector Boethius* goosebearing tree in the *Orchades*, to which *Cardan lib.7.cap.36. de rerum varietat.* subscribes, o *Vertomannus* wonderfull palme, that flye in *Hispaniola* that shines like a Torch in the night, that one may see well to write; those sphericall stones in *Cuba* which nature hath so made; and those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow*. and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords, amongst the rest, I would know for a certaine, whether there be any such men, as *Leo Suauius* in his comment on *Paracelsus de sanit. tuend. and* * *Gaguinus* records in his description of *Muscouy, that in Lucomoria, a province in Russia, lye fast asleepe as dead all winter, from the 27th of Nouember, like Froggs and swallowes, benum'd with cold, but about the 24th of Aprill in the spring,*

* *In campis Lovicen. solum visuntur in niue, & vbinam vere, æstate, autumno se occultant. Hermes Polit. lib.1. Iul. Bellius*

† *Statim ineunte vere sylvæ strepunt eorum cantilenis. Muscovit comment.*

* *Immergunt se flumminibus, lacubusq; per hiemem totam, &c.*

† *Cetera sq; volucres pontum hyeme adueniente e nostris regionibus Europeis transvolantes.*

† Survay of Cornwall.

* *Porro Ciconiæ quonam e loco veniant, quo se conferant, incompertum adhuc, agmen venientium, discedentium, ut gruum veniſſe cernimus nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam quæ nouissime aduenit, lacerant, inde auolant. Cosmog. lib.5.cap.126.*

m *Commentar. Muscouit.*

n *Hist. Scot. l.1.*

o *Vertomannus lib.5.cap.16.* mentioneth of a tree that beares fruites to eat, wood to burne, bark to make ropes, wine & water to drink, oyle, and sugar, and leaues as tiles to couer howses, flowres for cloathes, &c.

† *Cosm. lib.1.cap 437. & lib.3.cap.1. habent ollas à natura formatas è terra extractas similes illis à figulis factis, corpus, piscei, aues, & omnes animantium species.* † *Vi solent hirundines & ranæ præ frigoris magnitudine mori, & postea redeunte vere 24 Aprilis reviviscere.*

they

they reviue againe, and goe about their buſineſſe. I would examine that demonſtration of *Alexander Picolomineus*, whether the earths ſuperficies be bigger then the Seas, or that of *Archimedes* bee true, the *ſuperficies* of all waters is even. Search the depth, and ſee that variety of Sea monſters and fiſhes, Mare-maides, Sea men, Horſes, &c. which it affords. Or whether that be true which *Iordanus Brunus* ſcoffes at, that if God did not detaine it, the Sea would ouerflow the earth by reaſon of his higher ſite, and which *Ioſephus Blancanus* the Ieſuite in his interpretation on thoſe mathematicall places of *Ariſtotle*, fooliſhly feares, and in a iuſt tract proues, by many circumſtances, that in time the Sea will waſt away the lande, and all the globe of earth ſhall be couered with waters, *riſum teneatis amici?* what the Sea takes away in one place it addes in another, mee thinkes hee might rather ſuſpect the Sea ſhould in time be filled by lande, trees growe vp, carcaſes, &c. that al devouring fire, *omnia devorans & conſumens*, will ſooner couer and dry vp the vaſt Ocean with ſand and aſhes. I would examine the true ſeat of that tereſtriall ‡ Paradiſe, and where *Ophir* was, whence *Solomon* did fetch his gold, from *Peruana*, which ſome ſuppoſe, or that *Aurea Cherſoneſus*, as *Arias Montanus*, *Goropius* and others will. I would cenſure all *Plinies*, *Solinus*, *Straboes*, *S. Iohn Mandevills*, *Olaus Magnus*, *Marcus Polus lies*; Correct thoſe errors in nauigation, reforme Coſmographicall Chartes, and rectifie longitudes, if it were poſſible, obſerue ſome better meanes to finde them out. 233

I would finde a conuenient place to goe down with *Orpheus*, *Viyſſes*, *Hercules*, ℙ *Lucians Menippus*, at St *Patricks* Purgatory, at *Trophonius* denne, *Hecla* in *Iſland*, *Ætna* in *Sicily*; and to deſcend, & ſee what is done in the bowels of the earth: doe ſtones and mettles grow there ſtill? † how come firre trees to be digged out from tops of hilles, as in our moſſes, and mariſhes all ouer *Europe*? How come they to digge vp fiſh bones, ſhells, beames, iron workes, many fathomes vnder ground, and anchors in mountaines far remote from all Seas? * *Anno* 1460. at *Berna* in *Switzerland* 50 fathome deepe a ſhippe was digged out of a mountaine, where they got mettle Ore, in which were 48 carcaſſes of men, with other marchandiſe. That ſuch things are ordinarily found in tops of hills, *Ariſtotle* inſinuates in his meteors, † *Pomponius Mela* in his firſt booke, *cap. de Numidia*, and familiarly in the *Alpes*, ſaith * *Blancanus* the Ieſuite, the like is to bee ſeene; came this from Earth-quakes, or from *Noahs* Flood, as Chriſtians ſuppoſe, or is there a viciſſitude of Sea and Land, as *Anaximenes* held of old, the mountaines of *Theſſaly* would become Seas, and Seas againe Mountaines? The whole World belike ſhould bee new moulded, when it ſeemed good to thoſe all commanding Powers, and turned inſide out, as wee doe hay-cocks in Harueſt, toppe to bottome, or bottome to top: or if the Worlds be infinite, (with *Brunus* and *Campanella* conclude) caſt three or foure Worlds into one; or elſe of one old World, make three or foure new, as it ſhall ſeeme to them beſt. To proceed, if the Earth be 2150 miles in ꝙ compaſſe, its Diameter is 7000 miles, from vs to our *Antipodes*, and what ſhall be comprehended in all that ſpace? What is the centre of the Earth, is it pure element only, as *Ariſtotle* decrees, inhabited (as r *Paracelſus* thinkes) with creatures, whoſe Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with ſpirits? Or is it the place of Hell, as *Virgill* in his *Æneades*, *Plato*,

† *Animal inſectum Caſino ut quis legere & ſcribere poſſit ſine alterius ope luminis.*

† *Vid Pererium in Gen. Cor: a Lapide & alios.*

ℙ *In Necyomantia. Tom. 2.*

† *Fracaſtorius lib. de ſymp. Georg. Merula lib. de mem. Iulius Billius &c*

† *Simlerus, Cortelius. Brachiis centum ſub terra reperta eſt, in quâ 48 cadavera inerant, anchoræ &c.*

† *Piſces & Conchæ in Montibus reperiuntur.*

* *Lib. de locis Mathemat. Ariſtot.*

ꝙ Or plaine, as *Patritius* holds, which *Auſtin*, *Lactantius*, and ſome others, held of old, round as a Trencher.

r *Lib. de Zilphis & Pigmeis*, they penetrate the earth, as we doe the Aire.

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to, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Diuines thinke? In good earneſt, *whatſoeuer Philoſophers write*, (ſaith † *Surius*) *there be certaine mouthes of Hell, and places appointed for the puniſhment of mens Soules, as at* Hecla *in* Iſland, *where the Ghoſts of dead men are familiarly ſeene, and ſometimes talke with the liuing: God would haue ſuch viſible places, that mortall men might be certainely informed, that there be ſuch puniſhments after death, and learne hence to feare God.* *Kranzius dan. hiſt. lib. 2. cap. 24.* ſubſcribes to this opinion of *Surius*, ſo doth *Colerus cap. 12 lib. de immortal. animæ*, (out of the authority belike of S. *Gregory*, *Durand* & the reſt of the ſchoolemen, who deriue as much from *Ætna* in *Sicily*, *Lypara*, *Hiera*, & t hoſe ſulphurious *Vulcanian* ilands) making that fearefull mount *Hecklebirge* in *Norway*, an eſpeciall argument to proue it, * *where lamentable ſcreeches & howlings are continually heard, which ſtrike a terror to the Auditors, fiery chariots are commonly ſeen to bring in the Soules of men in the likeneſſe of crowes, & diuels ordinarily goe in & out.* Such another prooſe is that place, neere the Pyramides in *Ægypt*, by *Cairo*, as well to confirme this, as the Reſurrection, mentioned by † *Kornmannus mirac. mort. lib. 1. cap. 38.* *Camerarius oper. ſuc. cap. 27.* *Bredenbachius pereg. ter. ſanct.* and ſome others, *where once a yeare dead bodies ariſe about March, and walke, and after a while hide themſelues againe: thouſands of people come yearely to ſee them.* But theſe and ſuch like teſtimonies others reiect as fables, illuſions of ſpirits, and they will haue no ſuch locall knowne place, moore then *Styx* or *Phlegeton*, *Plutos* court, or that poeticall *Infernus*; to which they ferried ouer in *Charons* boate, or went down at *Hermione* in *Greece*, *cõpendiaria ad inferos via*, which was the ſhorteſt cut, *quia nullum a mortuis naulum eò loci expoſcunt*, (ſaith † *Gerbelius*) and beſides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmine*, or *Limbus patrum*, as *Gallucius* will, ſ or *Ignatius* parler? *Virgil* ſometimes Biſhop of *Saleburg* (as *Auentinus Anno* 745 relates) by *Bonefacius* Biſhop of *Mentz*, was therefore called in queſtion, becauſe he held *Antipodes*, (which they made a doubt whether Chriſt died for) and ſo by that meanes tooke away the ſeat of Hell, or ſo contracted it, that it could beare no proportion to Heauen; and contradicted that opinion of *Auſtin*, *Baſil*, *Lactantius*, that held the earth round as a trencher, but not as a ball, and *Ieruſalem* where Chriſt died, the middle of it, or *Delos*; as the fabulous *Greekes* fained, becauſe when *Iupiter* let two Eagles looſe, to flye to the worlds end, Eaſt and Weſt, they met at *Delos*. If it bee no materiall fire (as *Scotus*, *Thomas*, *Bonaventure*, *Soncinas*, and others argue) it may be there, or elſe-where *Syſtem. Theol.* as *Keckerman* diſputes, for ſure ſome where it is, *certum eſt alicubi, etſi definitus circulus non aſſignetur*; I will end the controverſie in † *Auſtins* words, *Better doubt of things concealed, then to contend about uncertainties, where* Abrahams *boſome is and hell fire: Vix á manſuetis, à contentioſis nunquam inuenitur*, ſcarce the meeke, the contentious ſhall neuer finde. If it be ſolide earth, t'is the fountaine of mettles; waters, which by his innate temper, turnes Aire into water, which ſprings vp in ſeuerall chinkes, to moiſten the Earthes *ſuperficies*, and that in a tenfold proportion (as *Ariſtotle* holds) or elſe theſe Fountaines come directly from the ſea, by t ſecret paſſages, and are ſo made freſh againe, by running through the bowels of the earth, and are either thicke, thinne, hot, cold, as the matter or minerals are, by

† *commentar. ad annum 1537 Quicquid dicunt Philoſophi, quædam ſunt Tartari oſtia & loca, puniendis animis deſtinata, ut Hecla mons &c. vbi mortuorum ſpiritus viſuntur, &c. voluit Deus extare talia loca, ut diſcant mortales &c.*

* *Vbi miſerabiles eiulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem &c.*

† *Ex ſepulchris apparent menſe Martio, & rurſus ſub terram ſe abſcondunt &c.*

ſ *Conclave Ignatii.*

† *Deſcrip. Græc. lib. 6. de Pelop.*

† *Melius dubitare de occultis, quàm litigare de incertis, vbi flamma inferni, &c.*

* *See D. Renoldes prælect. 55. in Apoca.*

t As they come from the Sea, ſo they return to the Sea againe by ſecret paſſages, as in all likelyhood, the *Caſpian* Sea vents it ſelfe into the *Euxin* or *Ocean*.

u *Seneca queſt. lib. cap. 3. 4 5. 6. 7. 8. 9. 10. 11. 12. de cauſis aquarum perpetuis.*

by which they passe, or as *Peter Martyr Ocean: Decad: lib.9.* and some others holde, from abundance of raine that falls; Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these daies in *Iapan*, *China*, and oftentimes swallowe vp whole Citties. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleeue Philosophers, he shall cleere all your doubts, whē he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen aboue ground. Whence proceed that variety of manners, and a distinct character (as it were) to seuerall nations? Some are wise, subtile, witty; others dull, heavy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proues at large, *method. cap.* 5. some soft, and some hardy, barbarous, civill, [x] black, dunne, white, is it from the Aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanius* informeth vs) as well as the rest of *Greece*, † *Ithica* no Hares, *Pontus* Asses, *Scythia* Swine? Whence come this variety of complexions, colours, plants, birds, beasts, [y] mettals, peculiar almost to every place? How comes it to passe, that in the same place, in one Latitude, to such as are *Periæci*, there should bee such difference of soyle, complexion, colour, mettle, aire, &c. *Mosco in* 55. *degrees* of latitude, extreame cold, as those Northerne Countries vsually are, hauing one perpetuall hard frost all Winter long: [z] *England* neere the same Latitude, and *Ireland* very moist, warme, and more temperate in Winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? Why then is [a] *Ister* so cold, neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidas regiones*, *Maginus* calls them, and yet their latitude is but 42, which should be hot: [b] *Quevira*, or *Nova Albion* in *America*, bordering on the Sea, was so cold in July, that our [c] Englishmen could hardly endure it. At *Norembega* in 45. lat. all the Sea is frozen Ice, and yet in a more Southerne Latitude then ours. *New England*, and the Iland of *Cambrioll Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Iunior* describes in his Golden Fleece, is in the same latitude with little *Brittaine* in *France*, and yet their winter begins not till Ianuary, their Spring till May, which search he accompts worthy of an Astrologer; is this from the Easterly windes, or that the ayre being thicke, is longer before it be warmed by the Sunne beames, and once heated like an oven will keep it selfe from cold? Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed; and all our European vermine almost, saith *Ortelius*. *Ægypt* is watered with *Nilus*, not farre from the Sea, and yet there, it seldome or never raines; *Rhodes* an Iland of the same nature, yeelds not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlanticke* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or never any. Is it from Topick starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such winds, or dissoluing Ayre, or thicke Ayre, which

* *In iis nec pulos hirundines excludunt neq; niduluntur, aut vnquam, &c.*

† *Th. Ranennas lib. de vit. hom. prærog. cap. vlt.*

x *Ad caput bonæ spei incolæ, sunt nigerrimi, Si sol causa, cur non Hispani & Italiæque nigri in eadem latitudine, æque distātes ab Æquatore, hi ad Austrū, illi ad Boream? qui sub Presbytero Iohanne habitant, subfusci sunt in Zeilan & Malabar, nigriæque distantes ab Æquatore eodemq; cœli paralelo: sed hoc magis mirati quis possit, i. tota America nusquam nigros inveniri, præter paucos in loco Quarena illis dicto; quæ huius coloris causa efficiens, cœlive an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio aut omnia? Ortelius in Africa, Theat.*

y *At Quito in Peru, plus auri quam terra foditur in Auri fodinis,*

z *Regio quocunq; anni tempore temperatissima. Ortel. multas Galliæ & It. liæ Regiones, molli tepore, & benigna quædam temperie prorsus antecellit, Lo. vius.*

a *Lat. 45. Danubii.*

b *Quenira lat. 40.*

c *In Sr Francis Drakes voyage,*

causeth

causeth this and like differences of heat and cold? *Bodin* relates of a *Portugall* Embassador, that comming from [d] *Lisbon* to [e] *Danzike* in *Spruce*, found greater heat there, then at any time at home. *Don Garcia de Sylva* Embassador to *Philip* 3. king of *Spaine*, residing at *Spahan*, in *Persia* 1619, in his letter to the Marquesse of *Bedmar*, makes mentiō of greater cold in *Spahan*, whose lat. is 31. gr. then euer he found in *Spaine*, or any part of *Europe*. The torride Zone was by our Predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with frequent raines, and moistning showres, in some parts, as *Acosta* describes, most pleasant and fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the Sun shined on, *Olympus terræ*, an heauen on earth: how incomparably doe some extoll *Mexico* in *Noua Hispania*, *Peru*, *Brasile*, &c. In some againe hard, dry, sandy, barren, a very Desart, and still in the same latitude. Many times we finde great diversity of Aire in the same [f] Country, by reason of the site to Sea, hills or dales, want of water, nature of soyle, and the like; as in *Spaine*, *Arragon* is *aspera & sicca*, harsh and evill inhabited, *Estramadura* is dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalusia* another Paradise, *Valence* a most pleasant Aire, and continually greene: so is it about [g] *Granado*, on the one side fertile plaines, on the other, continuall snow to be seene all Sommer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeare couered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, † *Tacitus* calls them, and *Radzimilius epist.2.fol.29.* yeelds it to be farre hotter there, then in any part of *Italy*, 'tis true: but they are highly eleuated, neere the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *comm.in 3.cap.Iosua quæst.5. Abulensis quæst.37.* In the heat of Summer, in the Kings palace in *Escuriall*, the Aire is most temperat, by reason of a cold blast which comes from the snowy mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hot, so in all other Countries. The causes of these alterations are common, by reason of their neerenesse (I say) to the middle Region: but this diuersity of Aire, in places equally site, eleuated, and distant from the Pole, can hardly be satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with vs, with *Indians*, every where: the Sunne is equally distant, the same verticall starres, the same irradiations of Planets, Aspects alike, the same neerenesse of Seas, the same *superficies*, the same soyle, or not much different. The Philosophers of *Conimbra*, will referre this diversity, to the influence of that *Empyrean* Heauen: for some say the *Exentricity* of the Sunne is come neerer to the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is decayed, men grow † lesse, &c. There are that obserue new motions of the Heauens, and from those motions, proceed (as they conceaue) diuerse alterations. *Clavius* coniectures otherwise, but they be but coniectures. About *Damascus* in *Cœli-Syria*, is a [i] Paradise, by reason of the plenty of waters, *in promptu causa est*, and the Dezarts of *Arabia* barren, because of rockes, sands, and dry mountaines, which by no Art can be manured, 'tis evident. *Bohemia* is cold, for that it lies all along to the North. But why should it bee so hot in *Ægypt*, or there neuer raine? Why should those [k] *Etesian* & north Easterne

[d] *Lisbon.lat.38.* [e] *Dazik lat.54.*

[f] Teh same variety of weather *Lod. Guicciardine* obserues betwixt *Leige* & *Aiax* not farre distant *descrip. Belg.*

[g] *Magin. Quadus.*

† *Hist.lib.5.*

† *Terra malos homines nunc educat, atq; pusillos. Juven.*

[i] *Vertoman. Nau.l.1. cap.5.*

[k] *Strabo.*

Easterne windes blow continually in some places, at set times, one way still, in the dog dayes only: here perpetuall drought, there dropping showres; here foggy mists, there a pleasant Aire: here [l] terrible thunder and lightning at such set seasons, here frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Peru*, on the one side of the mountaines it is hot, on the other cold, with infinite such.

Who can giue a reason of this diversity of Meteors, that it should raine [n] Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifestly obserued (as † *Munster* writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many locusts, consume all that is greene. *Leo Afer* speakes as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden: so at *Arles* in *France* 1553, the like happened by the same mischiefe, all their grasse and fruits were devoured, *magna incolarum admiratione & consternatione*, (as Valleriola obser. med. lib. 1. obser. 1. relates) *cœlum subitò adumbrabant, &c.* he concludes it † could not be from naturall causes, they cannot imagine whence they come, but from heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted vp into the middle Region by the Sunnes beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? † *Cornelius Gemma* is of that opinion, they are there conceiued by celestiall influences: others suppose they are immediatly from God, or prodigies raised by Art and illusions of spirits, which are princes of the aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus*, his principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his disciples are so expert, that they can alter Elements, and seperate at their pleasure, make perpetuall motions, not as *Cardan, Tasneir, Peregrinus*, by some magneticall vertue, but by mixture of Elements, imitate thunder, like *Salinoneus*, snow, haile, the Seas ebbing and flowing, giue life to creatures (as they say) without generation, & what not? *P. Nonius Salucienſis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Fogges, [o] Vapors, arise higher then 50 or 80 miles, and all the rest to be purer aire, or Element of fire: Which [p] *Cardan*, [q] *Tycho*, and *Iohn Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone to bee distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire be so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is't full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher, the more noble, [r] full of Birds, or a meere *Vacuum* to no purpose? It is much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lantsgraue* of *Hassias* Mathematician, in their Astronomicall Epistles, whether it bee the same *Diaphanum*, cleerenesse, matter of aire and heauens, or two distinct Essences? *Christopher Rotman, Iohn Pena, Iordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. *Tycho* will haue two distinct matters of Heauen and Ayre; but to say truth, with some small qualification, they haue

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[l] As vnder the Æquator in many parts, showres heere at such a set time, windes at such a time, the *Brise* they call it.

[m] *Ferd. Cortesius lib. Novus Orbis inscript.*

[n] *Lapidatum est Livy*

[o] *Cosmog. lib. 4. cap. 22. Hę tempestatibus decidunt è nubibus fæculentis, depascuntur q; maxime locustarum omnia virentia.*

[p] *De subtil. l. 2.*

[q] *In Progymnas.*

[r] *Præfat. ad Euclid Catop.*

[s] *Manucaudiatæ*, Birds that liue continually in the Aire, and are never seene on ground but dead. see *Vlysses Aldrovandus Ornithol. Scal. exerc. cap. 229.*

[t] *Epist. lib. 1. p. 83. Ex quibus constat nec diversa aeris & æthe is Diaphana esse, nec refractiones aliũde quam à crasso aere euisari--- Non datur aut impervia, sed liquida subtilis, motuiq; Planetarum facile cedens.*

[*] *Tam ominosus proventus in naturales causas referri vix potest.*

[†] *Cosmog. cap. 6.*

[o] *Cardan* saith Vapors rise 288 miles frõ the Earth *Eratosthenes* 48. miles.

238 one and the selfe same opinion, about the Essence and matter of Heavens, that it is not hard and impenetrable as *Peripatetucks*, hold, transparent of a *quinta essentia, but that it is penetrable and soft as the aire it selfe is, and that the Planets moue in it, as Birds in the Aire, Fishes in the Sea.* This they proue by motion of Comets, and otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: & as [u] *Tycho*, [x] *Helisæus Roeslin, Thaddeus, Haggesius, Pena, Rotman, Fracastorius*, demonstrate by their expresse Paralaxes, refractions, motions of the Planets which enterseire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as † *Kepler* confirmes by his owne, and *Tycho's* accurate obseruations, comes neerer the earth then the ☉, and is againe eftsoones aloft in *Iuppiters* orbe; And [y] other sufficient reasons, farre aboue the Moone: exploding in the meane time that Element of fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howsoeuer *Ptolomy, Alhasen, Vitellio, Purbachius, Maginus, Clavius*, and many of their associats stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clock, all impenetrable and hard, as they faine, adde and substract at their pleasures. [z] *Maginus* makes eleuen Heavens, subdiuided into their orbes and circles, and all too little to serue those particular appearances, *Fracastorius* 72. Homocentricks, *Tycho Brahe, Nicholas Ramerus, Helisæus Rœslin*, haue peculiar hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Æquators, Tropicks, Colures, Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all vnnecessary) they will haue them supposed only for method and order. *Tycho* hath fained, I knowe not how many subdiuisions of Epicyles in Epicycles &c. to calculate and expresse the Moones motion: But when all is done, as a suppotition, and no otherwise; Not (as he holds) hard, impenetrable, subtile, transparent, &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heauens then be penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbequius*, made his fellow Citizens in *Constantinople* beleeue he would performe: and some new-fangled wits, me thinkes, should some time or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaro-menippus* wings in *Lucian*, command the Spheares and Heauens, and see what is done amongst them. Whether there bee generation and corruption, as some thinke, by reason of ætheriall Comets, that in *Cassiopea* 1572. that in *Cygno* 1600, that in *Sagittarius* 1604. &c. and many like, or that they were created *ab initio*, and shew themselues at set times: and as *Helisæus Rœslin* contends, haue Poles, Axeltrees, Circles of their own, and regular motions. *An cœlum sit coloratum?* Whether the starres be of that bigneſſe, distance, as Astronomers relate, so many in [b] number, 1026. or 1725, as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilie* discouers by his glasses, infinite, and that *via lactea*, a confused light of small starres; the least visible star in the eighth Spheare, 18 times bigger then the earth; whether they be thicker

u *In Progymnas. lib. 2. exemplis quinq;.*
x *In Theoria nova Met cælestium 1578.*
† *Epit. Astron. lib. 4.*
y *Multa sane hinc consequuntur absurda, & si nihil aliud, tot Cometæ in æthere animaduersi, qui nullius orbis ductum comitantur, idipsum sufficienter refellunt. Tycho astr. epist. pag. 107.*
z *In Theoricis Planetarum.*
a *Theor. nova cælest. Meteor.*
b *An sit crux & nubecula in cœlis ad Polum Antarticum, quod ex Corsalio refert Patritius*

ker parts of the Orbs,as *Ariſtotle* deliuers, or ſo many habitable Worlds, as *Democritus*: whether they haue light of their owne,or from the Sunne,or giue light round,as *Patritius* diſcourſeth. Whether light be of their Eſſence; and that light be a ſubſtance or an accident; whether they bee hot by themſelues,or by accident cauſe heat? whether there bee ſuch a Preceſſion of the Æquinoxes,as *Copernicus* holds,or that the eighth Spheare moue? *An bene Philoſophentur, R. Bacon, & I. Dee, Aphoriſm. de multiplicatione ſpecierum.* Whether there be any ſuch Images aſcending with each degree of the Zodiack in the Eaſt,as *Abiatenſis* faines. *An aqua ſuper cœlum?* as *Patritius*, & the Schoolemen will,a Criſtalline † watry heauen. *An terra ſit animata?* Which ſome ſo confidently beleeue with *Orpheus* and *Hermes*, and euery ſtarre a ſoule,Angell,or Intelligence to animate or moue it &c. Or to omit all ſmaller controuerſies, as matters of leſſe moment,to examine that maine Paradoxe of the Earths motion,now ſo much in queſtion, *Pythagoras* maintained it of old,*Democritus*,and many of their Schollers, *Didacus Aſtunica*, *Antony Faſcarius*, a Carmelite, and ſome other Commentators will haue *Iob* to inſinuate *cap.9.verſ.4. Qui commouet terram de loco ſuo*, &c. and that this one place of Scripture makes more for the earths motion,then all the other proue againſt it. Whom *Pineda* confutes,moſt contradict:how ſoeuer,it is reuiued ſince by *Copernicus*, not as a truth,but a ſuppoſition, as he confeſſeth himſelfe in the Preface to Pope *Nicholas*,but now maintained in good earneſt,by † *Calcagninus, Teleſius, Kepler, Rotman, Gilbert, Digges, Galileus, Campanella, Origanus*,and ſome * others of his followers. For if the Earth be the Center of the World,ſtand ſtill, and the Heauens moue, as the moſt receaued opinion is, *Quis ille furor?* &c. What fury is that, ſaith [c] *Dr Gilbert*,that ſhall driue the Heauens about with ſuch incomprehenſible celerity in 24 houres,when as every point of the Firmament,and in the *Æquator* muſt needs moue (as [d] *Clauius* calculates) 176660 in one 246th part of an houre: and an arrow out of a bowe, muſt goe ſeauen times about the Earth, whilſt a man can ſay an *Ave Maria*,if it keepe the ſame ſpace, or compaſſe the earth 1884 times in an howre,which is *ſupra humanam cogitationem*,beyond humane conceipt. A man could not ride ſo much ground going 40 miles aday,in 2904 yeares,as the Firmament goes in 24 houres, or ſo much in 203 yeares,as the ſaid Firmament in one minute, *quod incredibile videtur*: And the [e] Pole ſtarre, which to our thinking ſcarce moueth out of his place,goeth a bigger circuit then the Sunne,whoſe Diameter is much larger then the Diameter of the Heauen of the Sunne; And 20000 Semidiameters of the Earth from vs,with the reſt of the fixed Starres, as *Tycho* proues. To auoid therefore theſe impoſſibilities,they aſcribe a triple motion to the earth the Sunne immoueable in the Center,(or as * *Origanus* and others will, one ſingle motion to the earth,ſtill placed in the Center of the world, which is moſt probable) a ſingle motion to the Firmament, which moues in 30 or 26 thouſand yeares, and ſo the Planets, *Saturne* in 30 yeares abſolues his ſole and proper motion, *Iupiter* in 12. *Mars* in 3,&c.and ſo ſolue all apparances better then any way whatſoeuer; calculate all motions, much more certaine then by thoſe *Alphonſine*,or any ſuch tables,which are grounded from thoſe other ſuppoſitions, Now,if the Earth moue,it is a Planet,and ſhines to them in the *Moone*,and to the other Planetary inhabitants, as the *Moone* & they doe

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† *Gilbertus Origanus.*

† *Peculiari libello.*

* See *M. Carpenters Geogr. cap 4. lib.1. Campanella & Origanus præf. Ephemer.* where Scripture places are anſwered.

c *De Magnete.*

d *Comment.in 2.cap.ſphęræ Io. de Sacr.Boſc.*

e *Diſt.3.gr 1. à Polo.*

* *Præf.Ephem.*

240 doe to vs vpon the Earth: but ſhine ſhe doth,as *Galilie*, [f] *Kepler*, and others proue, and then *per conſequens*, the reſt of the Planets are inhabited, as well as the *Moone*,which he grants in his diſſertation with *Galilies Nuncius Sidereus*,[g] *that there be Iouiall and Saturnine Inhabitants, &c.* and that thoſe ſeuerall Planets,haue their ſeuerall *Moones* about them,as the Earth hath hers, as *Galileus* hath already evinced by his glaſſes, * foure about *Iupiter*, two about *Saturne* (though *Sitius* the *Florentine* cavell at it) yet *Kepler*,the Emperours Mathematitian, confirmes out of his experience, that hee ſaw as much,by the ſame helpe. Then (I ſay) the Earth and they be Planets alike, inhabited alike,moued about the Sunne, the common center of the World alike,and it may be thoſe two greene children, which † *Nubrigenſis* ſpeakes of in his time,that fell from Heauen,came from thence. We may likewiſe inſert with *Campanella* and *Brunus*,that which *Metiſſus*, *Democritus*, *Leucippus* maintained in their ages,there be [i] *infinite Worlds*, and infinite Earths,or ſyſtemes, becauſe infinite ſtarres and planets, like vnto this of ours. [k] *Kepler* betwixt ieſt and earneſt in his Perſpectiues,Lunar Geography,*diſſertat.cum nunc: ſyder.* ſeemes in part to agree with this, and partly to contradict: for the Planets he yeelds them to be inhabited,he doubts of the Starres: and ſo doth *Tycho* in his Aſtronomicall Epiſtles,out of a conſideration of their vaſtity and greatneſſe,breake out into ſome ſuch like ſpeeches,that he will neuer beleeue thoſe great and huge Bodies were made to no other vſe, then this that we perceaue,to illuminate the Earth, a point inſenſible, in reſpect of the whole. But who ſhall dwell in theſe vaſt Bodies,Earths,Worlds, [l] *if they bee inhabited? rationall creatures*, as *Kepler* demands? *Or haue they ſoules to bee ſaued? Or doe they inhabit a better part of the World then we doe? Are we or they Lords of the World? And how are all things made for man? Difficile eſt nodum hunc expedire,eò quòd nondum omnia quæ huc pertinent, explorata habemus*, 'tis hard to determine: this only he proues,that we are in *præcipuo mundi ſinu*,in the beſt place,beſt World,neareſt the Heart of the Sun.* *Thomas Campanella*,a *Calabrian* Monke,in his ſecond booke *de ſenſu rerum*, c.4. ſubſcribes to this of *Keplerus*, that they are inhabited hee certainely ſuppoſeth,but with what kinde of creatures he cannot ſay,he labours to proue it by all meanes,and that there are infinite worlds, hauing made an Apologie for *Galileus*,and dedicates this tenent of his to Cardinall *Caietanus*. Others freely ſpeake,mutter,and would perſwade the World(as * *Marinus Marſennus* complaines)that our moderne Divines are too ſevere and rigid againſt Mathematitians,ignorant and peeuiſh,in not admitting their true Demonſtrations and certaine obſeruations,that they tyrannize ouer arte,ſciences, and all Philoſophy,in ſuppreſſing their labours,forbidding them to write, to ſpeake a truth,all to maintaine their ſuperſtition, and for their profits ſake. As for thoſe places of Scripture which oppugne it,they will haue ſpoken *ad captum vulgi*,and as *Otho Caſman Aſtrol.cap.1.part.1.* notes,many great Divines,beſides *Porphyrius*,*Proclus*,*Simplicius*,and thoſe Heathen Philoſophers,*doctrinâ & ætate venerandi*,*Moſis Geneſin mundanam popularis neſcio cuius rudi-*

f *Luna circumterreſtris Planeta quum ſit cõſentaneum eſt eſſe in Luna, viventes creaturas & ſingulis Planetarum globis ſui ſerviunt circulatores,ex qua conſideratione,de eorum incolis ſumma probabilitate concludimus quod & Tychoui Brahæo,è ſola conſideratione vaſtitatis eorum viſum fuit.Kepler.diſſert.cum nun: ſyd.fol.29.*

g *Temperare non poſſum quin ex inventis tuis hoc moneam veri non abſimile, non tam in Luna, ſed etiam in Ioue,& reliquis Planetis incolas eſſe.Kepler fol. 26. Si non ſint accolæ in Iovis globo,qui notent admirandam hanc varietatem oculis,cui bono quatuor illi Planetæ Iovem circum cuſitant?*

* Some of thoſe about *Iupiter* I haue ſeene my ſelfe by the help of a glaſſe 8 foot long.

† *Rerum Angl. lib.1.cap.27. de viridibus pueris*

l *Infiniti alii mundi,vel vt Brunus,'terræ huic noſtræ ſimiles.*

k *Kepler fol.2. diſſert. Quid impedit quin credamus ex his initiis,plures alios mundos detegendos,vel (vt Democrito placuit) infinitos.* l *Quid igitur inquies,ſi ſint in cœlo plures globi,ſimiles noſtræ telluris.an cum illis certabimus,quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non ſumus creaturarum rationalium nobiliſſimi:quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler fol.29.* * *Francofurt.quarto 1620. Ibid quarto 1622.* * *Præfat.in Comment.in Geneſin modo ſuadent Theologos: ſumma ignoratione verſari veras ſcientias admittere nolle & tyrannidem exercere vt eos falſis dogmatibus ſuperſtitionibus & religione Catholica detineant.*

tatis

tatis, quæ longa abſit à vera Philoſophorum eruditione inſimulant. Read more in him, in † *Groſsius* and *Iunius*. But to proceed, theſe and ſuch like inſolent and bold attempts, prodigious Paradoxes, inferences muſt needs follow, if it once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galilie*, & others maintaine of the Earths motion, that it is a Planet, and ſhines as the Moone doth, which containes in it [m] *both land and ſea as the Moone doth*, for ſo they finde by their glaſſes, that *Maculæ in facie Lunæ, the brighter parts are Earth, the duskie Sea*, which *Thales*, *Plutarch*, and *Pythagoras* formerly taught: and manifeſtly diſcerne hills and dales, and ſuch like concauities, if we may ſubſcribe to and beleeue *Galilies* obſeruations. But to avoid theſe Paradoxes of the Earthes motion, our later Mathematitians haue rolled all the ſtones that may be ſtirred: and to ſalue all appearances and obiections haue invented new hypotheſes, and fabricated new ſyſtemes of the World, out of their owne *Dedalæan* heads. *Fracaſtorius* will haue the Earth ſtand ſtill, as before, and to avoid that ſuppoſition of *Eccentricks* and *Epicycles*, hee hath coyned 72 Homocentricks, to ſalue all appearances. *Nicholas Remerus*, will haue the Earth the Center of the World, but moueable, and the eighth Spheare immoueable, the fiue vpper Planets to moue aboue the Sunne, the Sunne and Moone about the Earth. Of which Orbes, *Tycho Brahe* put the Earth the Center immoueable, the Starres immoueable; the reſt with *Rameru*s, the Planets without Orbes to wander in the Aire, keep time & diſtance, true motion, according to that vertue which God hath giuen them. [n] *Heliſæus Ræſlin* cenſureth both, with *Copernicus* and *Ptolomæus*, as vnſufficient; one offends againſt naturall Philoſophy, another againſt Opticke principles, a third againſt Mathematicall, as not anſwering to Aſtronomicall obſeruations: one puts a great ſpace betwixt *Saturnus* Orbe, and the eighth Spheare, another too narrow. In his own *hypotheſis* he makes the Earth as before, the vniuerſall Center, the Sun to the fiue vpper Planets, to the eighth Spheare he aſcribes diurnall motion, Eccentrickes and Epicycles to the ſeuen Planets, which hath beene formerly exploded; and ſo

Dum vitant ſtulti vitia, in contraria currunt,

as a Tinker ſtops one hole, and makes two, he corrects them, and doth worſe himſelfe: reformes ſome, and marres all. In the meane time, the World is toſſed in a blanket amongſt them, they hoyſe the Earth vp and downe like a Ball, make it ſtand and goe at their pleaſures: one ſaith, the Sunne ſtands, another hee moues, a third comes in, taking them all at rebound: and leaſt there ſhould any Paradox be wanting, [o] he findes certaine ſpots and cloudes in the Sun, by the help of glaſſes, by meanes of which, the Sun muſt turne round vpon his owne Center, or they about the Sun. *Fabritius* puts only three; & thoſe in the Sun, *Apelles* 15. and thoſe without the Sun, floating like the *Cyanean* Iſles in the *Euxine* Sea, and are ſo confident, that they haue made Tables of their motions. The [p] *Hollander* in his *diſſertatiuncula cum Apelle*, cenſures all, and ſo whilſt theſe men contend about the Sun and Moone, like the Philoſophers in *Lucian*, it is to be feared, the Sun & Moone will hide themſelues, and be as much offended as [q] ſhe was with thoſe, & ſend another meſſage to *Iuppiter*, by ſome new-fangled *Icaromenippus*, to make an end of all thoſe curious Controverſies, and ſcatter them abroad.

But why ſhould the Sunne and Moone bee angry, or take exceptions at Mathematitians

† *Theat. Biblico.*

m *His argumentis plane ſatisfeciſti, do maculas in Luna, eſſe maria, do lucidas partes eſſe terram. Kepler. fol. 16.*

n *In Hypotheſ. de mundo Edit. 1597.*

o *Io. Fabritius de maculis in ſole. Witeb. 1611*

p *Lugduni Bat. An. 1612.*

q *Neſe ſubducant, & relicta ſtatione deceſſiſſe parentur vt curioſitatis finem faciant.*

242 Mathematitians and Philosophers? whenas the like measure is offered vnto God himselfe, by a company of Theologasters, they are not contented to see the Sunne and Moone, measure their site and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as he saith, [r] *Audax Facinus & memorabile nunc incipiam, neq; hoc sæculo vsurpatum prius, quid in Lunæ regno hâc nocte gestum sit exponam, & quo nemo vnquam nisi somniando pervenit*: but he and *Menippus*: or as [t] Peter Cunæus; *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam,* [t] *stili tantum & ingenij causa*, not in iest, but in good earnest they will transcend Spheares, Heauen, Starres, into that *Empyræan* Heaven, soare higher yet, and see what God himselfe doth. The Iewish Talmudists take vpon them to determine how God spendes his whole time, sometimes playing with Leviathan, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, & after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, our Hereticks, Schismaticks, and some Schoolemen, come not far behinde, some paint him in the habit of an old man, and make maps of heauen, number the Angels, tell their seueral [u] names, offices, some deny God and his prouidence, some take his office out of his hand, will [x] binde and loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, and attributes his mercy, iustice, prouidence, they will knowe with † *Cecilius*, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease? Why doth he suffer so much mischiefe and evill to bee done, if he be * able to helpe, why doth he not assist good, or resist bad, reforme our wills if he be not the author of sinne, and let such enormities bee committed, vnworthy of his knowledge, wisdome, gouerment, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c. & quo demum ruet is sacrificuli*? Some by visions and revelations, take vpon them to be familiar with God, and to bee of privy counsell with him, they will tell how many, and who shall be saued, when the world shall come to an end, what yeare, what month, and whatsoeuer else God hath reserued vnto himselfe, and to his Angells. Some againe curious phantasticks, will knowe more then this, and enquire with † *Epicurus* what God did before the world was made, was he idle? where did he bide? what did he make the world of, why did hee then make it and not before? If hee made it new, or to haue an end, how is he vnchangeable, infinite, &c. Some will dispute, cauell, and obiect, as *Iulian* did of old, whom *Cyril* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*. If God be infinitely and only good, why should he alter of destroy the world, if he confound that which is good, how shall himselfe continue good? If hee pull it downe because evill, how shall hee bee free from the euill that made it

euill

[r] *Hercules tuam fidem Satyra Menippea edit.* 1608.

[t] *Sardi venales Satyr. Menip. An.* 1612.

[t] *Puteani Comus sic incipit*, or as *Lipsius Satyre* in a dreame.

[u] *Tritemius lib. de 7 secundis.*

[x] They haue fetched *Traianus* soule out of hell, & canonize for Saints whom they list.

† *In* Minutius *sine delectu tempestates tangunt loca sacra & prophana bonorum & malorũ fata iuxta nullo ordine res fiunt soluta legibus fortuna dominatur.*

* *Vel malus vel impotens qui peccatum permittit &c. vnde hæc superstitio?*

† *Quid fecit deus ante mundũ creatum, vbi vixit otiosus, à suo subiecto &c.*

* *Lib. 3. recog. Pet. cap.* 3. Peter answeres by the simile of an egge-shell, which is cunningly made, yet of necessity to be broken, so is the world. &c. that excellent state of heauẽ might be manifest made.

cuell,&c. with many ſuch abſurd and braineſicke queſtions, intricacies, froth of humane wit and excrements of curioſity,&c. which as our Sauiour told his iniquiſitiue diſciples,are not fit for them to knowe. But hoo? I am now gone quite out of ſight, I am almoſt giddy with rouing about: I could haue ranged farther yet, but I am an infant, and not [z] able to diue into theſe profundities, not able to vnderſtand, much leſſe to diſcuſſe. I leaue the contemplation of theſe things, to ſtronger wits, that haue better ability, and happier leaſure to wade into ſuch Philoſophicall myſteries: my melancholy ſpaniels queſt, my game is ſprung, and I muſt ſuddenly come downe and follow. 243

z *Vt me pluma leuat ſic graue mergit onus.*

Iaſon Pratenſis in his booke *de morbis capitis*, and Chapter of Melancholy, hath theſe words out of *Galen*, [a] *Let them come to me to know what meate and drinke they ſhall vſe, and beſides that I will teach them what temper of ambient Aire they ſhall make choice of, what winde, what countries they ſhall chuſe, and what auoide.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongſt other things, the Rectification of aire is neceſſarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chooſe or avoid, and t'is either generall to Countries, Provinces; particular to Cities, Townes, Villages, or priuate houſes. What harme thoſe extremities of heat or cold doe in this malady, I haue formerly ſhewed: the *medium* muſt needs be good, where the aire is temperate, ſerene, quiet, free from boggs, fens, miſts, all manner of putrefaction, contagious and filthy noyſome ſmels. The [b] *Ægyptians* by all Geographers are commended to be *hilares*, a conceited and merry nation, which I can aſcribe to no other cauſe then the ſerenity of their Aire. They that liue in the *Orchades* are regiſtred by [c] *Hector Boethius* and *Cardan*, to be faire of complexion, long-liued, moſt healthfull, free from all manner of infirmities of body and minde, by reaſon of a ſharpe purifying aire, which comes from the Sea. The *Bœotians* in *Greece* were dull and heauy, *Craſſi Bœoti*, by reaſon of a foggy aire in which they liued,

a *Veniant ad me audituri quo eſculento, quo iitem poculento vti debeant, & præter alimentum ipſum, potumq́, vectos ipſos docebo, item aeris ambientis temperium, inſuper regiones quas eligere, quas vitare ex vſu ſit.*

b *Leo Afer, Maginus, &c.*

c *Lib.1. Scot. hiſt.*

d *Lib.1. de rer. var.*

(* *Bœotum in craſſo iurares aere natum*) *Attica* moſt acute, pleaſant and refined. The Clime changeth not ſo much cuſtomes, manners, wits, as *Ariſtotle Polit.6. lib.c.4. Vegetius, Plato, Bodine, method.hiſt.cap.* 5. haue proved at large, as conſtitutions of their bodies, and temperature it ſelfe. In all particular provinces wee ſee it confirmed by experience, as the Aire is, ſo are the inhabitants dull, heauy, witty, ſubtill, neat, cleanely, clowniſh, ſicke, and ſound. In [d] *Perigort* in *France* the Ayre is ſubtill, healthfull, ſeldome any plagne or contagious diſeaſe, but hilly and barren: the men ſound, nimble and luſty, but in ſome parts of *Quienne* full of moores and mariſhes, the people dull, heauy, and ſubiect to many infirmities. Who ſees not a great difference betwixt *Surrey*, *Suſſex*, and *Rumny* marſh, the woolds in *Lincolnſhire*, and the Fennes. He therefore that loues his health, if his ability will giue him leaue, muſt often ſhift places, and make choice of ſuch as are wholſome, pleaſant, and conuenient, there is nothing better then change of aire in this Malady, and generally for health, to wander vp and downe, as thoſe [e] *Tartari Zamolhenſes*, that liue in hords, and take opportunity of times, places, ſeaſons. The Kings of *Perſia* had their ſummer and winter houſes, in Winter at *Sardis*, in Summer at *Suſa*, now at *Perſepolis*, then at *Paſargada*. † *Cyrus* liued ſeauen cold months at *Babylon*, three at *Suſa*, two at *Ecbata-*

* *Horat.*

d *Maginus.*

e *Haitonus de Tartaris.*

† *Cyripæd.lib.8. perpetuum inde ver.*

244 *batana*, ſaith *Xenophon*, and had by that meanes a perpetuall ſpring. The *Turkes* liue ſometimes at *Conſtantinople*, ſometimes at *Adrianople*, &c. The Kings of *Spaine* haue their *Eſcuriall* in heat of Summer, [f] *Madritte* for an wholſome ſeat, *Villadolite* a pleaſant ſite, &c. variety of *ſeceſſus*, as all Princes and great men haue, and their ſeuerall progreſſes to this purpoſe. *Lucullus* the *Roman* had his houſe at *Rome*, at *Baiæ*, &c. [g] When *Cn. Pompeius*, *Marcus Cicero* (ſaith *Plutarch*) and many noble men in the Summer came to ſee him, at ſupper *Pompeius* ieſted with him, that it was an elegant and pleaſant village, full of windowes, galleries, and all offices fit for a Summer houſe; but in his iudgement very vnfit for Winter: *Lucullus* made anſwere, that the Lord of the houſe had wit like a Crane, that changeth her Country with the ſeaſon, hee had other houſes furniſhed, and built for that purpoſe, all out as commodious as this. So *Tully* had his *Tuſculane*, *Plinius* his *Laurentan* Village, and euery Gentleman of any faſhion in our times, hath the like. The [h] Biſhop of *Exeter* had 14 ſeuerall houſes all furniſhed in times paſt. In *Italy* though they bide in cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their Country houſes to recreate them ſelues. Our gentry in *England* liue moſt part in the Country (except it bee ſome few Caſtles) building ſtill in bottomes (ſaith [i] *Iouius*, or neere woods, *corona arborum virentium*, you ſhall know a Village by a tuft of trees at or about it, to auoid thoſe ſtrong windes, wherewith the Iſland is infeſted, and cold Winter blaſts. Some diſcommend moted houſes, as vnwholſome, ſo *Camden* ſaith of [k] *New-elme*, that it was therefore vnfrequented, *ob ſtagni vicini halitus*, and all ſuch places as bee neere lakes or rivers. But I am of opinion, that theſe inconueniencies will bee mittigated, or eaſily corrected by good fires, as † one reports of *Venice*, that *graueolentia* and fogge of the moores, is ſufficiently qualified by thoſe innumerable ſmoaks, nay more; * *Thomas Philol. Rauennas* a great Phyſitian contends, that the *Venetians* are generally longer liued then any Citty in *Europe*, and liue many of them 120 yeares. But it is not water ſimply that ſo much offends, as the ſlime & noiſome ſmells, that accompany ſuch ouerflowed places, which is but at ſome few ſeaſons after a flood, and is ſufficiently recompenced with ſweet ſmels and aſpects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleaſure and profit, or els may bee corrected by the ſite, if it bee ſomewhat remote from the water as *Lindly*, * *Orton ſuper montem*, † *Drayton*, or a little more eleuated, though nearer, as * *Caucut*, as † *Amington*, *Poleſworth*, ° *Weddington* (to inſiſt in ſuch places beſt to mee knowne, vpon the riuer of *Anker* in *Warwickſhire*, * *Swarſton*, and † *Drakeſly* vpon *Trent*.) Or howſoeuer they be vnſeaſonable in winter, or at ſome times, they haue their good vſe in Summer. If ſo be that there meanes bee ſo ſlender, as they may not admit of any ſuch variety, but muſt determine once for all, and make one houſe ſerue each ſeaſon, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. † *Cato* and *Columella* preſcribe a good houſe to ſtand by a nauigable riuer, good highwaies, neere ſome Citty, and in a good ſoyle, but that is more for commodity then health.

The beſt ſoyle commonly yeelds the worſt Ayre, a dry ſandy plat is fitteſt to build vpon, and ſuch as is rather hilly then plaine, full of Downes, a

Cotſ-

[f] The Aire ſo cleare it neuer breedes the plague.

[g] *Leander Albertus in Campania*, è *Plutarcho vita Luculli Cum Cn. Pompeius, Marcus Cicero, multiq; nobiles viri L. Lucullum æſtiuo tempore conuenissent, Pompeius inter cœnandum familiariter iocatus eſt, eam villam imprimis ſibi ſamptuoſam, & elegantem videri, feneſtris, porticibus &c.*

[h] *Godwin. vita Io. Voſſye al. Harman.*

[i] *Diſcript. Brit.*

[k] In Oxfordſhire.

† *Leander albertus.*

† *Cap. 21. de vit. hom. prorog.*

* The poſſeſſion of *Rob. Bradſhaw*, Eſq.

† Of *George Purefey*, Eſq.

† The poſſeſſion of *William Purifey* Eſq.

* The ſeat of Sr *Iohn Reppington*, Knight

† *S. Henry Goodieres lately diſeaſed.*

° The dwelling houſe of *Humf. Adderly*, Eſq.

† Sr *Iohn Harpurs* lately deceaſed.

† Sr *Gorge Greſelies*, Knight.

[l] *Lib. 1. cap. 2.*

Cotswald country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affordes, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countriman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, and subiect to bad high waies; the other a dry sand: provision may bee had elsewhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a grammer Scholler) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and full of all manner of pleasures. **Waldley* in *Barkshire* is situate in a vale, though not so fertill a soyle as some Vales afford, yet a most commodious site, wholsome, in a delitious ayre, a rich and pleasant seat. And hee that built that faire house [m] *wollerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine li.2.cap. de agricult.* praiseth mountaines, hilly, steep places aboue the rest by the Sea side, and such as looke toward the [n] North, vpon some great riuer, as * *Farmacke* in *Darbishire*, on the *Trent* enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr † *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, *serenat Boreas*, the Northwinde clarifies, *but neere lakes or marishes, in holes, obscure places, or to the South and West he vtterly disproues*, those winds are vnwholsome, putrifying, and make men subiect to diseases. The best building for health according to him is [p] *high places, and in an excellent prospect*. *P. Crescentius* in his 1. *lib. de Agric. cap.5.* is very copious in this subiect, how a house should be wholsomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust. lib.1. cap.12.* [q] forbids lakes and riuers, marish and manured grounds, they cause a bad Aire, grosse diseases hard to bee cured: [r] *if it bee so that he cannot helpe it, better as he adviseth sell thy house and land, then loose thine health.* He that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, [s] *Cato* saith, *and his dwelling next to Hell itselfe*, according to *Columella*: hee commends in conclusion, the middle of an hill vpon a descent. *Baptista Porta Ville lib.1.cap.22.* censures *Varro*, *Crato*, *Columella*, and those ancient Rusticks, approuing many things, disallowing some, and will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædio rustic. lib 1.cap.4.* subscribes to this, approuing especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered, a condition in all sites, which must not bee omitted, as *Herbastein* inculcates *lib.1. Iulius Cæsar Claudinus* a Physitian *consult.24.* for a Nobleman in *Poland*, Melancholy giuen, adviseth him to dwell in a house inclining to the [t] East, and [u] by all meanes to prouide the Aire bee cleare and sweet, which *Montanus consil.229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not be altered of our Citty, Towne, Village, yet by artificiall meanes it may bee helped

† The seat of *George Puresie* Esquire.

m *S Francis Willoughbye.*

n *Montani & maritimi salubriores, acclives, & ad Boream vergentes*

* The dwelling of *S .Th. Burdet* knight Baronet.

† in his Survay of Cornwall, 2.booke.

o *Prope paludes stagna & loca concava vel ad Austrum, vel ad occidentem inclinatæ domus sunt morbosæ.*

p *Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem.*

q *Hyeme erit vehementer frigida, & æstate non salubris, paludes enim faciunt crassum aerem & difficiles morbos.*

r *Vendas quot assibus possis, & si nequeas, relinquas.*

s *Lib.1.cap.2. in Orco habita.*

t *Aurora musis amica. Vitruv.*

u *Ædes Orientem spectantes vir nobilissimus inhabitet & curet vt sit aer clarus, lucidus, odoriferus. Eligat habitationē optimo aere iucundam.*

246 helped. In hot countries therefore they make the ſtreets of their Citties very narrow all ouer *Spaine*, *Africke*, *Italy*, *Greece*, and many Citties of *France*, in *Languedocke* eſpecially, and *Prouence*, thoſe Southerne parts: *Montpelier* the habitation and Vniuerſity of Phyſitians is ſo built, with high houſes, narrow ſtreets to divert the Sunnes ſcalding rayes, which *Tacitus* commends *lib.*15. *Annal:* as moſt agreeing to their health, x *becauſe the higth of buildings and narrowneſſe of ſtreets, keepe away the Sunne beames.* Some Cities vſe Galleries, or arched Cloyſters towards the ſtreet, as *Damaſcus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Weſtcheſter* with vs, aswell to avoide tempeſts, as the Sunnes ſcorching heat. They build on high hills in hot countries, for more aire, or to the Sea ſide, as *Baiæ*, *Naples*, *&c.* In our Northerne coaſts we are oppoſite, we commend ſtraight, broad, open, faire ſtreets, as moſt befitting and agreeing to our Clime. Wee build in bottomes for warmth: and that ſite of *Mitylene* in the Iſland of *Lesbos*, in the *Ægean* Sea, which *Vitruvius* ſo much diſcommends, magnificently built with faire houſes, *ſed imprudenter poſitam*, vnadviſedly ſited, becauſe it lay along to the South, and when the South winde blew, the people were all ſicke, would make an excellent ſite in our Northerne Climes.

x *Quoniam angustiæ itinerum, & altitudo tectorum non perinde Solis calorem admittit.*

Of that artificiall ſite of houſes, I haue ſufficiently diſcourſed, if the ſeat of thy dwelling may not be altered, yet there is much in choice of ſuch a chamber or roome in opportune opening and ſhutting of windowes, excluding forraine aire and windes, and walking abroad at conuenient times. y *Crato* a *German* commends Eaſt aud South ſite, (diſallowes cold aire & Northerne windes in this caſe, rainy weather and myſty daies) free from putrefaction, fennes, bogs and muckhils. If the aire be ſuch, open no windowes, come not abroad. *Montanus* will haue his patient not to z ſtirre at all if the winde bee bigge or tempeſtuous, as moſt part in *March* it is with vs, or in cloudy, louring, darke dayes, as in *November*, which wee commonly call the black moneth, or ſtormy, let the winde ſtand how it will, *conſil.*27. and 30. he muſt not *open a caſement in bad weather*, or in a boiſterous ſeaſon, *conſil.*299. hee eſpecially forbids vs to open windowes in a South winde. The beſt ſite for chamber windowes in my iudgement are North, Eaſt, South, and which is the worſt, Weſt. *Levinus Lemnius lib.*3. *cap.*3. *de occult. nat. mir.* attributes ſo much to aire, and rectifying of winde and windowes, that hee holds it alone ſufficient to make a man ſicke or well; to alter body and minde. *A cleere Aire cheares vp the ſpirits, exhilarates the minde, a thicke, blacke, myſty, temperſtuous, contracts, overthrowes.* Great heed is therefore to be taken at what times we walke, how wee place our windowes, lights, and houſes, how wee let in or exclude this ambient Aire. The *Ægyptians* to avoide immoderate heat, make their windowes on the top of the houſe like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great oppoſite windowes without glaſſe, ſtill ſhutting thoſe which are next to the Sunne: So likewiſe in *Turkey* and *Italy*, (*Venice* excepted, which braggs of her ſtately glaſed Pallaces) they vſe paper windowes to like purpoſe; and lye *ſub dio*, in the top of their flat roofed houſes, ſo ſleeping vnder the canopy of heauen. In ſome parts of * *Italy* they haue windmills to draw a cooling aire out of hollowe Caues, and diſperſe the ſame through all the Chambers of their Pallaces, to refreſh them, as at *Coſtoza* the houſe of *Cæſario Trento.* a Gentleman

y *Conſil.*21. *l.*2. *frigidus aer, nubiloſus, denſus, vitandus, æquè ac venti ſeptentrionales, &c.*

z *Conſil.* 24. a *Feneſtram non aperiat.*

b *Diſcutit Sol horrorem craſſi ſpiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde ſubeunt, pro cœli & ventorum ratione, & ſani aliter affecti ſint cœlo nubilo, aliter ſereno.*

De naturâ ventorum ſee *Pliny lib* 2. *cap* 26. 27 28. *Strabo lib.*7. *&c.*

† *Fines Morison. part.*1. *cap.*4

tleman of *Vicenza*. and elsewhere. Many excellent meanes are invented to correct Nature by Art. If none of these courses helpe, the best way is to make artificiall aire, which howsoeuer, is profitable and good, still to be made hot and moist, and to be seasoned with sweete perfumes,[c] pleasant and lightsome as may be; to haue Roses, Violets, and sweete smelling flowers euer in their windowes, Posies in their hands. *Laurentius* commends water Lillies, a vessell of warme water to evaporate in the roome, which will make a more delightsome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloues, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gummes, which make a pleasant and acceptable perfume,† *Bessardus Bisantinus* preferres the smoake of Iuniper to melancholy persons, which is in great request with vs in *Oxford*, to sweeten our chambers. [d] *Guianerius* prescribes the aire to be moistned with water, and sweet hearbes boyled in it, vine and sallow leaues, &c. [e] to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. [f] Of colours it is good to behold greene, redde, yellow, and white and by all meanes to haue light enough, with windowes in the day, wax candles in the night; neate chambers, good fires in Winter, merry companions, for though melancholy persons loue to be darke, and alone, yet darkenesse is a great encreaser of the humour.

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c *Altomarus car. 7. Bruel. aer sit lucidus, benè olens, humidus. Montaltus idem cap. 26. olfactus rerum suauium Laurentius c. 8.*

† *Ant. Ph. los. cap. de melan.*

d *Tract. 15. c. 9. ex redolentibus herbis & foliis vitis vinifera, salicis, &c.*

e *Pauimentum aceto & aqua rosacea irrorare Laurentius cap. 8.*

Although our ordinary aire be good by nature or art, yet it is not amisse as I haue said, still to alter it., no better Physicke for a melancholy man then change of aire and variety of places, to trauell abroad and see fashions. [g] *Leo Afer* speakes of many of his countrymen so cured, without all other Physick: amongst the *Negroes, there is such excellent aire, that if any of them bee sicke elsewhere, & brought thither, he is instantly recouered, of which he was often an eye witnesse.* [h] *Lipsius, Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius* in an Epistle to *Phil. Lanoius*, a noble friend of his, now ready to make a voyage: [i] *can bee such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect. Paulus Æmilius* that noble *Roman* Captaine after hee had conquered *Perseus* the last King of *Macedonia*, and now made an end of his tedious wars, thoughe he had beene long absent from *Rome* and much desired, about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all ouer *Greece*, acompanied with his sonne *Scipio*, and *Atheneus* the brother of King *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris, Aulis, Athens, Argos, Lacedæmon, Megalopolis, &c.* he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like, though his trauell be *ad iactationem magis quum ad vsum reipub.* (as † one well obserues) to cracke, gaze, see fine sights, and fashions, spend time, rather then for his owne or publike good, (as it is to most of our gallants) yet it availeth howsoeuer. For peregrination charmes our senses with such vnspakeable & sweet variety, † that some count him vnhappy that neuer trauelled, a kind of prisoner, & pitty his case that from his cradle to his old age beholds the same still; still, still the same, the same. In so much that [k] *Rhasis cont. lib. 1. Tract. 2.* doth not onely commend but inioyne trauell, and such variety of obiects to a melancholy man, *and to lye in diuerse Innes, to be drawne into seuerall companies*

f *Lib. 1. cap. de morb. Aforum. In Nigritarum regione tanta aeris temperies, vt si quis alibi morbosus eo adueharur optima statim sanitati restituitur, quod multis accidisse, ipse meis vidi oculis.*

g *Lib. de peregrinat.*

h *Epist. 2. cent. 1. Nec quisquam tam lapis aut frutex quem non titillat amœna illa variaq; spectio locorum, vrbium, gentium, &c.*

* *Lib. 45.*

† *Ketkerman præfat. polit.*

† *Fines Morison c. 3. part 1.*

k *Mutatio de loco in locum, Itinera & voiagia longa & indeterminata, & hospitari in diuersis diuersoriis.*

248 *panies: Montaltus cap.*36. and many Neotericks are of the ſame minde. *Celſus* aduiſeth him therefore that will continue his health, to haue *varium vitæ genus*, diuerſity of callings, occupations, to be buſied about, [l] *ſometimes to liue in the citty, ſometimes in the countrey, now to ſtudy or worke, to bee intent, then againe to hawke or hunt. ſwimme, runne, ride, or exerciſe himſelfe.* A good Proſpect alone will eaſe Melancholy, as *Gomeſius* comtends, *lib.*2. *cap.*7. *de Sale.* The Cittizens of [m] *Barcino*, ſaith hee, otherwiſe penned in, melancholy and ſtirring little abroad, are much delighted with that pleaſant proſpect their Citty hath into the Sea, which like that of old *Athens* beſides *Ægina*, *Salamina*, and many pleaſant Iſlands, had all the variety of delicious obiects: ſo are thoſe *Neapolitanes*, and inhabitants of *Genua* to ſee the ſhips, boates, and paſſengers goe by, out of their windowes, their whole citties being ſited on the ſide of an hil, like *Pera* by *Conſtantinople*, ſo that each houſe almoſt hath a free proſpect into the Sea, as ſome part of *London* to the *Thames*. Euery country is full of ſuch [n] delightſome proſpects, as well within land as by Sea, as *Hermon* and * *Rama* in *Paleſtina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed Caſtle in *Corinth*, from which *Peloponeſus*, *Greece*, the *Ionian* and *Ægean* Seas were *ſemel & ſimul* at one view to be taken. In *Ægypt* the *Sultans* Palace in grand *Cairo*, the country being plaine, hath a maruelous faire proſpect as well ouer *Nilus*, as that great Citty, fiue *Italian* miles long and two broad, by the riuer ſide: ſuch high places are infinite: with vs thoſe of the beſt note are, *Glaſſenbury* Tower, *Beuer* Caſtle, *Rodway Grange*, *Walſby* in *Lincolneſhire*, where I lately receaued a reall kindneſſe, by the munificence of the Right Honorable my noble Lady and Patroneſſe, the Lady *Francis* Counteſſe Dowager of *Exeter:* And two amongſt the reſt, which I may not omit for vicinities ſake, *Oldbury* in the confines of *Warwickſhire*, where I haue often looked about me with great delight, at the foot of which Hill [o] I was borne: And *Hanbury* in *Staffordſhire*, contiguous to which is *Falde* a pleaſant Village, and an ancient patrimony belonging to our family, the late dwelling houſe of mine elder brother *William Burton* Eſquire. [p] *Barclay* the *Scot* commends that of *Greenwich* Tower for one of the beſt proſpects in *Europe*, to ſee *London* on the one ſide, the *Thames*, ſhipps, and pleaſant meadowes on the other. There be thoſe that ſay as much and more of S[t] *Marks* ſteeple in *Venice*. Yet theſe are at too great a diſtance, ſome are eſpecially affected with ſuch obiects as be neere, to ſee paſſengers goe by in ſome great Rode way, or boates in a riuer, *in ſubiectum forum deſpicere*, to ouerſee a Faire, a Market place, a multitude of ſpectators, at a Theater, a maske or ſome ſuch like ſhew. But I roue: the ſumme is this, that variety of actions, obiects, aire, places, are excellent good in this infirmity and all others, good for man, good for beaſt. [q] *Conſtantine* the Emperor *lib.*18.*cap.*13.*ex Leontio*, *holds it an only cure for rotten ſheepe, and any manner of ſicke cattle. Lælius à Fonte Ægubinus* that great Doctor, at the latter end of many of his conſultations (as commonly hee doth ſet downe what ſucceſſe his Phyſicke had) in melancholy moſt eſpecially approues of this aboue all other remedies whatſoeuer, as appeares *conſult.*69. *conſult.*229, &c. [r] *Many other things helped, but change of aire was it which wrought the cure, and did moſt good.*

[l] *Modo rurì eſſe modo in vrbe, ſæpius in agro venari &c.*,

[m] In *Catalonia* in *Spaine.*

[n] *Laudaturq; domus longos quæ proſpicit agros.*

* Many towns there of that name, ſaith *Adricomius* all high ſited,

[o] At Lindley in Leiceſterſhire, the poſſeſſion and dwelling houſe of *Ralfe Burton* Eſq. my late deceaſed Father.

[p] *In Icon. animorum.*

[p] *Ægrotantes oves in alium locum tranſportandæ ſunt, vt alium aerem & aquam participantes, coaleſcant & corroborentur.*

[r] *Alia utilia, ſed ex mutatione aeris potiſſimum curatus.*

MEMB.

Exercise rectified of Body and Minde.

TO that great inconuenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idlenes on the other, must bee opposed as an Antidote, a moderate and seasonable vse of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preseruation of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he be alwaies occupied about some businesse or other, [f] *that the Divell doe not finde him idle.* † *Seneca* would haue a man doe something, though it bee to no purpose * *Xenophon* wisheth one rather to play at tables, dice, or make a iester of himselfe (though he might be far better employed) then doe nothing. The [r] *Ægyptians* of olde, and many flourishing commonwealths since, haue enioyned labour and exercise to all sorts of men, to be of some vocation and calling, and to giue an account of their time, to preuent those grieuous mischiefes that come by Idlenesse, *for as fodder, whip and burden belong to the asse, so meate, Correction and worke vnto the seruant, Ecclus* 33.23. The *Turkes* inioyne all men whatsoeuer, of what degree, to be of some trade or other, the *grand Senior* himselfe is not excused. [u] *In our memory* (saith *Sabellicus*) *Mahomet the Turke, hee that conquered Greece, at that very time when hee heard Embassadors of other Princes, did either carue or cut woodden spoones, or frame something vpon a table.* [x] This present *Sultan* makes notches for bowes. The *Iewes* are most seuere in this examination of time, all well governed places, Townes, Families, and euery discreet person will be a law vnto himselfe. For this disease in particular, [y] *there can be no better cure, then continuall businesse,* as *Rasis* holds, *to haue some imployment or other, which may set their minde a worke, and distract their cogitations* If it be of the body, *Guianerius* allowes that which is gentle, [z] *and still after those ordinary frycations,* which must bee vsed euery morning. *Montaltus cap.*26. and *Iason Pratensis* vse almost the same words, highly commending Exercise if it bee moderate, *a wonderfull helpe so vsed Crato* calls it, *and a great meanes to preserue our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the body.* Besides, it expels excrements by sweat, and other insensible vapors; in so much, that [a] *Galen* preferrs exercise before all Physicke, Rectification of diet, or any regiment in what kinde soeuer; t'is Natures Physitian. [b] *Fulgentius* out of *Gordonius de conserv. vit. hom. lib.* 1. *cap.*7. termes exercise, *a spurre of a dull sleepy nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischiefes and vices.* The fittest time for exercise, is a little before diner, or a little before supper, [c] or at any time when the body is empty. *Montanus consil.* 31. prescribes it euery morning to his patient, and that as [d] *Calenus* addes, *after hee hath done*

[f] *Ne te dæmon otiosum inueniat.*

† *Præstat aliud agere quâ nihil*

* *Lib 3. de dictis Socratis qui tesseris et risui excitandis vacant, aliquid faciunt, etsi liceret bis meliora agere.*

[r] *Amasis* compelled euery man once a yeare to tell how he liued.

[u] *Nostra memoria Mahometes Othomannus qui Græciæ imperium subvertit, cum oratorum postulata audiret externarum gentium, cochlearia ligneâ assidue cælabat, aut aliquid in tabula effingebat.*

[x] Sands, fol 73 of his voiage to Ierusalem.

[y] *Non est cura melior quam iungere iis necessaria, & opportuna, operum administratio illis magnum sanitatis incrementum, & quæ repleant animos eorum, & incutiant iis diversas cogitationes. Cont.* 1. *tract* 9.

[z] *Ante exercitium, leves toto corpore fricationes conuenitut.*

Ad hunc morbum exercitationes, quum recte & suo tempore fiunt, mirifice conducunt, & sanitatem tuentur, &c. [a] *lib.*1. *de san. tuend.* [b] *Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum. Crate* [c] *Alimentis in ventriculo probe concoctis.* [d] *Ieiuno ventre vesica & alvo ab excrementis purgato, fricatis membris, lotis manibus & oculis &c. Lib. de atra bile*

250 *done his ordinary needes, rubbed his body, washed his hands and face, combed his head, and gargarized.* What kinde of Exercise he should vse, *Galen* tels vs *lib.2.& 3.de sanit.tuend.* and in what measure, [e] *till the body be ready to sweat*, and rowsed vp, *ad ruborem*, some say, *non ad sudorem*, lest it should dry the Body too much; others inioyne frequent and violent labour and exercises, as sawing euery day, so long together, (*epid.6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; [f] the most forbid, and by no meanes will haue it goe farther then a beginning sweat, as being [g] perilous if it exceed.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, *Galen* commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks*, *Romans*, *Barbarians*, mentioned by *Homer*, *Herodotus*, and † *Plinius*, and some write, that *Aganella* a faire maid of *Corcyra*, was the inuenter of it, for shee presented the first ball that euer was made, to *Nausica* the daughter of king *Alcinous*, and taught her how to vse it.

The ordinary sports which are vsed abroad, are *Hawking*, *Hunting*, *hilares venandi labores* [h] one calls them, because they recreate Body and Minde, [i] another, *the* [k] *best exercise that is, by which alone many haue beene* [l] *freed from all ferall aiseases. Hegesippus lib.1.cap.37.* relates of *Herod*, that hee was eased of a grieuous melancholy by that meanes. *Plato.7.de leg.* highly magnifies it, diuiding it into three parts, † *by land, water, aire*, *Xenophon* in *Cyropæd.* graceth it with a great name, *Deorum munus*, the gift of the Gods, a princely sport, which they haue euer vsed, saith *Langius*, *epist.* 59. *lib.* 2. as well for health as pleasure, and doe at this day, it being the sole almost and ordinary sport of our Noble men in *Europe*, and elsewhere all ouer the World. *Bohemus de mor.gent.lib.3.cap.12.* stiles it therefore *studium nobilium, communiter venantur, quòd sibi solis licere contendunt*, t'is all their study, their exercise, ordinary businesse, all their talke: and indeede some dote too much after it, they can doe nothing els, discourse of nought els. *Paulus Iouius descr.Brit.* doth in some sort taxe our [m] *English Nobility for it, for liuing in the Country so much, and too frequent vse of it, as if they had no other meanes but Hawking and Hunting to approue themselues Gentlemen with.*

Hawking comes neere to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [u] It was neuer heard of amongst the *Romans*, invented some 1200 yeares since, and first mentioned by *Firmicus lib.5.cap.8.* The *Greeke* Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is a wonder to heare [o] what is related of the *Turkes* Officers in this behalfe, how many thousand men are imployed about it, how many Hawkes of all sorts, how much reuenewes consumed on that only disport, how much time is spent at *Adrianople* alone euery yeare to that purpose, The [p] *Persian* Kinges hawk after butterflies

e *Quoties corpus universum intumescat, & flor dum appareat, sudoreq; &c.*
f *Omnino sudorem vitent cap.7.l.1. Valescus de Tar.*
g *Exercitium si excedat, valde periculosum. Salust. Salvianus de re med. lib.2.cap.1.*
h *Camden* in Staffordshire.
i *Fridevallius lib.1.cap.2. optima omnium exercitationum, multi ab hac solum nodo morbis liberati.*
k *Iosephus Quercetanus dialect, polit.sect 2.c.11. Inter omnia exercitia præstantiæ laudem meretur.*
l *Chyron, in monte Pelio præceptor heroum eos à morbis animi venationibus & puris cibis tuebatur. Maximus Tyrius*
m *Nobilitas omnis fere urbes fastidit, castellis, & liberiore cælo gaudet, genevisq; dignitatem vna maxime venatione, & falconum accupijs tuetur.*
n *Ios. Scaliger commen in Cir. in fol.344. Salmuth.23. de Nov.repert. eom.in Pancir.*
o *Lonicerus. Geffreus, Iouius*
p *S. Anthony Sherlies* relations.

terflies with ſparrowes, made to that vſe, and ſtares, leſſer hawkes for leſſer game they haue, and bigger for the reſt, that they may produce their ſport to all ſeaſons. The *Muſcouian* Emperours reclaime Eagles to fly at Hindes, Foxes, &c. & ſuch a one was ſent for a preſent to [r] Queene *Elizabeth:* ſome reclaime Ravens, Caſtrils, Pies, &c. and man them for their pleaſures. 251

[r] *Hacluit.*

Fowling is more troubleſome, but all out as delightſome to ſome ſorts of men, be it with guns, lime, nets, glades, ginnes, ſtrings, baits, pitfalls, pipes, calls, ſtawking-horſes, ſetting-dogges, &c. or otherwiſe. Some much delight to take Larkes with day-nets, ſmal birds with chaffe-nets, plouers, Partridge, Herons, Snite, &c. *Henry* the third, king of *Caſtile* (as *Mariana* the Ieſuite reports of him *lib.3.cap.7.*) was much affected [f] *with catching of quailes*, and many Gentlemen take ſingular pleaſure at morning and evening to goe abroad with their Quail-pipes, and will take any paines to ſatisfie their delight in that kinde. The † *Italians* haue gardens fitted to ſuch vſes, with nets, buſhes, glades, ſparing no coſt or induſtry, and are very much affected with the ſport. *Tycho Brahe* that great Aſtronomer, in the Chorography of his Iſle of *Huena*, and caſtle of *Vraniburge*, puts downe his nets, and manner of catching ſmall birds, as an ornament, and a recreation, wherein he himſelfe was ſometimes imployed.

[f] *Coturnicum aucupio.*

† Fines moriſon. *parte 3. cap.* 8.

Fiſhing is a kinde of hunting by water, bee it with nets, weeles, baites Angling, or otherwiſe, & yeelds all out as much pleaſure to ſome men, as dogs, or hawkes; [t] *When they draw their fiſh vpon the banke*, ſaith *Nic. Henſelius Sileſiographiæ, cap.* 3. ſpeaking of that extraordinary delight his Countreymen tooke in fiſhing, and in making of Pooles. *Iames Dubravius* that *Moravian*, in his booke *de piſc.* telleth, how trauelling by the highway ſide in *Sileſia*, he found a Nobleman [u] *booted vp to the groines*, wading himſelfe, pulling the nets, and labouring as much as any Fiſherman of them all: & when ſome belike obiected to him the baſeneſſe of his office, he excuſed himſelfe; [x] *that if other men might hunt Hares, why ſhould not he hunt Carpes?* Many Gentlemen in like ſort with vs, will wade vp to the Armeholes, vpon ſuch occaſions, and voluntarily vndertake that to ſatisfie their pleaſure, which a poore man for a good ſtipend would ſcarce be hired to vndergoe. *Plutarch* in his booke *de ſoler. animal.* ſpeakes againſt all fiſhing, [y] *as a filthy, baſe, illiberall imployment, hauing neither wit nor perſpicacity in it, not worth the labour.* But he that ſhall conſider the variety of Baits, for all ſeaſons, and pretty deuices which our Anglers haue invented, peculiar lines, falſe flies, ſeueral ſleights &c. will ſay, that it deſerues like commendation, requires as much ſtudy, and perſpicacity as the reſt, and is to be preferred before many of them. Becauſe hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is ſtill and quiet: and if ſo be the Angler catch no Fiſh, yet he hath a wholſome walke to the Brooke ſide, pleaſant ſhade, by the ſweet ſiluer ſtreames, he hath good Aire, and ſweet ſmels of fine freſh meadow flowres, he heares the melodious harmony of Birds, he ſees the ſwannes, herons, ducks, water-hens, cootes &c. & many other fowle, with their brood, which he thinketh better then the noyſe of hounds, or blaſt of hornes, and all the ſport that they can make.

[t] *Non minorem voluptatem animo capiunt, quam qui feras affectantur, aut miſſis canibus comprehendunt, quum retia trahentes ſquamoſas pecudes in ripas adducunt.*

[u] *Mort piſcatoram cruribus ocreatus.*

[x] *Si principibus venatio leporis non ſit inhoneſta, neſcio quomodo piſcatio cyprinorum videri debeat pudenda.*

[y] *Omnino turpis piſcatio, nullo ſtudio digna, illiberalis creditaeſt, quod nullum habet ingenium, nullam perſpicaciam.*

Many other ſports & recreations there be, much in vſe, as Ringing, bowling, ſhooting, which *Askam* commends in a iuſt volume, and hath in former

252 times beene inioyned by Statute,as a defenſiue exerciſe, and an [z] honour to our Land,as well may witneſſe our victories in *France*. Keelpins,tronkes, coites,pitching bars,hurling,wreſtling,leaping,running,fencing,muſtering, ſwimming,waſters,foiles,foot-ball,balowne, quintans, &c. and many ſuch, which are the common recreations of countrey folkes. Riding of great horſes, running at ring, tilts and turnaments, horſe races, wilde-gooſe chaſes, which are the diſports of greater men,and good in themſelues, though many Gentlemen by that meanes,gallop quite out of their fortunes.

But the moſt pleaſing of all outward paſtimes,is that of [z] *Areteus*, *deambulatio per amæna loca*,to make a petty progreſſe, a merry iourny now and then with ſome good companions,to viſit friends,ſee citties, caſtles,townes,

[b] *Viſere ſæpè amnes nitidos, peramænaq; Tempe,*
Et placidas ſummis ſectari in montibus auras.

To ſee the pleaſant fields,theChriſtall fountaines,
And take the gentle Aire,amongſt the mountaines.

[c] To walke amongſt Orchards, Gardens,Bowres,Mounts and Arbors,artificiall wilderneſſes,greene thickets, Arches,Groues, Lawnes, Rivulets, Fountaines,and ſuch like pleaſant places,like that *Antiochian Daphne*, Brookes, Pooles,Fiſhponds,betwixt wood and water, in a faire meadow, by a riuer ſide, * *vbi variæ avium cantationes,florum colores, pratorum frutices, &c.* to diſport in ſome pleaſant plaine,parke,run vp a ſteepe hill ſometimes, or ſit in a ſhady ſeat,muſt needs be a delectable recreation. *Hortus principis & domus ad delectationem facta,cum ſyluâ,monte & piſcina, vulgo La montagna*, The Princes gardenat *Farrara*, † *Schottus* highly magnifies, with the groues, mountaines,ponds, for a delectable proſpect, he was much affected with it; A *Perſian* Paradiſe, or Parke, could not bee more acceptable in his ſight. S[t] *Bernard* in the deſcription of his Monaſtery, is almoſt raviſhed with the pleaſures of it. *A ſicke* [d] *man* (ſaith he) *ſits vpon a greene banke,and when the dog-ſtarre parcheth the Plaines,and dries vp rivers,he lies in a ſhadie bowre,* Fronde ſub arboreâ ferventia temperat aſtra, *& feeds his eyes with variety of obiects,hearbes, trees, to comfort his miſery, hee receaues many delightſome ſmells,and fills his eares with that ſweet and various harmony of Birds: good God* (ſaith he) *what a company of pleaſures haſt thou made for man?* Hee that ſhould be admitted on a ſuddaine to the ſight of ſuch a Palace as that of *Eſcuriall* in *Spaine*,or to that which the *Moores* built at *Granado*, *Fountenblewe* in *France*,the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and Beaſts are kept for pleaſure; Wolues,Beares, Lynces, Tigers, Lyons,Elephants &c. or vpon the bankes of that *Thracian Boſphorus*: the Popes *Beluedere* in *Rome*,† as pleaſing as thoſe *Horti penſiles* in *Babylon*, or that *Indian* kings delightſome garden in * *Ælian*;or thoſe famous gardens of the Lord *Chantelow* in *France*,could not chooſe, though hee were neuer ſo ill apaid,but be much recreated for the time; or many of our Noblemens gardens at home. To take a Boat in a pleaſant Evening, and with muſick [f] to rowe vpon the waters,which *Plutarch* ſo much applaudes. † *Ælian* admires vpon the riuer *Pineus*, in thoſe *Theſſalian* fields, beſet with greene Bayes,where Birds ſo ſweetly ſing,that paſſengers enchanted as it were with their heavenly muſicke,*omnium laborum & curarum obliviſcantur*, forget forthwith all labours,care and griefe: or in a *Gundilo* through the grand *Ca-*

nale

[z] *Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Iovius.*
[a] *Cap.7.*
[b] *Fracaſtorius.*
[c] *Ambulationes ſubdiales,quas hortenſes auræ miniſtrant, ſub fornice viridi, pampinis virentibus concamerata.*
† *Theophilact.*
* *Itinerar. Ital.*
[d] *Sedet ægrotus cæſpite viridi, & cum inclementia Caniculæ terras excoquit,& ſiccat flumina, ipſe ſecurus ſedet ſub arborea fronde, & ad doloris ſui ſolatium,naribus ſuis gramineas redolet ſpecies, paſcit oculos herbarum amena viriditas, aures ſuaui modulamine demulcet pictarũ concentus avium &c. Deus bone, quanta pauperibus procuras ſolatia.*
† *Diod.Siculus, lib.2.*
* *Lib.13. de animal.cap.13.*
[e] *Pet.Gillius. Paul. Hentzeus Itinerar. Italiæ. 1617. Iod. Sincerus Itinerar. Galliæ 1617. Symp.lib. 1. quæſt.4*
[f] *Iucundiſſima deambulatio iuxta mare & navigatio prope terram.*
† *In vtraq; fluminis ripa.*

nale in *Venice*, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. Or to see the inner roomes of a faire built & sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of pretious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest yong men, the fairest † Virgins, the rarest beauties the world could afford, *ad stuporem vsq; spectantium*, with exquisite musicke, sweet voices ever sounding day and night, *incomparabilem luxum*, all delights and pleasures in each kind which to please the senses could possibly be devised or had, *conuiua coronati delitijs ebrij &c.* *Telemachus* in *Homer* is brought in as one rauished almost, at the sight of that magnificent Palace, and rich furniture of *Menalaus*, when he beheld

* *Æris fulgorem & resonantia tecta coruſco*
Auro, atq; electro nitido, sectoq; elephanto
Argentoq; simul. Talis Iouis ardua sedes,
Aulaq; cælicolum stellans splendescit Olympo.

Such glittering of gold and brightest brasse to shine,
Cleere amber, siluer pure, and Ivory so fine,
Iupiters lofty pallace where the Gods doe dwell,
Was even such aboue, and did it not excell.

† *Aurei panes, aurea obsonia, vis Margaritarum acto subacta, &c.*
† 300 *pellices, pocillatores & pincernæ innumeri purè loti purpura induti &c. ex omnium pulchritudine delecti.*
* *Odyss.η.*
† *Barlæus, l.3.*

It will *laxare animos* refresh the soule of man to see faire built Cities, streets, Theaters, Temples, Obelisks, &c. To see some Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receaued, entertained with Masks, shewes, fire-workes, &c. To see two kings fight in single combat, as *Porus* and *Alexander*, *Canutus* & *Edm. Ironside*, *Scanderbeg* and *Ferat Bassa* the Turke, a battle fought, one of *Cæsars* triumphs in old *Rome* reuiued, or the like. To be present at an Interview, g as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all ouer *Europe*, to the sight of which, many times they will come hundreths of miles, giue any mony for a place, and remember many yeares after with singular delight. *Bodine*, when he was Embassadour in *England*, said hee saw the Noblemen goe in their Robes to the Parliament house, *summâ cum iucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Iouius* in his life, saw 13. *Frenchmen*, & so many *Italians*, once fight for a whole Army, *Quod iucundissimum spectaculum, in vita dicit suâ*, the pleasantest sight that euer he saw in his life. Who would not haue beene affected with such a spectacle? or that single combat of † *Breaute* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the wals of *Sylvaducis* in *Brabant*, Ao. 1600. They were 22 horse on the one side, as many on the other, which like *Livies Horatij*, *Torquati* and *Corvini* fought for their own glory and Countries honour, in the sight and view of the whole Citty and Army. h When *Iulius Cæsar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Army, and when he had beheld *Cæsar* a good while, i *I see the Gods now* (saith he) *which before I heard of, nec seliciorem vllum vitæ meæ aut optavi, an sensi diem*, It was the happiest day that ever he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time. The very

g Betwixt *Ardes* and *Guines*, 1519.

† *Swertius in delitiis, fol. 487. veteri Horatiorum exemplo, virtute & successu admirabili, cæsis hostibus 17 in conspectu patriæ, &c.*
h *Paterculus vol. post.*
i *Quos antea audiui, videt, hodie vidi deos.*

254 reading of feasts, triumphs, interuewes, nuptials, Tilts, Turnaments, combats, and monomachies, is most acceptable and pleasant; † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Icnographies of Temples and Pallaces, as that of the *Lateran* Church in *Albertus Durer*, that of the Temple of *Ierusalem* in * *Iosephus*, and *Villalpandus*: that of the *Escuriall* in *Guadus*; of *Diana* at *Ephesus* in † *Pliny*: St *Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that * interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theatres, Obelisks, Temples, Statues, gold, siluer, iuory, marble Images, *non minore fermè quum leguntur, quum quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

† *Pandectæ Triumph. fol.*
* *Lib. 6. cap. 14. de bello Iud.*
† *Romulus Amasæus præfat. Pausan.*

The Country hath his recreations, the Citty his seuerall Gymnickes and Exercises, May-games, Feasts, Wakes, and merry meetings to solace themselues; the very being in the Country, that life it selfe is a sufficient recreation to some men to enioy such pleasures, as those old Patriarkes did. *Diocleſian* the Emperour was so much affected with it, that he gaue ouer his scepter, and turned Gardner. *Constantine* wrote 20 bookes of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, & many such, how haue they beene pleased with it, to prune, plant, inoculate, & graft,

k *Nunc captare feras laqueo, nunc fallere visco,*
Atq; etiam magnos canibus circundare saltus,
Insidias auibus moliri, incendere vepres.

k *Virg. 1. Geor.*

Sometimes with traps deceaue, with line and string
To catch wild Birds and Beasts, encompassing
The groue with dogges, and out of bushes firing.

Iucundus in his Preface to *Cato*, *Varro*, *Columella*, *&c.* put out by him, confesseth of himselfe, that he was mightely delighted with these Husbandry studies, and tooke extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe? The same confession I finde in *Herbastein*, *Porta*, *Camerarius*, and many others, which haue written of that subiect. If my testimony were ought worth, I could say as much of my selfe, I am *verè Saturninus*. No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds, Riuers, &c. But *Tantalus à labris sitiens fugientia captat Flumina*; And so doe I, *Velle licet, potiri non licet*.

l *Boterus lib. 3. polit. cap. 1.*
m *See Athenæus dipnoso.*
n *Ludi votivi sacri, ludicri Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12.*
o *See Lipsius Amphitheatrum Rosinus lib. 5. Meursius de ludis Græcorum.*
p *1500 Men at once, Tigers, Lions, Elephants, Horses, Dogges, Beares, &c.*

Euery Citty almost hath his peculiar walkes, Groues, Theaters, Pageants, Games, and seuerall recreations, euery country some professed Gymnicks, to exhilerate their mindes, and exercise their Bodies. The l *Greekes* had their *Olympian*, *Pythian*, *Istmian*, *Nemean* games, in honour of *Neptune*, *Iupiter*, *Apollo*, *Athens* hers, *Corinth* hers: Some for Honour, Garlands, Crownes; for m beauty, dancing, running, leaping, like our silver games. The n *Romans* had their Feasts (as the *Athenians*, and *Lacedemonians* held their publike bankets, *in Prytanæo*, *Panathenæis*, *Thesperijs*, *Phiditijs*, Playes, Naumachies, places for Sea fights, o Theaters, Amphitheaters able to containe 70000 men, wherein they had seuerall delightsome shewes to exhilerate the people: p Gladiators, cumbats of men with themselues, with wild beasts, and wild beasts one with

with another, like our bull-baitings, or beare-baitings, dancers on ropes, Iuglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low-countries (as ¶ *Meteran* relates) before these warres, they had many solemne Feasts, Playes, Challenges, Artillery Gardens, Colleges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanus rerum Amstelad. lib. 2. cap.* 15. So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of † *Neander*, they had *Ludos septennales*, solemne Plaies every seauen yeares, which *Bocerus* one of their owne Poets hath elegantly described:

At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.

In *Italy* they haue solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-plaiers and others, to exercise and recreate themselues. All seasons almost, all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the minde, and diuerse men haue diuerse recreations, and exercises. r *Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; f *Alexander Severus* was often pleased to play with whelps and young Pigs. t *Adrian* was so wholly enamored with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graues. In fowle weather, or when they can vse no other conuenient sports, by reason of the time, as we doe Cock-fighting, to avoid idlenes, u *Severus* vsed Partridges and Quailes, as many *Frenchmen* doe still, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leasure from publike cares and businesse. He had (saith *Lampridius*) tame Phesants, Duckes, Partridges, Peacocks, and some 20000 Ringdoues and Pigeons. *Busbequius* the Emperours Oratour, when he lay in *Constantinople*, and could not sturre much abroad, kept for his recreation, busying himselfe to see them fed, almost all manner of strange Birds & Beasts; This was something, though not to exercise his body, yet to refresh his mind. *Conradus Gesner* at *Zuricke* in *Switzerland*, kept so likewise for his pleasure, a great company of wild beasts, and (as he saith) took great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue *in delitijs*, as many of our Ladies and Gentlewomen vse Monkies, and little Dogges. The ordinary recreations which we haue in Winter, and in most solitary times busie our mindes with, are *Cardes*, *Tables*, and *Dice*, *Shouelboard*, *Chesse-play*, the Philosophers game, small trunkes, shuttlecocke, balliardes, musicke, maskes, singing, dancing, vlegames, frolicks, iests, riddles, catches, purposes, questions and commands, x merry tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Cheaters, Witches, Fayries, &c. such as the old women told *Psyche* in † *Apuleius*, *Bocace* Nouells and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to heare, some to tell; all

¶ *Lib. vit & l. 1. Ad finem cõsuetudine non minus laudabili, quam veteri, conubernia Rhetorum Rhythmorum in vrbibus & municipiis, certisq; diebus exercebant se sagittarii, sclopetarii, gladiatores, &c. Alia ingenii, animiq; exercitia, quorum præcipuum studium, principem populum tragœdiis, comœdiis, fabulis scenicis, aliisq; id genus ludis recreare.*

† *Orbis terræ, descript. part. 3.*

r Suetonius.

f Lampridius.

t Spartian.

u *Delectatus lusis catulorum, Porcellorum, vt perdices inter se pugnarent, aut vt aves parvulæ sursum & deorsum volitarent, his maxime delectatus, vt solitudines publicas subleuaret.*

x *Brumales lætitiæ vt possint producere noctes,*

† *Milesi. 4.*

256 all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very sollicitous which was most probable and came neerest to truth, to put them out of that surly controversie, and to refresh their spirits, he told them a most pleasant tale of *Stratocles* the Phisitians wedding, and of all the particulars, the company, the cheere, the musick, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, *to please himselfe with the sight, and others, with the narration of it*. Newes are generally welcome to all our eares; *avidè audimus, aures enim hominum novitate lætantur* (* as *Plinius* observes) we long after rumour to heare and listen to it, † *demissum humeris bibit aure vulgus*. We are most part too inquisitive and apt to harken after newes, which *Cæsar* in his * Commentaries observes of the old *Gaules*, they would be enquiring of every Carrier & passenger what they had heard or seene, what newes abroad? When that great *Gonsalua* was vpon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andaluzia*, the onely comfort (saith * *Iovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, out of the remotest parts of *Europe*. Some mens sole delight is, to take Tobacco, & drinke all day long in a Tauerne or Ale-house, to discourse, sing, iest, roare, talke of a Cock and a Bull ouer a pot &c. others to game, nothing to them so pleasant.

† *Hic veneri indulget, hunc decoquit alea* — Many too nicely take exceptions at Cardes, ʏ Tables, and Dice, and such luforious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselues, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernitious, *insanam rem & damnosam*, ᶻ *Lemnius* calls it. *For most part in these kinde of disports, 'tis not art or skill, but subtilty, cunnycatching, knavery, chance and fortune carries all away*: 'tis *ambulatoria pecunia*,

——*puncto mobilis horæ*
Permutat dominos & cedit in altera iura.

They labour most part not to passe their time in honest disport, but for filthy lucre, and couetousnesse of mony. *In fœdissimum lucrum & auaritiam hominum convertitur*, as *Daneus* observes, *fons fraudum & maleficiorum*, 'tis the fountaine of cosenage and villany. ᵃ *A thing so common all ouer Europe at this day, and so generally abused, that many men are vtterly vndone by it*, their meanes spent, Patrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconueniences, which are ordinary concomitants. ᵇ *For when once they haue got a haunt of such companies, and a habit of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leaue off*; *Vexat mentes insana cupido*, they are mad vpon their sport. And in conclusion (which *Charles* the seauenth that good *French* king published in an edict against gamesters) *vndè pia & hilaris vitæ suffugium sibi suisq; liberis totiq; familiæ, &c.* That which was once their liuelihood, should haue maintained wife, children, familie, is now spent and gone, *mœror & egestas*, &c. sorrow and beggery succeeds. So good things may be abused

† *Odii similibus sæpè cõuiuiis date vt ipse videndo delectetur, & postmodum narrando delectet. Theod. Prodromus Amarant dial interpret. Gilb. Gaulinio.*

* *Epist. lib. 8. Ruffino.*

† *Hor.*

* *Lib. 4. Gallicæ consuetudinis est vt viatores etiã inuitos consistere cogant & quid quisq; eorũ audierit aut cognorit de qua requærunt.*

* *Vitæ eius lib. vlt.*

ʏ They accoũt them vnlawfull, because sortilegious.

ᶻ *Institut. c 44. In his ludis plerumq; non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia, &c.*

ᵃ *Abusus tam frequens hodie in Europa, vt plerig; crebro harum vsu patrimonium profundant, exhaustisq; facultatibus, ad inopiam redigantur.*

ᵇ *Vbi semel prurigo ista animum occupat, ægre discuti potest sollicitantibus vndiq; eiusdem farinæ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus insitum, &c.*

bused,and that which was first invented to [c] refresh mens weary spirits, whē they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise to those long solitary Winter nights,and keepe them from worse matters, an honest exercise, is contrarily perverted.

Chesse play, is a good exercise of the minde,for some kinde of men, and fit for such melancholy, *Rhasis* holds,as are Idle,and haue extravagant impertinent thoughts,or troubled with cares, nothing better to distract their minde, and alter their meditations: invented (some say) by the † Generall of an Army in a famine, to keepe his souldiers from mutinie: but if it proceed from ouermuch study,in such a case it may doe more harme then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study,besides, it is a testy, colericke game, and very offensiue to him that looseth the Mate. [d] *William* the Conquerour in his yonger yeares,playing at Chesse with the Prince of *France*(*Daulphine* was not annexed to that Crowne in those dayes) losing a Mate,knocked the Chess-board about his pate,which was a cause afterward of much enmity betwixt them. For some such reason it is belike,that *Patritius* in his 3.booke *Tit.12.de reg.instit.* forbids his Prince to play at Chesse, hawking and hunting, riding, &c. hee will allow of,& this to other men, but by no meanes to him. In *Muscovy*,where they liue in Stoues and hot-houses all Winter long, come seldome or little abroad,it is againe very necessary, and therefore in those parts (saith [e] *Herbastein*)much vsed. At *Fessa* in *Africke*,where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as [f] *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison,& Courtiers that haue naught but loue matters to busie themselues about,but not altogether so convenient for such as are Students. The like I may say of *Cl.Bruxers* Philosophy game. *Dr Fulkes Metromachia*, and his *Ouronomachia*,with the rest of those intricate Astrologicall and Geometricall fictions,for such especially as are Mathematically giuen; and the rest of those curious games.

Dancing, *Singing*, *Masking*, *Mumming*, *Stage-plaies*, howsoeuer they bee heauily censured by some seuere *Catoes*, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quàm saltare*, saith *Austin*, but what is that if they delight in it? *Nemo saltat sobrius*, But in what kinde of dance? I knowe these sports haue many oppugners, whole Volumes writ against them; and some againe,because they are now cold and wayward, past themselues,cavell at all such youthfull sports in others, as hee did in the Comedy,they thinke them, *Illico nasci senes, &c.* Some out of preposterous zeale obiect many times triviall arguments, and because of some abuse, will quite take away the good vse,as if they should forbid wine, because it makes men drunk; but in my iudgement they are too sterne: there *is a time for all things*: for my part,I will subscribe to the *Kings Declaratiõ*,& was ever of that mind, those May-games,Wakes,and Whitson-ales, &c. if they be not at vnseasonable houres,may iustly be permitted. Let them freely sing and dance, haue their poppet playes,hobby-horses,tabers,croudes,bag-pipes,&c.play at ball, and barley-breakes, and what sports and recreations they like best. In *Franconia* a Province of *Germany* (saith *Aubanus Bohemus*) the old folkes after

[c] *Instituitur ista exercitatio, non lucri, sed valetudinis, & oblectamenti ratione, & quo animus defatigatus respiret, novasq; vires ad subeundos labores denuo concipiat.*

† *Latrunculorũ ludus inventus est à Duce, vt cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis oblivisceretur. Bellonius.* See more of this game in *Daniel Souters Palamedes vel de variis ludis l.3*

[d] *D. Hayward. vita eius.*

[e] *Muscovit. commentar.*

[f] *Inter Cives Fessanos latrunculorum ludus vsitatissimus, l.3 de Africa.*

[g] *Tully.*

[h] *De mor. gent.*

Euening

258 Evening prayer,went to the Ale-houſe, the younger ſort to dance: and to ſay truth with [i] *Saliſburienſis, Satius fuerat ſic otiari, quàm turpiùs occupari,* better doe ſo,then worſe,as without queſtion otherwiſe (ſuch is the corruption of mans nature)many of them will doe. For that cauſe, Plaies, Maskes, Ieſters, Gladiators, Tumblers, Iuglers,&c.and all that crew, is admitted and winked at: [k] *Tota iocularium ſcena procedit, & ideò ſpectacula admiſſa ſunt, & infinita tyrocinia vanitatum, vt his occupentur, qui pernicioſiùs otiari ſolent:* that they might be buſied about ſuch toyes, that would otherwiſe more pernitiouſly be idle. *Euill is not to be done* (I confeſſe) *that good may come of it:* but this is euill *per accidens*, and in a qualified ſenſe, to avoid a greater inconvenience, may iuſtly be tolerated. *Sr. Thomas Moore* in his *Vtopian Common-wealth*, [l] *as he will haue none idle, ſo will hee haue no man labour ouerhard, to be toiled out like an horſe, 'tis more then ſlauiſh infelicity, the life of moſt of our hired ſeruants, and tradeſmen elſewhere* (excepting his *Vtopians*) *but halfe the day allotted for worke, and halfe for honeſt recreations, or whatſoever imployment they ſhall thinke fit themſelues.* If one halfe day in a weeke were allowed to our houſhold ſeruants, for their merry meetings, by their hard Maſters, or in a yeare ſome Feaſts, like thoſe *Roman Saturnals*, I thinke they would labour all the reſt of their time, and both parties be better pleaſed: but this needs not (you will ſay) for ſome of them doe naught but loiter all the weeke long.

This which I aime at, is for ſuch as are *fracti animis* troubled in minde, to eaſe them, ouer-toyled on the one part to refreſh: ouer idle on the other, to keepe themſelues buſied. And to this purpoſe, as any labour or imployment will ſerue to the one, any honeſt recreation will conduce to the other: of which, as there be diuerſe ſorts, and peculiar to ſeverall callings, ages, ſexes, conditions, ſo there be proper for ſeverall ſeaſons, and thoſe of diſtinct natures, to fit that variety of humours which is amongſt them, that if one will not, another may take place: ſome in Sommer, ſome in Winter, ſome gentle, ſome more violent, ſome for the minde alone, ſome for the body and minde: (as to ſome it is both buſineſſe, and a pleaſant recreation, to ouerſee Workmen of all ſorts, to build, plot, proiect, make modells, caſt vp accompts &c.) ſome without, ſome within doores: new, old,&c. as the ſeaſon ſerueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Lod. Viues in epiſt.* and *Pont. Heuter* in his hiſtory) that the ſaid Duke, at the marriage of *Eleonora*, ſiſter to the King of *Portugall* at *Bruges* in *Flanders*, which was ſolemnized in the deepe of Winter) when as by reaſon of vnſeaſonable weather hee could nether hawke nor hunt, and was now tired with cardes, dice,&c, and ſuch other domeſticall ſports, or to ſee Ladies dance, with ſome of his courtiers, he would in the Euening walke diſguiſed all about the Towne. It ſo fortuned, as he was walking late one night, hee found a country fellow dead drunke, ſnorting on a Bulke, † hee cauſed his followers to bring him to his Palace, and there ſtripping him of his old clothes, and attyring him after the court faſhion, when hee waked, hee and they were all ready to attend vpon his Excellency, and perſwading him he was ſome great Duke. The poore fellow admiring how he come there, was ſerued in ſtate all day long, after ſupper he ſaw them dance, heard muſicke, & the reſt of thoſe Court-like pleaſures: but late at night, when hee was well tipled

[i] *Polycrat lib.1. cap.8.*
[k] *Idem Saliſburienſis.*
[l] *Nemo deſidet otioſus, ita nemo aſinino more ad ſeram noctem laborat nam ea pluſquam ſeruilis ærumna, quæ tamen vbiq; plerumq; opificum vita eſt, excepti's Vtopienſibus, qui diem in 24 horas diuidunt, ſex duntaxat operi deputant, reliquum a ſomno & cibo cuiuſq; arbitrio permittitur.*

† *Rerum Burgund. lib.4.*

† *Iuſſit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo vbi ſe eo loci vidit.*

tipled, and againe fast asleepe, they put on his old robes,& so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himselfe, all the iest was, to see how he [m] looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seen a vision, constantly beleeued it, would not otherwise be perswaded,& so the iest ended.[n] *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other tradesmens shoppes, sit and talke with them, and sometimes ride, or walke alone, and fall aboord with any Tinker, Clowne, Seruing man, Carrier, or whomsoeuer he met first. Sometimes he did *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as hee went, to watch who found it, and withall, how he would be affected, and with such obiects hee was much delighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselues and others, all which are harmelesse iests, and haue their good vses.

[m] *Quid interest, inquit Ludouicus Viues.* (*epist. ad Franciscum Bar. ducem*) *inter diem illius & nostros aliquot annos, nihil penitus, nisi quòd &c.*

[n] *Hen. Stephan. præfat. Herodoti.*

But amongst those exercises, or recreations of the minde within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, Iewels, marbles, which some so much magnifie, as those that *Phidias* made of old, so exquisite and pleasing to be beheld, that as † *Chrysostome* thinketh, *if any man be sickly, troubled in mind, or that cannot sleep for griefe,& shall but stand ouer against one of Phidias Images, he will forget all care, or whatsoeuer els may molest him in an instant.* There be those as much taken with *Michael Angelos*, *Raphael de Vrbino*, *Francesco Francias peices*, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sighte, to view those neate Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of seuerall sorts in a faire Gallery; artificiall workes, perspectiue glasses, old reliques, *Roman* Antiquities, variety of colours. A good Picture is *falsa veritas*, *& muta poesis*, and though (as ° *Viues* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is hee that will not be moued, with them for the present. When *Achilles* was tormented and sad for the losse of his deare friend *Patroclus*, his mother *Thetis* brought him a most elaborate & curious Buckler made by *Vulcan*, in which were engrauen Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, townes, castles, brokes, riuers, trees, &c. with many pretty landskips, and perspectiue peices: with sight of which hee was infinitely delighted, and much eased of his griefe.

Orat. 12. si quis animo fuerit afflictus aut æger, nec somnum admittens is mihi videtur e regione stans talis Imaginis oblivisci omnium posse quæ humanæ vitæ atrocia et difficilia accidere solent.

° 3. *de anima.*

† *Continuo eo spectaculo captus delinito mœrore*
Oblectabatur, in manibus tenens dei splendida dona.

* *Iliad.* 19.

Who will not bee affected so in like case, or to see those well furnished Galleries of the *Roman* Cardinals, so well stored with all moderne Pictures, old Statues and Antiquities? *Nec se* —— *spectando recreet simul & legendo*, to see their pictures alone and read the description as † *Boissardus* well addes, whom will it not affect? which *Bozius*, *Pomponius Lætus*, *Marlianus*, *Schottus*, *Cauelerius*, *Ligorius*, &c. and he himselfe hath well perfor-

† *Topogr. Rom. part.* 1.

260 med of late. Or in ſome Princes cabinets, like that of the great dukes in *Florence*, of *Fælix Platerus* in *Baſil*, or Noblemens houſes, to ſee ſuch variety of attires, faces, ſo many, ſo rare, and ſuch exquiſite peeces, of men, birds, beaſts, &c. to ſee thoſe excellent landskips, Dutch-workes, and curious cuts of *Sadlier* of *Prage*, *Albertus Durer*, *Goltzius*, *Vrintes*, *&c.* ſuch pleaſant peeces of perſpectiue, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exopticke toyes, &c. Who is hee that is now wholly ouercome with Idleneſſe, or otherwiſe involued in a Labyrinth of worldly cares, troubles, and diſcontents, that will not bee much lightned in his minde by reading of ſome inticing ſtory, true or fained, where as in a glaſſe hee ſhall obſerue what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions diſplaied to the life, &c. † *Plutarch* therefore calls them, *ſecundas menſas & helluria*, the ſecond courſe and junkets, becauſe they were vſually read at Noblemens Feaſts. Who is not earneſtly affected with a paſſionate ſpeech, well penned, an elegant Poeme, or ſome pleaſant bewitching diſcourſe, which will draw his attention along with it? To moſt kinde of men it is an extraordinary deligt to ſtudy. For what a world of bookes offers it ſelfe, in all ſubiects, arts, and ſciences, to the ſweete content and capacity of the Reader? In *Arithmeticke*, *Geometry*, *Perſpectiue*, *Opticke*, *Aſtronomy*, *Architecture*, *Mechanicks* and their miſteries, *Military matters*, *Muſicke*, *Metaphyſicks*, *naturall* and *morall Philoſophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, *&c.* they afford great Tomes, or thoſe ſtudies of * *Antiquity*, &c. *& † quid ſubtilius Arithmeticis inuentionibus, quid iucundius Muſicis rationibus quid divinius Aſtronomicis, quid rectius geometricis demonſtrationibus.* In *Law*, *Phyſicke*, and *Diuinity*, for profite, pleaſure, practiſe, ſpeculation, in verſe or proſe, &c. their names alone are the ſubiect of whole volumes, wee haue thouſands of Authors of all ſorts, many great Libraries, full, well furniſhed, like ſo many diſhes of meate, ſerued out for ſeuerall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to ſtudy the very languages wherein theſe bookes are written, Hebrew, Greeke, Syriacke, Chalde, Arabicke, &c. Me thinkes it would well pleaſe any man to looke vpon a Geographicall mappe, *ſuaui animum delectatione allicere, ob incredibilem rerum varietatem & iucunditatem, & ad pleniorem ſui cognitionem excitare*, Chorographicall, Topographicall delineations to behold, as it were, all the remote Prouinces, Townes, Citties of the World, and never to goe forth of the limits of his ſtudy, to meaſure by the Scale & Compaſſe, their extent, diſtance, examine their ſite. *Charles* the great as *Platina* writes, had three faire ſiluer tables, in one of which ſuperficies was a large mappe of *Conſtantinople*, in the ſeconde *Rome* neatly engraued, in the third an exquiſite deſcription of the whole world, and much delight hee tooke in them. What greater pleaſure can there now be, then to view thoſe elaborate maps, of *Ortelius*, ℘ *Mercator*, *Hondius*, &c. To peruſe thoſe books of Citties, put out by *Braunus*, and *Hogenbergus*. To read thoſe exquiſite deſcriptions of *Maginus*, *Munſter*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *Nic. Gerbelius*, *&c.* Thoſe famous expeditions of *Chriſtoph. Columbus*, *Americus Veſputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloyſius Cadamuſtus &c.* Thoſe accurate diaries of *Portugals*, *Hollan-*

† *Quod heroum conuiuiis legi ſolitæ.*

* As in trauailling, the reſt goe forward and look before them, an Antiquary alone lookes round about him, ſeeing things paſt, &c. hath a cõpleat Horizõ. *Ianus Biſrons.*

† *Cardan.*

* *Hondius. præfat Mercatoris.*

℘ *Atlas Geog.*

Hollanders, of *Bartison*, *Oliuer à Nort &c.* *Hacluits* voyages, *P. Martyrs De-* 261
cades. *Benzo*, *Lerius*, *Linschotens* relations, those *Hodæporicons* of *Iod. à Meggen*, *Brocard* the Monke, *Bredenbachius*, *Io. Dublinius*, *Sands*, *&c.* to *Ierusalem*, *Ægypt*, and other remote places of the world: those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Eques Polonus*, *&c.* to read *Bellonius* obseruations, *P. Gillius* his surveies; Those parts of *America*, set out, and curiously cut in Pictures by *Fratres à Bry*. To see a well cut Herball, Hearbs, Trees, Flowers, Plants, all vegetalls expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Dalecampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Besler* of *Noremberge*, wherein almost euery plant is to his owne bignesse. To see birds, beasts, & fishes of the Sea, Spiders, Gnats, Serpents Flies, &c. all Creatures set out by the same Art, and truely expressed in liuely colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Vlysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Salvianus*, *&c.* * *Arcana cœli*, *naturæ secreta*, *ordinẽ vniuersi scire*, *maioris felicitatis & dulcedinis est*, *quam cogitatione quis assequi possit*, *aut mortalis sperare*. What more pleasing studies can there bee then the Mathematicks, Theorick, or Practicke parts? As to suruay land, make mappes, models, dialls, &c. with which I was much euer delighted my selfe. *Talis est Mathematum pulchritudo* (saith q *Plutarch*) *vt his indignum sit diuitiarum phaleras istas & bullas*, *& puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them, *crede mihi* (r saith one) *extingui dulce erit Mathematicarum artium studio*. I could euen liue and dye with such meditations, ‖ and take more delight, true content of minde in them, then thou dost in all thy wealth and sport, how rich soeuer thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, † *ea suauitas* (one holds) *vt cum quis ea degustauerit*, *quasi poculis Circeis captus*, *non possit vnquam ab illis divelli*; the like sweetenesse, which as *Circes* cup bewitcheth a student, he cannot leaue off, as well may witnes those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. t *Iulius Scaliger* was so much affected with Poetry, that hee brake out into a pathetical protestation, he had rather bee the Author of 12 verses in *Lucan*, or such an Ode in † *Horace*, then Emperour of *Germany*. *Nicholas* † *Gerbelius* that good old man, was so much rauished with a few Greeke Authors restored to light, with hope and desire of enioying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabicke* or *Indian* princes, of such * esteeme they were with him, incomparable worth and value. *Seneca* preferrs *Zeno* & *Chrysippus*, two doting *Stoicks* (he was so much enamored on their workes) before any Prince or Generall of an Army, and well hee might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions, *& si famam respicias*, *non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we haue a bare relation of *Alexanders* deedes, but *Aristotle*

* *Cardan.*
q *Lib. de cupid. diuitiarum.*
r *Leon. Diggs præfat ad perpet. prognost.*
‖ *Cardan præfat rerum variet.*
‖ *Plus capio voluptatis &c.*
t *Poetices lib.* † *Lib. 3. Ode 9. Donec gratus eram tibi &c.*
‖ *De pelloponesi lib. 6 descrip Græc.*
* *quos si integros haberemus, Dii boni quas opes, quos thesauros teneremus.*

262 *ſtotle totus viuit in monumentis*, is whole in his workes, yet I ſtand not vpon this, the delight is it, which I aime at, ſo great pleaſure, ſuch ſweet content there is in ſtudy. [u] *King* IAMES 1605, when hee came to ſee our Vniuerſity of *Oxford*, and amongſt other Ædifices, now went to view that famous Library, renued by Sr *Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble ſpeech, If I were not a King, I would be an Vniuerſity man; [x] *And if it were ſo that I muſt be a Priſoner, if I might haue my wiſh, I would deſire to haue no other Priſon then that Library, and to be chained together with ſo many good Authors.* So ſweete is the delight of ſtudy, the more learning they haue (as he that hath a dropſie, the more hee drinkes the thirſtier he is) the more they couet to learne, and the laſt day is *prioris diſcipulus*; harſh at firſt Learning is, *radices amaræ*, but *fructus dulces*, according to that of *Iſocrates*, pleaſant at laſt, the longer they liue, the more they are inamoured with the Muſes. *Heinſius* the keeper of the Library at *Leiden* in *Holland*, was mewed vp in it all the yeare long, and that which to thy thinking ſhould haue bred a lothing, cauſed in him a greater liking. [y] *I no ſooner* (ſaith he) *come into the Library, But I bolt the doore to me excluding luſt, ambition, avarice, and all ſuch vices, whoſe nurſe is Idleneſſe the mother of Ignorance, and Melancholy her ſelfe, and in the very lap of eternity, amongſt ſo many diuine ſoules, I take my ſeat, with ſo lofty a ſpirit and ſweete content, that I pitty all our great ones, and richmen that know not this happineſſe.*

Whoſoeuer he is therefore that is ouerrunne with ſolitarineſſe, or carried away with pleaſing melancholy and vaine conceits, and for want of imployment knowes not how to ſpend his time, or crucified with worldly care, I can preſcribe him no better remedy then this of ſtudy, to compoſe himſelfe to the learning of ſome art or ſcience. Provided alwaies that his malady proceede not from ouermuch ſtudy, for in ſuch caſes hee addes fuell to the fire, and nothing can be more pernitious; let him take heede he do not ouerſtretch his wits, and make a *Skeleton* of himſelfe; or ſuch inamoratoes as read nothing but play-bookes, Idle Poems, Ieſts, *Amadis de Gaul*, the *Knight of the Sun*, *the ſeauen Champions*, *Palmerin de Oliua*, *Huon of Burdeaux*, &c. Such many times proue in the ende as mad as *Don Quixot*. Study is onely preſcribed to thoſe that are otherwiſe idle, troubled in mind, or carried headlong with vaine thoughts and imaginations, to diſtract their cogitations (although variety of ſtudy, or ſome ſerious ſubiect would doe the former no harme) and divert their continuall meditations another way. Nothing in this caſe better then ſtudy, *ſemper aliquid memoriter ediſcant*, ſaith *Piſo*, let them learne ſomething without booke, tranſcribe, tranſlate, &c. Read the Scripture which *Hyperius lib.1.de quotid.ſcript.lec.fol.77.* holds availeable of it ſelfe, [z] *the minde is erected thereby from all worldly cares, and hath much quiet and tranquility.* T'is the beſt *Nepenthes*, ſureſt cordiall, ſweeteſt alterative, preſentſt diuerter: For neither as † *Chryſoſtome* well addes, *thoſe boughs and leaues of trees, which are plaſhed for cattle to ſtand vnder, in the heat of the day, in ſummer, ſo much refreſh them with their acceptable ſhade; as the reading of the ſcripture doth recreate, and comfort a diſtreſſed ſoule, in ſorrow and affliction. Paul* bids *pray continually*, *quod cibus corpori, lectio animæ facit*, ſaith *Seneca*, as meate is to the body, ſuch is reading to the ſoule. [a] *To bee at leaſure without bookes is another Hell, and to be buried aliue.* [b] *Cardan* cals

u *Iſaac Wake. muſæ regnantes.*

x *Si unquam mihi in fatis ſit, ut captivus ducar, ſi mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hiſce captivis concatenatis ætatem agere.*

y *Epiſt. Primiero' Plerunq; in qua ſimulac pedem poſui, foribus peſſulum abdo, ambitionem autem, amorem, libidinẽ, &c. excludo, quorum parens eſt ignavia, imperitiæ nutrix, & in ipſo æternitatis gremio, inter tot illuſtres animas ſedem mihi ſumo, tam ingenti quidem animo, ut ſubindè magnatum me miſereſcat, qui fælicitatem hanc ignorant.*

z *Animus elevatur inde à curis, multa quiete & tranquillitate fruens*

† *Hom.4. de pœnitentia. Nam neq; arborum comæ pro pecorum tuguriis factæ, meridie per æſtatem, optabilem exhibentes umbram, oves ita reficiunt ac Scripturarum lectio afflictas angore animas ſolatur, & recreat.*

a *Otium ſine literis mors eſt. & vivi hominis ſepultura. Seneca.*

b *Cap. 99. l. 17. de rer. var.*

a Library the Physicke of the Soule,[c] *Divine authors fortifie the minde, make men bold and constant, and* (as *Hyperius* addes) *godly conference will not permit the minde to be tortured with absurd cogitations.* *Rhasis* inioynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poeme, newes &c. † *alternos sermones edere ac bibere, æque iucundum quam cibos, siue potus*, which feedes the minde as meate and drinke doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would haue some body still talke seriously, or dispute with them, and sometimes [d] *to cavill and wrangle* (so that it breake not out to a violent perturbation) *for such alteration is like stirring of a dead fire to make it burne afresh*, it whets a dull spirit, *& will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with.* [e] *Ferdinand* and *Alphonsus* kings of *Arragon* and *Sicily*, were both cured by reading history, one of *Curtius*, the other of *Livy*, when no prescribed physicke would take place. [f] *Camerarius* relates as much of *Laurence Medices*. Heathen Philosophers are so full of diuine precepts in this kind, that as some think they alone are able to settle a distressed mind. [g] *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus, Plutarch*, & *Seneca, qualis ille, quæ tela*, saith *Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodò vitia eripit, infert virtutes*? When I read *Seneca*, [h] *me thinkes I am beyond all humane fortunes, on the top of a hill aboue mortality. Plutarch* saith as much of *Homer*, for which cause belike *Niceratus* in *Xenophon*, was made by his parents to conne *Homers Iliads* and *Odysses* without booke, *vt in virum bonum euaderet*, aswell to make him a good and honest man, as to avoide idlenesse. If this comfort may be got by Philosophy, what shall be had from Diuinity? What shall *Austin, Cyprian, Gregory, Bernards* diuine meditations afford vs? Nay what shall the Scripture itselfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of body and minde, purgatiues, cordialls, alteratiues, corroboratiues, lenitiues &c. *Euery disease of the Soule*, saith [i] *Austin, hath a peculiar medicine in the Scripture, this only is required, that the sicke man take but the potion which God hath already tempered* [k]. *Gregory* cals it *a Glasse wher ein wee may see all our infirmities, ignitum colloquium, Psalm.* 118.140. [l] *Origen* a Charme. And therefore *Hierome* prescribes *Rusticus* the Monke, [m] *continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meate, so is meditation on that which we reed.* I would for these causes wish him that is melancholy, to vse both humane and diuine authors, voluntary to impose some taske vpon him himselfe, to diuert his melancholy thoughts: To study the art of memory, *Cosmus Rosselius, Pet. Rauennas, Scenkelius detectus, &c.* that will aske a great deale of attention: or let him demonstrate a proposition in *Euclide* in his fiue last bookes, extract a square root, or study *Algebra*. Then which as * *Clauius* holdes, *in all humane disciplines nothing can be more excellent and pleasant, so abstruce and recondite, so bewitching, so miraculous, so rauishing, so easie withall and full of delight, omnem humanum captum superare videtur.* In all nature what is there so stupend as to examine and calculate the motions of the Planets, their magnitudes, apogeums, perigeums,

[c] *Fortem reddunt animum, & constantem, & pium colloquium, non permittit animum, absurda cogitatione torqueri.*

[d] *Alercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis.*

[e] *Bodin. præfat. ad meth. hist.*

[f] *Operum subcis. cap. 15.*

[g] *Hor.*

[h] *Fatendum est cacumine Olympi constitutus (supra res humanas mihi videor, quæ illum lego, supra ventos & procellas, & omnes res humanas.*

[i] *In Ps. 36. omnis morbus animi in Scriptura habet medicinã, tantum opus est, ut qui sit æger, non recuset potionem, quã Deus temperavit.*

[k] *In moral. speculum, quo nos intueri possimus*

[l] *Hom. 28. ut incantatione virus fugatur, ita lectione malum.*

[m] *Iterum atq; iterum moneo, ut animã sacræ script. lectionè occupes. Masticat diuinum pabulum: meditatio.*

† *Ad. 2. definit. 2. elem In disciplinis humanis*

nihil præstantius reperitur: quippe miracula quædam numerorum emit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, vt, &c.

264 exentricities, how farre distant from the earth, the bigneſſe, thickneſſe, compaſſe of the Firmament, each ſtarre, with their diameters, and circumference apparent *area, ſuperficies*, by thoſe curious helps of glaſſes, aſtrolabes, ſextantes, quadrants, opticks, diuine opticks, Arithmeticke, Geometry and ſuch like artes and inſtruments. What ſo intricate and pleaſing withall as to peruſe *Napiers Logarithmes*, or thoſe tables of Artificiall† *Sines* and *Tangents*, not long ſince ſet out by mine old collegiat, good friend, and late fellow-Student of *Chriſt-Church* in *Oxford*, Mr **Edmund Gunter*, which will performe that by addition and Subſtraction onely, which heretofore *Regiomontanus* Tables did by Multiplication and Diuiſion, or thoſe elaborate concluſions of his † *Sector Quadrant* and *Croſſeſtaffe*. Or let him that is Melancholy calculate Sphæricall Triangles, caſt a Natiuity, which howſoeuer ſome taxe, I ſay with* *Garceus, dabimus hoc petulantibus ingenijs*, wee will in ſome caſes allowe: or let him make an *Ephemerides*, read *Suiſſet* the Calculators workes, *Scaliger de emendatione temporum*, till he vnderſtand them, read ſubtile *Scotus* and *Suarez* Metaphyſicks, or Schoole Diuinity, *Scotus, Occam, Thomas Entiſberus, Durand &c.* If thoſe other doe not affect him, he may apply his minde I ſay to *Heraldry, Antiquity*, inuent Impreſes, Emblemes; make *Epithalamiums, Epitaphs, Elegies, Epigrams, Palindrona Epigramata, Anagrams, Chronograms, Acroſtikes*, vpon his friends names: or write a Comment vpon *Ælia Lælia Criſpis*, as many idle fellowes haue aſſayed; and rather then doe nothing, vary a[n] verſe a thouſand waies with *Putean*, ſo torturing his wits, or as *Rainnerus* of *Luneburge*,† 2150 times in his *Proteus poeticus*, or *Scaliger, Chryſolithus, Cleppiſius*, and others haue in like ſort done. If ſuch voluntary taskes, pleaſure and delight, or crabbednesſe of theſe ſtudies, will not yet diuert their idle thoughts, and alienat their imaginations, they muſt be compelled, ſaith *Chriſtopherus à Vega, cogi debent. lib.5.cap.14.* Vpon ſome mulct, if they performe it not, *quod ex officio incumbat*, loſſe of credit or diſgrace, ſuch as are our publike Vniuerſity exerciſes. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment, ſo throughly affect a Student, except hee be very intent of himſelfe, and take an extraordinary delight in the ſtudy, about which he is conuerſant. It ſhould be of that nature his buſineſſe, which *volens nolens* he muſt neceſſarily vndergoe, and without great loſſe, mulct, ſhame, or hinderance he may not omit.

† *Diſtantias cœlorum ſola Optica diiudicat.*

† Printed at *London*, Anno 1620.

* Late aſtronomy Reader at *Greſham* Colledge.

† Printed at *London* by *William Iones* 1623

* *præfat: method Aſtrol:*

n *Tot tibi ſunt dotes virgo, quot ſydera cælo.*

† *Da pie Chriſte Vrbi bona ſit pax tempore noſtro.*

Now for women inſteed of laborious ſtudies, they haue curious needle-workes, cut-workes, ſpinning, bone-lace, and many pretty diuiſes of their own making, to adorne their houſes, cuſhions, carpets, chaires, ſtooles, (*for ſhe eates not the bread of idleneſſe Pro.* 31.27.) confections, conſerues, diſtillations &c. which they ſhew to ſtrangers,

† *Ipſa comes præſeſq; operis venientibus vltro*
Hoſpitibus monſtrare ſolet, non ſegniter horas
Conteſtata ſuis, ſed nec ſibi deperijſſe.

Which to her geſtes ſhe ſhewes, withall her pelfe,
Thus farre my maides, but this I did my ſelfe. This they haue to buſie themſelues about, houſhold offices, &c. neate gardens full of exotick, verſicoloure, diuerſly varied, ſweete ſmelling flowers, and plants in all kinds, which they are moſt ambitious to get, curious to preſerue and keepe, proud to poſſeſſe, and much many times brag of. Their merrie meetings and frequent

† *Chalonerus. Lib.9. de Rep. Ang.*

† *Hortus Coronarius. medicus et culinarius &c.*

quent visitations, mutuall inuitatious in good townes, I voluntarily omit, which are so much in vse, gossipping among the meaner sort &c. old folkes haue their beades; An excellent inuention to keepe them from idlenesse, that are by nature melancholy, and past all affaires, to say so many *Paternosters, Auemaries, Creedes*, if it were not prophane and superstitious. In a word, Body & minde must be exercised, not one, but both, and that in mediocrity: otherwise it will cause a great inconuenience. If the body be ouer-tyred, it tires the minde. The minde oppresseth the body, as with Students it oftentimes falls out, who (as [o] *Plutarch* obserues) haue no care of the Body, *but cõpell that which is mortall, to doe as much as that which is immortall: that which is earthly, as that which is ætheriall. But as the Oxe tyred, told the Camell, (both seruing one master) that refused to carry, some part of his burden, before it were long, hee should be compelled to carry all his packe, and skinne to boot (which by and by, the Oxe being dead fell out) the body may say to the Soule, that will giue him no respit or remission: a little after, an ague, Vertigo, Consumption, seaseth on them both, all his study is omitted, and they must be compelled to be sicke together:* He that tenders his owne good estate, and health, must let them draw with equall yoke, both alike, [p] *that so they may happily inioy their wished health.*

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o *Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali terrestrem æthereæ æquale præstare industriã. cæterum ut Camelo usu venit, quod ei bos prædixerat, cum eidem seruirent domino & parte oneris leuare illum Camelus recusasset paulo post, & ipsius ceruicem, & totum onus cogeretur gestare (quod mortuo bove impletum) Ita animo quoq; contingit, dum defatigato corpori, &c.* p *Vt pulchram illam & amabilem sanitatem præstemus.*

Memb. 5.

Waking and terrible dreames rectified.

AS Waking that hurts, by all meanes must be avoided, so sleepe which so much helpes, by like waies, [q] *must be procured, by nature or art, inward or outward medicines, and to bee protracted longer then ordinary, if it may be, as being an especiall helpe.* It moystens and fattens the Body, concocts, and helpes digestion (as wee see in Dormice, and those *Alpine* Mice that sleepe all Winter) which *Gesner* speakes of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limmes after long worke,

[r] *Somne quies rerum, placidissime somne deorum,*
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.
Sleepe rest of things, O pleasing Diety,
Peace of the Soule, which cares dost crucifie,
Weary bodies refresh and molify.

The fittest time is [s] *two or three houres after supper, when as the meate is now setled at the bottome of the stomacke, and t'is good to lie on the right side first, because that at that site the liuer doth rest vnder the stomake, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleepe t'is not amisse to lie on the left side, that the meate may the better descend*: and sometimes againe on the belly, but neuer on the backe. Seauen or eight houres is a competent time for a Melancholy man to rest, as *Crato* thinks

q *Interdicendæ Vigiliæ, somni paulo longiores conciliandi. Altomarus cap. 7. somnus supra modum prodest, quouismodo conciliandus, Piso.*

r *Ouid.*

s *Crato cons. 21. li. 2. duabus aut tribus horis post cœnam, quum iam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu iecur suo ventriculo quiescat, non grauans sed cibum calfaciens, perinde ac ignis lebetem qui illi admouetur, post primum somnum quiescendum latere sinistro, &c*

266 thinkes;but as ſome doe, to lie in bed and not ſleepe, a day or halfe a day together, to giue aſſent to pleaſing conceits and vaine imaginations, is many waies pernitious. To procure this ſweet moiſtning ſleepe, is beſt to take away the occaſions (if it be poſſible) that hinder it,and then to vſe ſuch inward or outward remedies, which may cauſe it. Heate and drineſſe muſt firſt bee remoued, [t] a hot and dry braine neuer ſleepes well, griefe,feares,cares, expectations, anxieties, great buſineſſes, † *In aurem vtramq; otioſe vt dormias*, and all violent perturbations of the minde muſt in ſome ſort be qualified,before wee can hope for any good repoſe. He that ſleepes in the day time, or is in ſuſpence,feare, any way troubled in minde,or goes to bed vpon a [u] full ſtomack, may neuer hope for quiet reſt in the night; *nec enim meritoria ſomnos admittunt*, as the [x] Poet ſaith, Innes and ſuch like troubleſome places are not for ſleepe, one calls Oſtler, another Tapſter, one cries and ſheutes, another ſings,whoppes,hollowes,

——— † *abſentem cantat amicam,*
Multâ prolutus vappâ nauta atq; viator.

Who not accuſtomed to ſuch noyſes can ſleepe amongſt them? He that will intend to take his reſt muſt goe to bed *animo ſecuro, quieto & libero*, with a [y] ſecure and compoſed minde, in a quiet place: and if that will not ſerue, or may not bee obtained, to ſeeke then ſuch meanes as are requiſite. To lie in cleane linnen and ſweete, before hee goes to bed or in bed to heare [z] *ſweete Muſicke*, which *Ficinus* commends *lib.*1.*cap.*14.or as *Iobertus med.pract.lib.* 3.*cap.*10.[a] *to reade ſome pleaſant Author till hee bee a ſleepe, to haue a baſon of water ſtill dropping by his bed ſide*, or to lie neare that pleaſant murmure,*lene ſonantis aquæ*, Some flood-gates, arches, fals of water, like *London* Bridge, or ſome continuate noiſe which may benumme the ſenſes, *lenis motus, ſilentium & tenebræ, tum & ipſa voluntas ſomnos faciunt*, as a gentle noiſe to ſome procures ſleepe, ſo, which *Bernardinus Tileſius lib. de ſomno* well obſerues, ſilence,in a darke roome,and the will it ſelfe, is moſt available to others. *Piſo* commends frications, *Andrew Borde* a good draught of ſtrong drinke before one goes to bed, I ſay, a nutmeg and ale, or a good drought of muſcadine, with a toſte and nutmeg, or a poſſet of the ſame, which many vſe in a morning,but me thinkes for ſuch as haue dry braines, are much more proper at night; ſome preſcribe a [b] ſuppe of vineger as they goe to bed, a ſpoonefull ſaith *Ætius Tetrabib.lib.*2.*ſer.*2.*cap.*10.*lib.*6.*cap.*10. *Ægineta lib.*3.*cap.*14.*Piſo, a little after meate,* [c] *becauſe it rarifies melancholy, and procures an appetite to ſleepe Donat.ab Altomar.cap.* 7. and *Mercurialis* approue of it, if the malady proceede from the [d] ſplene.*Saluſt. Saluian. lib.* 2. *cap.* 1. *de remed.Hercules de Saxoniâ in Pan.Ælianus Montaltus de morb. capitis.cap.*28.*de Melan.* are altogether againſt it. *Lod.Mercatus de inter Morb. cau: lib.* 1.*cap.*17. in ſome caſes doth allowe it.[e] *Rhaſis* ſeemes to deliberate of it, though *Simeon* commend it (in ſawce peradventure) he makes a queſtion of it: as for bath, fomentations, oyles, potions, ſimples or compounds inwardly taken to this purpoſe, I ſhall ſpeake of thē elſewhere. If in the midſt of the night when they lie awake,which is vſuall to toſſe and tumble, & not ſleepe, [g] *Ranzovius* would haue them, if it be in warme weather, to riſe and and walke three or foure turnes(till they be cold,) about the chamber, and then goe to bed againe.

t *Sæpius accidit melancholicis vt nimium exiccato cerebro vigiliis attenuentur, Ficinus l.*1.*c.*24

† *Ter.*

u *Vt ſis nocte leuis ſit tibi cœna brevis*

x *Iuuen.Sat.*3.

† *Hor.Ser.lib.*1 *Sat.*5.

y *Sepoſitis curis omnibus quantum fieri poteſt vna cum vocalibus, &c.* Kirkſt.

z *Adhoram ſomni aures ſuauibus cantibus & ſonis delinire.*

a *Lectio iucunda, aut ſermo ad quem attentior animus conuertitur, aut aqua ab alto in ſubiectum peluim delabatur, &c. Ovid.*

b *Aceti ſorbitio*

c *Attenuat melancholiam, & ad concilandum ſomnum iuvat.*

d *Quod lieni acetum conueniat.*

Cont. 1.*tra.*9. *meditandum de aceto.*

f *Sect.*5. *Memb.* 1. *Subſect.*6.

g *Lib.de ſanit. tuenda.*

Againſt

Against fearefull and troublesome dreames, *Incubus* and such inconueniences, wherewith melancholy men are molested, the best remedy is to eate a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beefe, &c. not to lye on his backe, not to meditate or thinke in the day time of any terrible obiects, or especially talke of them before he goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can thinke of nothing but Hobgoblins: and as *Tully* notes, [h] *for the most part our speeches in the day time, cause our phantasie to worke vpon the like in our sleepe*, which *Ennius* writes of *Homer*:

Et canis insomnis leporis vestigia latrat;

As a dogge dreames of an Hare, so doe men, on such subiects, they thought on last. * *Somnia quæ mentes ludunt volitantibus vmbris,*
Nec delubra deum, nec ab æthere numina mittunt,
Sed sibi quisq; facit, &c.

For that cause when [i] *Ptolomy* King of *Egypt* had posed the 70 Interpreters in order, and asked the nineteenth man, what would make one sleepe quietly in the night, he told him, [k] *the best way was to haue diuine and celestiall meditations, and to vse honest actions in the day time.* [l] *Lod. Vives wonders how Schoolemen could sleepe quietly, and were not terrified in the night, or walke in the darke they had such monstrous questions, and thought of such terrible matters all day long.* They had need amongst the rest to sacrifice to God *Morpheus*, whom [n] *Philostratus* paints in a white & black coat, with a horne and Ivory box full of dreames, of the same colours, to signifie good and bad. If you will knowe how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*, but how to helpe them, I must referre you to a more [n] convenient place.

h *In Som. Scip. fit enim fere vt cogitationes nostræ & sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissime vigilans solebat cogitare & loqui.*
i *Aristeæ hist.*
k *Optimum de cælestibus & honestis meditari, & ea facere.*
l *Lib. 3. de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, vt miser eos interdum in somnijs non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ.*
m *Icon. lib. 1.*
n *Sect. 5. Memb. Subs. 6.*

Memb. 6. Subsect. 1.

Perturbations of the minde rectified. From himselfe, by resisting to the vtmost, confessing his griefe to a friend, &c.

WHhosoeuer he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet minde is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieue, but to wãt cares, & haue a quiet soule, is the only pleasure of the world, as *Seneca* truely recites his opinion, not that of eating and drinking, which iniurious *Aristotle* malitiously puts vpon him, and for which he is still mistaken, *malè audit & vapulat*, slandered without a cause, and lashed by all posterity. [o] *Feare and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope, vaine terrors, bad obiects are to be remoued, and all such persons in whose companyes they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Iacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildisheim &c.* all inculcate this as an especiall meanes of their cure, that their [p] *minds be quietly pacified, vaine conceits diverted, if it be possible, with terrors, cares, fixed*

o *Animi perturbationes summè fugiendæ, metus potissimum & tristitia eorum; leco animus demulcendus hilaritate, animi cõstantia, bona spe removendi terrores, & eorum consortium quos non probant.*
p *Phantasiæ eorum placide subvertendæ, terrores ab animo removendi.*

268 *studies, cogitations, and whatsoeuer it is that shall any way molest or trouble the Soule*, because that otherwise there is no good to be done. [r] *The Bodies mischieses*, as *Plato* proues, *proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured.* *Alcibiades* raues (saith * *Maximus Tyrius*) and is sicke, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacædemon*, thence to *Persia*, thence to *Samos*, then againe to *Athens*; *Critias* tyrannizeth ouer all the citty; *Sardanapalus* is loue-sicke, these men are ill affected all, and can neuer be cured, till their mindes be otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Nobleman his patient, when hee had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est animæ accidentia corrigantur* from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turnes, and must necessarily be reformed. [s] *For anger stirres choler, heats the blood and vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries vp the temperature, and peruerts the vnderstanding.* Feare dissolues the spirits, infects the heart, attenuates the soule: & for these causes all passions and perturbations must to the vttermost of our power, and most seriously be remoued. *Ælianus Montaltus* attributes so much to them, [t] *that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they haue seene or heard, &c. inioy their desires, or bee secured and satisfied in their mindes; *Galen* the common master of them all, from whose fountaine they fetch water, brags *lib. 1. de san. tueud.* that he for his part hath cured diuerse of this infirmitie, *solùm animis ad rectum institutis*, by right setling alone of their mindes.

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humours, abundance of choler adust, weakenesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselues in this behalfe, such as are found in Body and minde, *Stoickes*, *Heroes*, *Homers* gods, all are passionate, and furiously carried sometimes, and how shall we that are already crased, *fracti animis*, sick in body, sick in minde, resist? we cannot performe it. You may aduise & giue good precepts, as who cannot? But how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curb them, though they be head-strong, they may be tamed, they may bee qualified, if he himselfe or his frinds, will but vse their honest endeauours, or make vse of such ordinary helpes, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefest remedy must be had, for if he be averse, peeuish, waspish, giue way wholly to his passions, will not seeke to be helped, or bee ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, bee eased

q *Ab omni fixa cogitatione quouismodo auertantur.*

r *Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest, Charmid.*

† *Disputat. An morbi grauiores corporis an animi. Renoldo interpret. vt parũ abſit a furore, rapitur à Lyceo in concionem, à Concione ad mare, à mari in Sicilium, &c.*

Irabilem mouet, sanguinem adurit, vitales spiritus accendit, mœstitia vniuersum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum peruertit.

Quamobrem hæc omnia prorsus vitanda sunt & pro virili fugienda.

t *De Mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.*

sed at least, if not cured. He himselfe must doe his vtmost indeauour to resist, and withstand the beginnings. *Principijs obsta, Giue not water passage, no not a little, Ecclus* 25.27. If they open a little, they will make a greater breach at length. Whatsoeuer it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, [x] *by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceits, fained feares and sorrowes, from which,* saith *Piso, this disease primarily proceeds, & takes his first occasion or beginning, by doing something or other that shall be opposite vnto them, thinking of something else, perswading by reason, or howsoeuer to make a sudden alteration of them.* Though hee haue hitherto runne in a full career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curbe himselfe in; and as [x] *Lemnius* aduiseth, *striue against with all his power, to the vtmost of his endeauour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gaull at last, and so head-strong, that by no reason, art, counsell, or perswasion they may be shaken off.* Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as [y] *Tully* & *Plutarch* aduise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason, or as we doe by a crooked staffe, bend himselfe another way.

[z] *Tu tamen interea effugito quæ tristia mentem*
Sollicitant, procul esse iube curasq́, mœstumq́,
Pallentem, vltrices iras, sint omnia læta.

In the meane time expell them from thy minde,
Pale feares, sad cares and griefes which doe it grinde,
Reuengefull anger, paine and discontent;
Let all thy Soule be set on merriment.

Curas tolle graves, iræsci crede profanum.

If it be idlenesse hath caused this infirmity, or that he perceaue himselfe giuen to solitarinesse, to walke alone, and please his mind with fond Imaginations, let him by all meanes avoid it, 'tis a bosome enimy, this delightsome melancholy, a friend in shew, but a secret diuell, a sweet poyson, it will in the end be his vndoing, let him goe presently, taske or set himselfe aworke, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burne his body, so in the end he will vndoe himselfe. If it bee any harsh obiect, ill company, let him presently goe from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reforme himselfe. *It would be a perfect remedy against all corruption, if as* [a] Roger Bacon *hath it, we could but moderate our selues in those six non naturall things.* [b] *If it be any disgrace, abuse, temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, be not angry, grieue not at it, but with all courage sustaine it. (Gordonius l.1. cap.15. de conser. vit.) Tu contra audentior ito.* [c] If it be sickenesse, ill successe, or any aduersity that hath caused it, oppose an invincible courage, *fortifie thy selfe by Gods word, or otherwise, mala bonis persuadenda,* set prosperity against aduersity, as wee refresh our eyes by seeing some pleasant meddow, fountaine, picture, or the like

u *Pro viribus annitendum in prædictis, tum in alijs, à quibus malum velut à primaria causa occasionem natum est, imaginationes absurdæ, falsæq; & mœstitia quæcunq; subierit, propulsetur, aut aliud agendo, aut ratione persuadendo, earum mutationem sibi facere.*

x *Lib.2.cap.16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, & summa cura obluctetur, nec vllo modo foueat Imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo conualescunt, vt nulla ratione exuti queant.*

y *3 Tusc. ad Apollonium*

z *Frocastorius.*

a *Epist. de secretis artis & naturæ cap.7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.*

b *Pro aliquo vituperio non indigneris, nec pro amissione alicuius rei, pro morte alicuius nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summa præsentia hæc sustineas.*

c *Quod si incommoda aduersitatis infortunia hoc malum inuexerint, his infractum animum opponas, Dei verbo, cuius fiducia, te sustollas, &c. Lemnius lib.1.16. cap.*

270 like: recreate thy minde by ſome contrary obiect, with ſome more pleaſing meditation divert thy thoughts.

Yea, but you inferre againe, *facile conſilium damus alijs*, we can eaſily giue counſell to others, euery man, as the ſaying is, can tame a ſhrew, but hee that hath her; *ſi hic eſſes, aliter ſentires*, if you were in our miſery, you would finde it otherwiſe, 'tis not ſo eaſily performed. We know this to be true, wee ſhould moderate our ſelues, but we are furiouſly carried, we cannot make vſe of ſuch precepts, we are ouercome, ſick, *malè ſani*, diſtempered and habituated in theſe courſes, we can make no reſiſtance; you may as well bid him that is diſeaſed, not to feele paine, as a melancholy man not to feare, not to bee ſad: 'tis within his blood, his braines, his whole temperature, it cannot bee remoued. But he may chooſe whether he will giue way too farre vnto it, hee may in ſome ſort correct himſelfe. A Philoſopher was bitten with a mad dog, & as the nature of that diſeaſe is to abhorre all waters, and liquid things, and to thinke ſtill they ſee the picture of a dog before them: He went for all this, *reluctante ſe*, to the Bathe, and ſeeing there (as he thought) in the water, the picture of a dog, with reaſon ouercame this conceit, *quid cani cum balneo?* what ſhould a dog doe in a Bathe? a meere conceipt. Thou thinkeſt thou heareſt & ſeeſt diuels, black men, &c. 'tis not ſo, 'tis thy corrupt phantaſie, ſettle thyne imagination, thou art well. Thou thinkeſt thou haſt a great noſe, thou art ſick, euery man obſerues thee, laughes thee to ſcorne, perſwade thy ſelfe 'tis no ſuch matter: this is feare only, and vaine ſuſpition. Thou art diſcontent, thou art ſad and heauy, but why? vpon what ground? conſider of it, thou art iealous, timorous, ſuſpitious, for what cauſe? examine it throughly, thou ſhalt finde none at all, or ſuch as is to be contemned; ſuch as thou wilt ſurely deride, and condemne in thy ſelfe, when it is paſt. Rule thy ſelfe then with reaſon, ſatisfie thy ſelfe, accuſtome thy ſelfe, weane thy ſelfe from ſuch fond conceipts, vaine feares, ſtrong Imaginations, reſtleſſe thoughts. Thou maiſt doe it; *Eſt in vobis aſſueſcere* (as *Plutarch* ſaith) we may frame our ſelues as wee will. As he that vſeth an vpright ſhooe, may correct the obliquity, or crookedneſſe, by wearing it on the other ſide: we may ouercome paſſions if wee will. *Quicquid ſibi imperauit animus obtinuit*, as [d] *Seneca* ſaith, *nulli tam feri affectus, vt non diſciplinâ perdomentur*, whatſoeuer the Will deſires, ſhee may command: no ſuch cruell affections, but by diſcipline they may bee tamed. Voluntarily thou wilt not doe this or that, which thou oughteſt to doe, or refraine, &c. but when thou art laſhed like a dull Iade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canſt doe, and muſt doe by compulſion: thou maiſt refraine if thou wilt, and maſter thine affections. [e] *As in a Citty* (ſaith *Melanchon*) *they doe by ſtubborne rebellious roagues, that will not ſubmit themſelues to politicall iudgement, compell them by force, ſo muſt we doe by our affections. If the heart will not lay aſide thoſe vitious motions, and the phantaſie, thoſe fond Imaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our paſſions.* If appetite will not obey, let the mooüing faculty ouer-rule her, let her reſiſt and compell her to doe otherwiſe. In an Ague, the appetite would drinke: ſore eyes that itch, would be rubbed, but reaſon ſaith no, and therefore the mouing faculty will not doe it. Our phantaſie would intrude a thouſand feares, ſuſpitions, Chimera's

d *Lib.2. de ira.*

e *Cap.3. de affectibus animæ. Vt in ciuitatibus contumaces qui non cedunt politico imperio, vi coercendi ſunt, ita Deus nobis indidit alteram imperii formam ſi cor non deponit vitioſum affectum membra foras coercenda ſunt, ne ruant in quod affectus impellat, & loco motiua, quæ herili imperio obtemperat, alteri reſiſtat.*

mera's vpon vs, but we haue reason to resist, yet we let it be ouerborne by our appetite,[f] *Imagination enforceth spirits, which by an admirable league of nature, compell the nerues to obey, and they our seuerall limmes*: wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastfull and vnpleasant, *non ex tibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensiue to vs, not of them selues, but out of our corrupt iudgement, iealousie, suspition and the like, we pull these mischiefes vpon our own heads.

If then our iudgement be so depraued, our reason ouer-ruled, Will precipitated, that we cannot seeke our owne good, or moderate our selues, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to [g] smother it vp in our owne breast, *alitur vitium, cresc it q; tegendo, &c.* and that which was most offensiue to vs, a cause of feare and griefe, *quod nunc te coquit*, another hell; when as wee shall but impart it to some discreet, trusty, louing friend, is [h] instantly remoued, by his counsel happily, wisdome, perswasion, aduise, his good meanes, which wee could not otherwise apply vnto our selues. A friends counsell is a charme, and as a † Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith **Plutarch*, interpret of good words) so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining* (as † *Isidore* holdes) *and 'tis a solace to relate it*,

Ἀγαθὴ ἡ διήγησις ἔαρ ἐν ἀώρῳ.

Friends confabulations are comfortable at all times, as fire in Winter, shade in Summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or a thirst; *Democritus Collyrium* is not so soueraigne to the eyes as this is to the heart; good words are cheerefull and powerfull of themselues, but much more from friends, as so many props, mutually sustaining each other, like Ivy and a wall, which † *Camerarius* hath well illustrated in an *Emblem*. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so diverse haue beene relieued; by [i] exonerating themselues to a faithfull friend: he sees that which we cannot see for passion and discontent, hee pacifies our mindes, he will ease our paine, asswage our anger, *quanta inde voluptas, quãta securitas, Chrysostome* addes, what pleasure, what security by that meanes! † *Nothing so availeable, or that so much refresheth the soule of man. Tully*, as I remember, in an Epistle to his deare friend *Atticus*, much condoles the defect of such a friend. * *I liue here* (saith he) *in a great Citty, where I haue a multitude of acquaintance, but not a man of all that company, with whõ I dare familiarly breath, or freely iest. Wherefore I expect thee, I desire thee, I sent for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my selfe of in a walking discourse.* The like peradventure may he and he lay with that old man in the Comedy,

† *Nemo est meorum amicorum hodie,*
Apud quem expromere occulta mea audeam:

and much inconvenience may both he and he suffer in the meane time by it. He or he, or whosoeuer then labours of this malady, by all meanes let him get some trusty friend, [k] *Semper habens Pyladem q; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best

f *Imaginatio impellit spiritus, et inde nerui mouentur, &c. & obtemperant Imaginationi & appetitui mirabili fœdere, ad exequendum quod iubent.*

g *Strangulat inclusus dolor, atq; exæstuat intus.* Ovid. Trist. lib. 5

h Virg. 3. Geor. h *Participes inde calamitatis nostræ sunt, & velut exonerata in eos sarcina onere levamur.* Arist. Ethic. l. 9.

† Camerar. emblem. 26. cent. 2.

* Sympos. lib. 6. cap. 10.

† Epist. 8 lib. 3. *Adversa fortuna habet in querelis levamentum, & malorum relatio &c.*

* *Alloquium chari iuvat, & solamen amici.*

† Emb. 54. cent. 1.

i As David did to Ionathan, 1. Sam. 20.

† Seneca ep. 67.

* *Hic in civitate magna & turba magna, reperire neminem possumus quocum suspirare familiariter aut iocari libere possimus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quæ me solicitant & angunt, quæ mihi videor aures tuas nactus, unius ambulationis sermone exhaurire posse.*

k Ovid.

272 thing in the world, as [l] *Seneca* therefore aduiseth in such a case, *to get a trusty friend, to whom we may freely and sincerely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succourlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs.* It was the counsell which that politicke [m] *Commineus* gaue to all Princes, and others distressed in minde, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first, to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate & heale the wounded soule of a miserable man.*

l *De Tranquil. cap. 7 Optimum est amicum fidelem nanciscì, in quem secreta nostra infundamus, nihil æque oblectat animũ, quàm vbi sint præparata pectora, in quæ tuta secreta descendant, quorum conscientia æquè ac tua, Quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipso delectet.* m *Commentar. lib. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos & animi vulnus quo affligimur, nihil ad resiciendum animum efficacius.*

Subsect. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty deuices, satisfaction, alteration of his course of life, remouing obiects, &c.

WHen the Patient of himselfe is not able to resist, or ouer-come these heart-eating passions, his friends or Physitian must be ready to supply that which is wanting. *Suæ erit humanitatis & sapientiæ* (which † *Tully* inioyneth in like case) *si quid erratum curare, aut improuisum, sua diligentia corrigere.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy soeuer) neuer be left alone or idle: but as Physitians prescribe phisicke *cum custodiâ*, let them not be left vnto themselues, but with some company or other, least by that meanes they aggrauate and increase their disease, *Non oportet ægros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt.* as *Rod. à Fonseca Tom. 1. consul.* 35. prescribes. *Lugentes custodire solemus* (saith * *Seneca*) *ne solitudine male vtantur*, wee watch a sorrowfull person, least he abuse his solitarinesse, and so should we doe a melancholy man, set him about some businesse, exercise or recreation, which may divert his thoughts, and still keepe him otherwise intent; for his phantasie is so restlesse, operatiue and quicke, that if it bee not in perpetuall action, euer employed, it will worke vpon it selfe, melancholise, and bee carried away instantly, with some feare, iealousie, discontent, suspition, some vaine conceipt or other. If his weakenesse be such, that he cannot discerne what is amisse, correct or satisfie, it behoues them by counsell, comfort, or perswasion, by faire or foule meanes, to alienate his minde, by some artificiall invention, or some contrary perswasion, to remoue all obiects, causes, companies, occasions, as may any waies molest him, to humour him, please him, diuert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If hee conceale his grieuances, and will not be knowne of them: [n] *They must obserue by his lookes, gestures, motions, phantasie, what it is that offends*, & then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied,

† *Epist. 2. frat.*

* *Epist. 10.*

n *Obseruando motus, gestus, manus, pedes, oculos, phantasiam, Piso.*

tisfied. ° *Alexander* makes mention of a woman, *that by reason of her husbands long absence in travell, was exceeding peeuish and melancholy, but whē she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all feare, without helpe of any other Physicke, restored to her former health. Trincavelius consil.12.lib.1.* hath such a story of a *Venetian*, that being much troubled with melancholy, ᵖ *and ready to dy for griefe: when he heard his wife was brought to bed of a sonne, instantly recouered.* As *Alexander* concludes, ᵠ *If our Imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause.* No better way to satisfie, then to remoue the obiect, cause, occasion, if by any art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *Soluitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, *consider* (saith ʳ *Trallian*) *the manner of it, all circumstances, and forthwith make a sudden alteration*, by remouing the occasions, avoid all terrible obiects, heard or seene, ˢ *monstrous and prodigious aspects*, tales of diuels, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, and recall such Chimera's, and terrible fictions into their mindes. ᵗ *Make not so much as mention of them in priuate talke, or a dumbe shew tending to that purpose: such things* (saith *Galateus*) *are offensiue to their imagination.* And to those that are now in sorrow, ᵘ *Seneca forbids all sad companions, & such as lament, a groaning companion is an enimie to quietnesse.* ˣ *Or if there be any such party, at whose presence the patient is not well pleased, he must be remoued: gentle speeches, and faire meanes must first bee tried, no harsh language vsed, or vncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe*: all things must bee quietly composed, *eversa non evertenda, sed erigenda*, things done, must not bee deiected, but reared, as *Crato* counselleth, ʸ *he must be quietly and gently vsed*, & we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not bee reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, obiects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post afarre off, which coming neere, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise bee accustomed to brooke such distastfull and displeasing obiects, the best way then is generally to avoid them, *Montanus consil.*229. to the Earle of *Momfort* a Courtier, and his melancholy Patient adviseth

° *Mulier melancholia correpta ex longa viri peregrinatione, & iracunde omnibus respondens, quum maritus domum reversus, præter spem, &c.*

ᵖ *Præ dolore morituras, quū nunciatum esset vxorem peperisse filium, subitó recuperavit.*

ᵠ *Nisi affectus longo tempore infestaverit, tali artificio Imaginationes curare oportet, præsertim vbi malum ab his velut à primaria causa occasionem habuerit.*

ʳ *Lib.1. cap.16. Si ex tristitia aut alio affectu ceperit speciem considera, aut aliud quid eorum, quæ subitam aleerationem facere possunt.*

ˢ *Evitandi monstrifici aspectus, &c.*

ᵗ *Neq; enim tam actio, aut recordatio rerum huiusmodi displicet, sed eos vel gestu alterius Imaginationi adumbrare, vehementer molesti. Galat. de mor. i cap.7.*

ᵘ *Tranquil. præcipue vitentur tristes, & omnia deplorantes, trāquilitati inimicus est comes perturbatus, omniagemens.*

ˣ *Illorum quoq; hominum, & quorum consortio abhorret, præsentia amovenda, nec sermonibus ingratis obtundendi: si quis insaniam ab insania, sic curari æstimet, & proterve vitetur, magis quàm æger insanit. Crato consil.184. Scoltzij.*

ʸ *Molliter ac suaviter æger tractetur, nec ad ea adigatur quæ non curat.*

274 adviseth him to leaue the Court; by reason of those continuall discontents, crosses, abuses, [z] *cares, suspitions, emulations, ambition, anger, iealousie, which that place afforded, and which surely caused him to be so melancholy at first:*

[z] *Ob suspitiones curas, æmulationem, ambitionẽ iras, &c. quas locus ille ministrat, & quæ fecissent melancholicum.*

Maxima quæq; domus servis est plena superbis, A company of scoffers and proud Iacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselues merry by abusing some silly fellow, or to take aduantage of another mans weakenesse. In such cases, as in a plague, the best remedy is, *citò, longè, tardè:* (for to such a party, especially if he be apprehensiue, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer hasty in his returne. If hee bee so stupid, that he doe not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such priuate and vaine meditations, though he delight in it, they ought by all meanes to seeke to divert him, to dehort him, to tell him of the event & danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, he makes a noose to intangle himselfe, his want of imployment will be his vndoing. If he haue sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspition, let him be secured, & if it may conueniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no Physicke for *Charmides* headach, *till first he had eased his troublesome minde; body and soule must be cured together, as head and eyes.*

† *Nisi prius animum turbatissimum curasset, oculi sine capite, nec corpus sine anima curari potest.*

† *Oculum non curabis sine toto capite,*
Nec caput sine toto corpore,
Nec totum corpus sine animâ.

† *E græco.*

If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. *Many* saith [a] *Galen, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it,* Prou.12.25. *and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health,* Vers.18. *Oratio namq; suauij animi est remedium*, a gentle speech is the true cure of a wounded soule, as [b] *Plutarch* contends out of *Æschylus* and *Euripides*: *If it be wisely administred, it easeth griefe and paine, as divers remedies doe many other diseases*: 'Tis *incantationis instar*, a charme. *Æstuantis animi refrigerium*, that true *Nepenthes* of *Homer*, which was no Indian plant or fained medicine, which *Epidamna Thonis* wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal. Goropius Hermat. lib.9. Greg. Nazianzen:* and others suppose, but opportunity of speech: for *Helenas* boule, *Medeas* vnction, *Venus* girdle, *Circes* cuppe, cannot so enchant, so forcibly moue or alter as it doth. A letter sent or read will doe as much, *multum alleuor quum tuas literas lego*, I am much eased, as * *Tully* writ to *Pomponius Atticus*, when I reed thy letters. Assuredly a wise and well

[a] *Et nos non pauces sanavimus, animi motibus ad debitum revocatis. lib.1. de sanit. tuend.*

[b] *Consol. ad Apollonium. Si quis sapienter et suo tẽpore adhibeat. Remedia morbis diversis diuersa sunt, dolentem sermo benignus sublevat.*

* *Lib.12. epist.*

spoken

ſpoken man may doe what he will in ſuch a caſe, a good Orator alone, as [c] *Tully* holds, can alter affections by power of his eloquence, *comfort ſuch as are afflicted, erect ſuch as are depreſſed, expell and mitigate feare, luſt, anger, &c.* And how powerfull is the charme of a diſcreet and deare friend? *Ille regit dictis animos, & temperat iras*, What may not he effect? As [d] *Chremes* told *Menedemus*, *Feare not, conceale it not O friend, but tell mee what it is that troubles thee, & I ſhall ſurely helpe thee by comfort, counſell, or in the matter it ſelfe.* [e] *Arnoldus lib.1.breuiar.cap.18.* ſpeakes of an Vſurer in his time, that vpon a loſſe much melancholy and diſcontent, was ſo cured. As Imagination, feare, griefe, cauſe ſuch paſſions, ſo conceipts alone, rectified by good hope, counſell, &c. are able againe to helpe: and 'tis incredible how much they can doe in ſuch a caſe, as [f] *Trincavelius* illuſtrates by an example of a Patient of his. *Porphyrius* the Philoſopher (in *Plotinus* life, written by him) relates, that being in a diſcontented humor through vnſufferable anguiſh of minde he was going to make away himſelfe: but meeting by chance his maſter *Plotinus*, who perceauing by his diſtracted lookes all was not well, vrged him to confeſſe his griefe: which when he had heard, he vſed ſuch comfortable ſpeeches, that hee redeemed him *è faucibus Erebi*, pacified his vnquiet minde, in ſo much that hee was eaſily reconciled to himſelfe, and much abaſhed to thinke afterwards, that hee ſhould euer entertaine ſo vile a motion. By all meanes therefore, faire promiſes, good words, gentle perſwaſions are to be vſed, not to be too rigorous at firſt, [g] *or to inſult ouer them, not to deride neglect or contemne, but rather*, as *Lemnius* exhorteth, *to pitty, & by all plauſible meanes to ſeeke to reduce them*: but if ſatiſfaction may not bee had, milde courſes, promiſes, comfortable ſpeeches, and good counſell will not take place; then as *Chriſtophorus à Vega* determines *lib.3.cap.14 de Mel.* to handle them more roughly, to threaten and chide, ſaith [h] *Altomarus*, terrifie ſometimes, or as *Saluianus* will haue them, to be laſhed and whipped, as we doe by a ſtarting horſe, [i] that is affrighted without a cauſe, or as [k] *Rhaſis* adviſeth, *one while to ſpeake faire and flatter, another while to terrifie & chide*, as they ſhall ſee cauſe.

When none of theſe precedent remedies will availe, it will not bee amiſſe, which *Sauanorola* and *Ælian Montaltus* ſo much commend, *clavum clauo pellere, to driue out one paſſion with another, or by ſome contrary paſſion*, as they doe bleeding at noſe by letting blood in the arme, to expell one feare with another, one griefe with another. [m] *Chriſtophorus à Vega* accounts it rationall Phyſicke, *non alienum a ratione*: and *Lemnius* much approues it, *to vſe an hard wedge to an hard knot*, to driue out one diſeaſe with another, to pull out a tooth, or wound him, to geld him ſaith † *Platerus*, as they did Epilepticall patients of old, becauſe it quite alters the temperature, that the paine of the one, may mittigate the griefe of the other, *and I knewe ſuch a one that was ſo cured of a quartane ague, by the ſudden comming of his enimies vpon him.* If we may beleeue [o] *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Conſull of *Rome*, in a battle fought with the King of the *Allobro-*

c *De nat. deorū, conſolatur afflictos deducit perterritos à timore, cupiditates imprimis, & iracundias comprimit.*

d *Heauton Act. 1. Scen. 1. Ne metue ne uerere, crede inquam mihi, aut conſolando, aut conſilio, aut re invero.*

e *Novi fœneratorem avarum apud meos ſic curatum, qui multam pecuniam amiſerat.*

f *Lib.1.conſil.12 Incredibile dictu quantum invent.*

g *Nemo iſtiuſmodi conditionis hominibus inſultet, aut in illos ſit ſeverior, verum miſeriæ potius indoleſcat vicemq; deploret, lib.2.cap. 16.*

h *Cap.7. Idem Piſo. Laurentius cap.8.*

i *Quod timet nihil eſt, vbi cogitur & videt.*

k *vna vice blãdiantur, vna vice iiſdem terrorem incutiant.*

l *Si vero fuerit ex nouo malo audito, uel ex animi accidente, aut de amiſſione mercium, aut morte amici, introducantur nova contraria his quæ ipſum ad gaudia moueant. de hoc ſemper niti debemus &c.*

m *Lib.3.ca.14.*

n *Lib.1.cap.5. ſic morbum morbo, vt clavum clavo retundimus & malo nodo malum cuneum adhibemus. Novi ego qui ex ſubito hoſtium incurſu, & inopinato timore quartanam depulerat.*

† *Cap.3. Caſtratio olim a veteribus, vſa in morbis deſperatis, &c.*

o *Lib.7.cap. 50. In acie pugnans febre quartana liberatus eſt.*

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ges, at the riuer *Isaurus*, was so rid of a quartane ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetely vsed in this malady, better then any Physicke.

Sometimes againe by some [p] fained lye, strange newes, witty divice, artificiall inuention, it is not amisse to deceiue them. *As they hate those*, saith *Alexander*, *that neglect or deride, so they giue eare to such as will sooth them vp. If they say, they haue swallowed frogges, or a snake; by all meanes grant it & tell them you can easily cure it:* 'tis an ordinary thing. *Philodotus* the Physitian cured a melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceaue it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, he gaue her a vomit, and conueyed a Serpent, such as she conceaued, into the bason, vpon the sight of it she was amended. The pleasantest dotage that euer I read, saith [r] *Laurentius*, was of a Gentleman at *Senes* in *Italy*, who was afraid to pisse, least all the towne should bee drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, wherevpon he made water, and was immediatly cured. Another supposed his nose so bigge that he should dash it against the wall if he stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeue that flesh was cut from it. *Forestus obs. lib.*1. had a melancholy patient, who thought he was dead, [f] *he put a fellow in a chest, like a dead man by his bed side, and made him reare himselfe a little, and eate: the melancholy man asked the counterfeit, whether dead men vse to eat meat, he told him yea, wherevpon he did eate likewise and was cured.* *Lemnius lib.*2.*cap.*6.*de* 4. *complec.* hath many such instances, and *Iouianus Pontanus lib.*4.*cap.*2.*of Wisd.* of the like: but amongst the rest I finde one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who beleeued verily hee was dead, &c. I read a multitude of examples, of Melancholy men cured by such artificiall inventions.

[p] *Iacchinus cap.* 15. *in* 9. *Rhasis. Mont.c.*26

[q] *Lib.* 1.*cap.*16 *aversantur eos qui eorum affectus rident contemnunt.Si ranas aut viperas comedisse se putant concedere, debemus & spem de cura facere.*

[r] *Cap.*8 *de mel.*

[f] *Cistam posuit ex medicorum consilio prope eum, in quem alium se mortuum fingentem posuit, hic in cista iacens, &c.*

[t] *Serves* 1550.

Svbsect. 3.

Musicke a remedy.

In 9. *Rhasis. magnam vim habet Musica.*

[x] *Cap de. Mania. Admiranda profecto res est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatq; procellosas ipsius affectiones*

[y] *Languens animus inde erigitur, & reuiuiscit, nec tam aures afficit, sed & sonitu per arterias vndiq; diffuso spiritus tum vitales, tum animales excitat, mentem reddens agilem &c.*

MAny and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowfull heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerfull, none so pposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus*,40.20. *Wine and Musicke reioyce the heart. Rhasis cont.*9.*Tract.*15. *Altomarus cap.*7. *Ælianus Montaltus cap.* 26. *Ficinus, Bened. Victor. Fauentinus*, are almost immoderate in the commendation of it, a most forcible medicine [x] *Iacchinus* calls it. *Iason Pratensis, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina mestæ*, a roaring-meg against Melancholy, to ereare and reuiue the languishing Soule, [y] *affecting not only the eares, but the very arteries, the vitall*

tall and animall spirits, it erects the minde, and makes it nimble, Lemnius *instit.cap.*44. This it will effect in the most dull, seuere, and sorrowfull soules [z] *expell griefe with mirth, and if there be any cloudes, dust, or dreggs of cares yet lurking in our thoughts, most powerfully it wippes them all away*, Salisbur: *polit.lib.*1.*cap.*6. and that which is more, it will performe all this in an instant. [a] *Cheare vp the countenance, expell austerity, bring in hilarity* (*Girald.Camb. cap.*12.*Topog.Hiber.*) *informe our manners, mittigate anger*; *Athæneus* (*Dipnosophist.lib.*14.*cap.*10.) calleth it an infinite treasure to such as are indowed with it: *Dulcisonum reficit tristia corda melos*, *Eobanus Hessus*. Many other properties [b] *Cassiodorus epist.*4. reckons vp of this our diuine Musicke, not only to expell the greatest griefes, but it *it doth extenuate feares and furies, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull it causeth quiet rest, it takes away spleene and hatred*, be it instrumentall, vocall, with strings, winde, [c] *Quæ a spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomines & heauines of the Soule. [c] Labouring men that sing to their worke, can tell as much, and so can souldiers when they goe to fight, whō terro r of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musicke animates. *It makes a child quiet*, the nurses song, &c. In a word it is so powerfull a thing, that it rauisheth the soule, *regina sensuum*, the queen of the sences, by sweet pleasure, (which is an happy cure) & corporall tunes pacifies our incorporeall soule, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it selfe, helpes, eleuates extends it. *Scaliger exercit.*302. giues a reason of these effects, [e] *because the spirits about the heart, take in that trembling and dancing aire into the body, are moued together, and stirred vp with it*, or else the minde, as some suppose, harmonically composed, is rowsed vp at the tunes of Musicke. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus*, *Orpheus*, and *Amphion*, *felices animas Ovid* calls them, that could *saxa mouere sono testudinis*, &c. make stockes and stones as well as beasts, other animals dance after their pipes: *Arion* made [f] Fishes follow him, which as common experience euinceth, are much affected with musicke. All singing birds are much pleased with it; especially Nightingales, if wee may beleeue *Calcagninus*, and Bees amongst the rest, though they be flying a way, when they heare any tinkling sound, will tarry behinde. *Harts, Hindes, Horses, Dogges, Beares, are exceedingly delighted with it. Scal.exerc.* 302. Elephants *Agrippa* addes, *lib.*2.*cap.*24. and in *Lydia* in the midst of a lake there be certaine floating Ilands, (if you will beleeue it) that after good Musicke will dance.

But to leaue all declamatory speeches in praise of [h] diuine Musicke, I will confine my selfe to my proper subiect: besides that excellent power it hath to expell many other diseases, it is a soueraigne remedy against [i] Despaire & Melancholy, & will driue away the divell himselfe. *Canus* a *Rhodian* Fidler in [k] *Philostratus*, when *Apollonius* was inquisitiue to know what he could doe with his pipe, told him, *that he could make a melancholy man merry, and him that was merry much merrier then before, a louer more inamored, a religious man more deuout*. *Ismenias* the *Theban*, [l] *Chyron* the *Centaure* is said to

z *Musica venustate sua mentes seueriores capis, &c.*

a *Animos tristes subito exhilarat, nubilos vultus serenat, austeritatem reponit, iucunditatem exponit. Barbariemq; facit deponere gentes; mores instituit; iracundiam mitigat.*

b *Cythara tristitiam iocundat timidos furores attenuat, cruentam sæuitiam blande reficit, languorem, &c.*

c Pet. *Aretine.*

d *Castilio de animalic.lib.*1.*fol.* 72.

e *Quod spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aerem in pectus, & inde excitantur, a spiritu musculi mouentur, &c.*

f Mr *Carew* of *Anthony* in Descript. *Cornwall* saith of Sailes that they will come and shew themselues dancing at the sound of a Trumpet, *fol.* 35.1. & *fol.* 154.2. *booke.*

g *De ceruo, equo cane, vrso idem compertum, musica afficiuntur.*

h *Numen inest numeris.*

i *Sæpe graues morbos modulatum carmen abegit, & desperatis conciliavit opem.* k *Lib.*5. *cap.*7. *mœrentibus merorem adimam, lætantem verò seipso reddam hilariorem, amantem calidiorem, religiosum diuino numine correptum, & ad deos colendos paratiorem:* l *Natalis Comes Myth.lib.*4.*c.* 12.

278 haue cured and many other diseases by Musicke alone: as now they doe those, saith [m] *Bodine*, that are troubled with S[t] *Vitus* bedlam dance. [n] *Timotheus* the Musitian compelled *Alexandder* to skip vp and downe, & leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei, lib.* 17. *cap.* 14. so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, 1. *Sam.* 16. and *Elisha* when he was much troubled by importunate Kings, called for a Minstrell, and *when he plai'd the hand of the Lord came vpon him.* 2. *Kings*, 3. *Iason Pratensis cap. de Maniâ* hath many examples, how *Clinias* and *Empedocles* cured some desperatly melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike [o] *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib.* 8. *cap.* 5. *Plato* 2 *de legibus*, highly approue of it, and so doe all Polititians. The *Greeks*, *Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercinary. All ciuill commonwealthes allow it: *Cneius Manlius* (as [*] *Liuius* relates) *Ao ab verb. cond.* 567. brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all kinde of Musicke to their feasts. Your Princes Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. S[r] *Thomas Moore* in his absolute *Vtopian* commonwealth, allowes Musicke as an appendix to euery meale, & that throughout, to all sorts. *Epictetus* calls *mensam mutam, præsepe*, a table without musicke a manger, for, *the consent of Musitians at a banket, is a carbuncle set in gold, and as the signet of an emerald well trimmed with gold, so is the melody of Musicke in a pleasant banket. Ecclus* 32. *v.* 5. 6. [p] *Lewes the xi.* when he inuited *Edward the* 4. to come to *Paris*, told him that as a principall part of his entertainement, hee should heare sweete voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should haue a---- and the Cardinall of *Burbon* to be his confessor, which he vsed as a most plausible argument: as to a sensuall man indeed it is. [†] *Lucian* in his booke *de saltatione* is not ashamed to confesse, that he tooke infinite delight in singing, dancing, musicke, womens company, and such like pleasures, *and if thou* (saith hee) *didst but heare them play and dance, I knowe thou wouldst be so well pleased with the obiect, that thou wouldest dance for company thy selfe, without doubt thou wilt be taken with it.* So [q] *Scaliger* ingeniously confesseth, *exercit.* 274 *I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comlinesse of faire women, I am well pleased to be idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Prouided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernitious, as a spurre to a free horse, will make him run himselfe blinde, or breake his winde, *Incantamentum enim amoris musica*, for musicke enchants, as *Menander* holdes, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee remoued out of the eares a weeke after. [*3] *Plato* for this reason forbids, Musicke and Wine to all young men, becaus they are most part amorous, *ne ignis adda-*

[m] *Lib.* 5. *de rep. curat musica furorem Sancti Viti,*

[n] *Exhilire è convivio. Cardan, subtil. lib.* 13.

[o] *Iliad.* 1.

[*] *Lib.* 9. *cap.* 1. *Psaltrias Sambuciştriasq; & conuiualia ludorum oblectamenta addita epulis, ex Asia inuexit in vrbem.*

[p] *Comineus.*

[†] *Ista libenter & magna cum voluptate spectare soleo. Et scio te illecebris hisce captum iri & insuper tripudiaturum; haud dubie demulcebere.*

[q] *In musicis supra omnem fidē capior & oblector, thorcas libentissimè aspicio, pulchrarum fœminarum venustate detineor otiari inter has solutus curis possum.*

[*3] *De legibus.*

addatur igni, least one fire encrease another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or deiected, it is a most present remedy, it expells cares, alters their grieued mindes, and easeth in an instant. Otherwise, saith [r] *Plutarch*, *Musica magis dementat quàm vinum*; Musicke makes some men mad as a tyger; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wande in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and [f] *Theophrastus* right well prophecied, that diseases were either procured by Musicke, or mittigated.

[r] *Sympos. quæst 5. musica multos magis dementat quam vinum.*
[f] *Animi morbi vel à Musica curantur vel inferuntur.*

Svbsect. 4.

Mirth and merry company, faire obiects, remedies.

MIrth and merry company may not be separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith [t] *Vives*) *purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour*, prorogues life, whets the wit, makes the body young, liuely, and fit for any manner of imployment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, *Prov.* 14.30. *gladnesse prolongs his dayes*, *Ecclus* 30.22. and this is one of the three *Salernitan* Doctors, Dr *Merriman*, D. *Diet*, and D. *Quiet*, [u] which cure all diseases ——*Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) *we cure many passions of the minde, in our selues, and in our friends*: which [y] *Galateus* assignes for a cause why we loue merry companions: and well they deserue it, being that as [z] *Magninus* holds, a merry companion is better then any musicke, and as the saying is, *comes iucundus in viâ pro vehiculo*, as a Wagon to him that is wearied on the way. *Iucunda confabulatio, sales ioci*, pleasant discourse, iests, conceites, merrie tales, *melliti verborum globuli*, as *Petronius*, [a] *Pliny*, [b] *Spondanus*, [c] *Cælius*, and many good authors pleade, are that sole *Nepenthes* of *Homer*, *Helenas* boule, *Venus* girdle, so renowned of olde * to expell griefe and care, to cause mirth and gladnesse of heart, if they be rightly vnderstood, or seasonably applied. In a worde,

† *Amor, voluptas, Venus, gaudium,*
Iocus, ludus, sermo suauis, suauiatio,

are the true *Nepēthes*. For these causes our Physitians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it selfe. *By all meanes* (saith [a] *Mesue*) *procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceiued, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed and intent.* [b] *Let them vse hunting, sports, playes, iests, merry company*, as *Rha-*

[t] *Lib. 3. de Anima. Lætitia purgat sanguinem, valetudinē conseruat, colorem inducit florentem, nitidū, gratum.*
[u] *Spiritus temperat, calorem excitat, naturalem virtutem corroborat, iuuenile corpus diu servat, vitā prorogat, ingenium acuit, & hominem negotiis, quibuslibet aptiorem reddit* Schola Salern.
[x] *Dum contumelia vacant, & festiva lenitate mordeur, mediocres animi ægritudines sanari solent &c*
[y] *De mor. fol. 57. Amamus idea eos qui sunt faceti & iucundi*
[z] *Regim. sanit. part. 2. Nota, quod amicus bonus, & dilectus socius, narrationibus suis iucundis, superat omnem melodiam.*

* *Homēricum illud Nepenthes quod mærorem tollit & ethimiam & hilaritatem paruit.* [a] *Lib. 21. cap. 27.* [b] *Comment. in 4. odyss.* [c] *Lib. 26. cap. 15.* † *Plautus Bacch.* [a] *De ægritud. capitis. Omni modo generes lætitiam in iis, de iis quæ audiuntur, & videntur, aut odorantur, aut gustantur, aut quocunq; modo sentiri possunt, & aspectu formarum multi decoris & ornatus, & negotiatione iucunda, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliquai quam timent & dolent.* [b] *Vtantur venationibus, ludis, iocis, amicorum consortiis, quæ non sinunt animum turbari, vno & cantu, & loci mutatione, & biberia, & gaudio, exquibus præcipue delectantur.*

280 *sis* prescribes, *which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted: Merry tales or toyes, drinking, singing, dancing, and whatsoeuer else may procure mirth*: and by no meanes, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus* in his Empericks, accompts it an especiall remedy against melancholy, *to heare and see singing, dancing, maskers, mummers, to conuerse with such merry fellowes, and faire maides. For the beauty of a woman cheareth the face*; *Ecclus* 36. 22. † Beauty alone is a soueraigne remedy against feare, griefe, and all melancholy fitts, a charme, † as *Peter de la Seine* and many good writers affirme; a banquet it selfe, hee giues instance in discontented *Menelans* that was so often freed by *Helenas* faire face, and [a] *Tully* 3 *Tusc.* cites *Epicurus* as a chiefe patron of this *Tenent*. To expell griefe and procure pleasance, sweete smells, good diet, touch, tast, embracing, singing, dancing, sports, playes, and aboue the rest, exquisite beauties, *quibus oculi iucundè mouentur & animi*, are most powerfull meanes, *obuia forma*, to meete or see a faire maide, passe by, or to be in company with her. He founde it by experience, & made good vse of it in his owne person, if *Plutarch* belie him not, for he reckons vp the names of some more elegant peices, *Leontia, Boedina, Hedeia, Nicedia*, that were frequently seene in *Epicurus* garden, and very familiar in his house. Neither did he trie it himselfe alone but if we may giue credit to † *Atheneus*, he practised it vpon others. For when a sad and sicke patient was brought to him to be cured. *He laid him on a downe bed, crowned him with a garland of sweete smelling flowers, in a faire perfumed closet, delicatly set out, and after a potion or two of good drinke, which he administred, he brought in a beautifull young * wench, that could play vpon a Lute, sing and dance, &c. Tully* 3. *Tusc.* scoffes at *Epicurus* for this his prophane Physicke, (as well he deserved) and yet *Phauorinus* in *Stobeus* highly approues of it, most of our looser Physitians in some cases, to such parties especially allowe of this, and all of them will haue a melancholy, sad, discontented person, make frequent vse of honest sports, companies and recreations, *& incitandos ad venerem*, as † *Rodericus a Fonseca* wil, *aspectu & contactu pulcherimarum fæminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor onely, or a spectator, but sometimes an actor himselfe. *Dulce est desipere in loco*, to play the foole now and then, is not amisse, there is a time for all things. Graue *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, † *Tully* by his owne confession, and the rest. *Xeonophon* in his *Sympos.* brings in *Socrotes* as a principall Actor, no man merrier then himselfe, and some times he would *ride a cock horse with his Children* (though [c] *Alcibiades* scoffed at him for it) and well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and grauest men will vse Feasts, iests, and toyes, as we doe sauce to our meates.

**Qui vbi se a vulgo & scenâ in secreta remorânt,*
Virtus Scipiadæ & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus soliti ———
Valorous *Scipio* and gentle *Lælius*,
Remoued from the scene & route so clamorous,

Machi-

a *Piso. Ex fabulis & lidis quærenda delectatio Altomarus c.7. His versetur, qui maxime grati sunt cantus & chorea ad lætitiam prosunt.*

d *Præcipue valet ad expellendum melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipue cum puellis iucundis.*

† *Par 5. de auocamentis lib. de absoluendo luctu.*

a *Corporiî complexus cantos choreæ ludi & formæ, &c.*

b *Circa hortos Epicuri frequentes.*

† *Dypnosoph. lib. 10. coronauit florido serto incendens odores, in culcitra plumea collocatiit dulciculam potionem propinans psaltrium adduxit, &c.*

* *vt reclinata suauiter in lectum puella, &c*

† *Seræ. 63.*

† *Tom. 2. consul. 85.*

† *Epist. fam. l. 7. 22. epist Heri demum bene potus, seroq; redieram.*

c *Valer. Max. cap. 8. lib. 8. Interposita arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est.*

* *Hor.*

Were wont to recreate themselues their robes laid by,
Whilst supper by the cooke was making ready.

Machiauell in the 8 booke of his *Florentine* history, giues this note of *Cosmus Medices*, the wisest and graueſt man in his time in *Italy*, That he would [f] *now and then play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him.* Now me thinkes, he did well in it, though [g] *Salisburiensis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, *ne respub. ludere videatur:* But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castruccius Castrucanus*, then whom *Italy* neuer knew a worthier Captaine, another *Alxander*, if *Machiauel* doe not deceiue vs in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushen dance) he told him againe, *qui sapit interdiû, vix vnquam noctu desipit*, hee that is wise in the day, may dote a little in the night. *Paulus Iouius* relates as much of Pope Leo *Decimus*, that he was a graue, discreet stay'd man, yet sometimes most free, and too open in his sports. And t'is not altogether † vnfit or mis-beseeming the gratuity of such a man, if that *Decorum* of time, place, and such circumstances bee obserued. [i] *Misce stultitiam consilijs breuem*; and as [k] he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend:

Moll, *once in pleasant company by chance;*
I wisht that you for company would dance,
Which you refus'd, and said, your yeares require;
Now, Matron-like, both manners and attire.
Well Moll, *if needs you will be matron-like,*
Then trust to this, I will thee matron like:
Yet so to you my loue may neuer lessen,
As you for Church, house, bed, obserue this lesson:
Sit in the Church as solemne as a Saint,
No deede, word, thought, your due deuotion taint;
Vaile if you will your head, your soule reueale
To him that onely wounded soules can heale:
Be in my house as busie as a bee,
Hauing a sting for euery one but mee,
Buzzing in euery corner, gathering hony,
Let nothing wast, that costs or yeeldeth mony:
† *And when thou seest my heart to mirth incline,*
Thy tongue, wit, blood, warme with good cheare & wine:
Then of sweete sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old [l] *Greekes* had their *Lubentiam Deam*, goddesse of *Pleasance*, and the *Lacedæmonians* instructed from *Lycurgus*, did *Deo risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Thessaly*, as it appeares by that of [m] *Apuleius*, who was made an instrument of their laughter himselfe: [n] *Because laughter and merriment was to season their labours & modester life.* [o] *Risus enim divûm atq; hominum est æterna voluptas.*

f *Hominibus facetis, & ludis puerilibus vltrà modum deditus, adeo ut si cui in eo tam grauitatem, quam leuitatem considerare liberet, duas personas distinctas in eo esse diceret.*

g *De nugis curial. lib. 1. cap. 4. Magistratus & viri graues, a ludis leuioribus arcendi.*

h *Machiavel vita eius. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondit &c.*

† There is a time for all things, to weepe, laugh, mourn, dance, Eccles. 3.4.

i Hor.

k S. Iohn Harrington, epig. 30.

† *Lucretia totâ sit lucet vsq; die, Thaida nocte volo.*

l *Lil. Giraldus hist. deor. Syntag 1.*

m *Lib. 2. de aur. as.*

n *Eo quod risus esset laboris & medesti victus condimentum.*

o *C. Calcag. epig.*

Princes

282 Princes vse iesters, players, and haue those masters of Reuels in their Courts. The *Romanes* at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Iesters, &c. as † *Suetonius* relates of *Tyberius*, *Dion* of *Commodus*, and so did the *Greekes*. Besides musicke, in *Xenophons Sympos. Philippus ridendi artifex*, *Philip*, a Iester, was brought in to make sport. *Paulus Iouius* in the eleuenth booke of his history, hath a pretty digression of our English customes, which howsoeuer some may misconster, I for my part, will interpret to the best. † *The whole Nation beyond all other mortall men, is most giuen to banqueting and feasts, for they prolong them many houres together, with dainty cheare, exquisite musicke and facete iesters, and afterwardes they fall a dancing and courting their mistresses, till it be late in the night. Volateran* giues the same testimony, of this Island, commending our Iouiall manner of entertainement, and good mirth, and mee thinkes he saith well, there is no harme in it, long may they vse it, and all such modest sportes. *Ctesias* reports of a *Persian* King, that had 150 maides attending at his table, to play, sing, and dance by turnes; and P *Lil. Giraldus* of an *Egyptian* Prince, that kept 9 Virgins still to waite vpon him, & those of most excellent feature, & sweet voyces, which afterward gaue occasion to the *Greekes* of that fiction of the 9 *Muses*. The Kings of *Æthiopia* in *Africke*, most of our *Asiaticke* Princes haue done and doe, those *Sophies*, *Mogors*, *Turkes*, &c. solace themselues after supper amongst their Queenes and Concubines, *quæ iucundiores oblectamenti causa* († saith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and heare them sing and dance. This and many such meanes, to exhilarate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preseruation of mans life. What shall I say then, but to euery melancholy man,

q *Vtere conviuis, non tristibus vtere amicis,*
Quos nugæ, & risus, & ioca salsa iuvant.
Feast often, and vse friends not still so sad,
Whose iests and merriments may make thee glad.

Vse honest and chast sports, scenicall shewes, playes, games;

t *Accedant invenumq; Chori, mistæq; puellæ.*

And as *Marsilius Ficinus* concludes an epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good students, r *Liue merrily, O my friends, free from cares, perplexity, anguish, griefe of minde, liue merrily*, lætitiâ cœlum vos creauit: t *Againe and againe I request you to bee merry: if any thing trouble your hearts, or vex your soules, neglect and contemne it*, u *let it passe.* x *And this I inioyne you, not as a Diuine alone, but as a Physitian, for without this mirth, which is the life and Quintessence of Physicke, medicines, and whatsoeuer is vsed and applyed to prolong the life of man, is dull, dead, & of no force. Dum fata sinunt, viuite læti.* (*Seneca*) I say bemerry.

† *Nec lusibus virentem*
Viduemus hanc iuventam.

It was *Tiresias* the Prophets counsell to y *Menippus*, that trauelled all the world ouer, euen downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. z *Contemne the World* (saith he) *and count that is in it vanity &*

‡ *Cap 61. In deliciis habuit scurras & aduladores.*

† *Vniuersa gens supra mortales cæteros conuiuiorum studiosissima. Ea enim per varias & exquisitas dapes interpositis musicis & ioculatoribus in multas sæpius horas extrahunt, ac subinde productis chorcis & amoribus fœminarum indulgent, &c.*

P *Syntag. de Musis*

† *Athenæus lib. 12. & 14. assiduis mulierum vocibus, cantuq; symphoniæ Palatium Persarum regis totum personabat. Iouius hist. l. 18.*

q *Eobanus Hessus.*

r *Fracastorius. Vivite ergo læti, O amici, procul ab angustia, vivite læti.*

t *Iterum precor & obtestor, vivite læti: illud quod cor urit, negligite.*

u *Lætus in præsens animus quod ultra Oderit curare. Hor.* He was both *Sacerdos & Medicus. Hæc autem non tam ut sacerdos animi mando vobis, quam ut medicus, nam absq; hac una tanquã medicinarum omnium vita, medicinæ omnes ad vitam producendam adhibitæ moriuntur: viuite læti.* † *Loecheus Anacreon.* y *Lucian. Necyomantia. To. 2.* x *Omnia mundana nugas æstima. Hoc solum tota vita persequere, ut præsentibus bene compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas.*

toyes

toyes, this onely couet all thy life long; be not curious, or ouer solicitous in any thing, but with a well-composed and contented estate to inioy thy selfe, & aboue all things to be merry.

Si numerus vti censet sine amore iocisq;
Nil est iucundum; vivas in amore iocisq;.

Nothing better, (to conclude with *Solomon, Eccles.*3.22.) *then that a man should reioyce in his affaires.* 'Tis the same advice which every Physitian in this case rings to his Patient, as *Capivaccius* to his, [a] *avoid overmuch study and perturbations of the minde, and as much as in thee lies, liue at hearts ease*: *Prosper Calenus* to that melancholy Cardinal *Cæsius*, [b] *amidst thy serious studies and businesses, vse iests and conceits, playes and toyes, and whatsoeuer else may recreate thy minde.* Nothing better then mirth, and merry company in this malady, [c] *It beginnes with sorrow* (saith *Montanus*) *it must bee expelled with hilarity.*

But see the mischiefe, many men knowing that merry company is the only medicine against melancholy, will therefore neglect their businesse, and in another extreame, spend all their daies amongst good fellowes in a Taverne or an Ale-house, and knowe not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more nihil comedentes*, like so many frogges in a puddle. 'Tis their sole exercise to eat and drinke, to sacrifice to *Volupia, Rumina, Edulica, Potina, Mellona*, is all their religion. They wish for *Philoxenus* necke, *Iupiters trinoctium*, and that the Sunne would stand still as in *Iosua's* time, to satisfy their lust, that they might *dies noctesq; pergræcari & bibere.* Flourishing wits, and men of good parts, good fashion, good worth, basely prostitute themselues to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

[d] *Invenies aliquem cum percussore iacentem,*
Permistum nautis aut furibus, aut fugitivis.

Which *Thomas Erastus* obiects to *Paracelsus*, that hee would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst vs, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens & multa vorans, &c.* They drown their wits, seeth their braines in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get solne iuglers, pimpled red faces, sore eyes, &c. heat their liuers, alter their complections, spoile their stomacks, ouerthrowe their bodies (meere funges and Caskes) confound their Soules, goe from *Scylla* to *Charybdis*, and vse that which is an helpe, to their vndoing. [e] *Quid refert morbo an ferro pereamve ruinâ?*

† When the blacke Prince went to set the exil'd king of *Castile* into his kingdome, there was a terrible battle fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to a riuer side, *where some drowned themselues to avoid their enimies, the rest were killed.* Now tell me what difference is betwixt drowning and killing? As good bee melancholy still, as drunken beasts and beggars. Company a sole comfort, and an onely remedy to all kinde of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripides*, *Malæ mulieres me fecerunt malam*, Euil company mart'd her, may they iustly complaine, bad companions haue been their

a *Hildisheim spicel.*2.*de Mania.fol.*161. *Studia literaria, & animi perturbationes fugiat, & quantū potest iucundè vivat.*

b *Lib.de atr. bile. Grauioribus curis ludos & facetias aliquando interpone, iocos & quæ solent animum relaxare.*

c *Consil.*30. *Mala valetudo aucta & confracta est tristitia, ac propterea exhilaratione animi removenda.*

* *Athæn.dynosop lib.*1.

d *Iuven. Sat.*8.

e *Hor.*

† *Froissard.hist. lib.*1. *Hispani cum Anglorum vires ferre non possent, in fugam se dederunt &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent.*

284 their bane. For,[f] *malus malum vult vt sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will, make all the rest as bad as himselfe, [g] ——*Et si*

Nocturnos iures te formidare vapores, be of what complexion you will, inclination, loue or hate, be it good or bad, if you come amongst them, you must doe as they doe; yea, [h] though it bee to the preiudice of your health, you must drinke, *venenum pro vino*. And so like Grasse-hoppers, whilst they sing ouer their cuppes all Summer, they starue in Winter; and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

f Ter.

g Hor.

a' Η πάντ' ἢ ἄπθι.

SECT. 3.

Mem. I. Subsec. I.

A Consolatory Digression, containing the Remedies of all manner of Discontents.

BEcause in the precedent Section, I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselues; I haue thought fit in this following Section, a little to digresse, (if at least it bee to digresse in this subiect) to collect and gleane a few remedies, and comfortable speeches out of our best Oratours, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confesse, many haue copiously written of this subiect, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boëthius:* and some of late, *Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as † *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried vp, they might be copiously irrigated from those fruitfull well-springs: And I shall but *actum agere:* yet because these Tracts are not so obvious and common, I will Epitomize, and briefly insert some of their diuine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessells into so little a creek. And although (as *Cardan* said of his booke *de consol.*) [i] *I knowe beforehand this Tract of mine many will contemne and reiect: they that are fortunate, happy, and in florishing estate, haue no need of such consolatory speeches, they that are miserable and vnhappy, thinke them vnsufficient to ease their grieued mindes, and comfort their misery.* Yet I wil goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and knowe themselues, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot chuse but giue some content and comfort. [k] *'Tis true, no medicine can cure all diseases, some affections of the minde are altogether incurable, yet these helpes of art, Physick and*

i *Lib. de lib. propriis. Hos libros scio multos spernere, nam felices bis se non indigere putant, infœlices ad soldationem miseriæ non sufficere. Et tamen fœlicibus moderationem, dum inconstantiam humanæ fœlicitatis docet præstant, infœlices si omnia recte æstimare velint, fœlices reddere possunt.*

k *Nullum medicamentum omnes sanare potest, sunt affectus animi qui prorsus sunt insanabiles, non tamen artis opus sperni debet, aut medicinæ, aut Philosophiæ.*

and Philosophy must not be contemned. *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good. *Boethius* himselfe cannot comfort in some cases, they will reiect such speeches like bread of stones, *Insana stultæ mentis hæc solatia.* (which * *Cateline* once said to his Souldiers) *a Captaines Oration doth not make a coward a valiant man.* And as † *Iob* feelingly said to his friends, *you are but miserable counsellours all.* Yet sure I thinke they cannot chuse but doe some good, comfort and ease a little, and vpon that hope I will aduenture. [l] *Non meus hic sermo*, not my speech this, but of *Seneca*, *Plutarch*, *Epictetus*, *Austin*, *Bernard*, *Christ and his Apostles*. If I make nothing, as [m] *Montaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserue not blame in imparting my minde. If it be not for thy ease, it may for mine owne, so *Tully*, *Cardan*, and *Boëthius* writ *de consol.* as well to helpe themselues, as others: be it as it may, I will essay.

Discontents and grievances are either generall or particular: generall are warres, plagues, dearths, famine, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities: or peculiar to privat men, [n] as cares, crosses, losses, death of friends, pouerty, want, sicknesse, orbities, iniuries, abuses, &c. Generally all discontent, [o] *homines quatimur fortunæ sálo.* No condition free, *quisq; suos patimur manes.* Even in the midst of our mirth and iollity there is some grudging, some complaint, as [p] he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* inferres; [q] *who art thou that hopest to goe free? Why dost thou not grieue thou art a mortall man, & not gouernour of the world?* Ferre quam sortem patiuntur omnes, Nemo recuset, *If it be common to all, why should one man be more disquieted then another?* If thou alone wer't distressed, it were indeed more irksome and lesse to be indured: but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? [r] *But alas we are more miserable then others, what shall we doe? Besides private miseries, we liue in perpetuall feare and danger of common enimies, we haue Bellonas whips, and pitifull out-cries, for Epithalamiums; for pleasant musicke, that fearefull noyse of Ordinance, Drummes, and warlike Trumpets still sounding in our eares; insteed of nuptiall Torches wee haue firing of Townes and Cities; for triumphs, lamentations; for ioy, teares.* [t] *So it is, and so it was, and ever will be. He that refuseth to see and heare, to suffer this, is not fit to liue in this world, and knowes not the common condition of all men, to whom so long as they liue with a reciprocall course, ioyes and sorrowes are annexed, and succeed one another.* It is inevitable, it may not bee avoided, and why then shouldst thou be so much troubled? *Graue nihil est homini quod fert necessitas*, as [u] *Tully* deemes out of an old Poet, that which is necessary, cannot be grieuous: If it be so, then comfort thy selfe in this, [x] *That*

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* Salust. Verba virtutem non addunt, nec imperatoris oratio facit è timidis fortem.

l Hor.

m Lib. 2. Essays, cap. 6.

n Alium pauperias, alium orbitas, hunc morbi, illum timor, alium in iuriæ, hunc insidiæ, illum vxor, filij distrahunt. Card.

o Boethius lib. 1 met. 5.

p Apuleius 4. florid. Nihil homini tam prosperè datum diuinitus, quin ei admixtum sit aliquid difficultatis, in omplissima quaq; lætitia subesse quædam querimonia, coniugatione quadam mellis & fellis.

q Si omnes premuntur, quis tu es qui solus evadere cupis ab ea lege quæ neminem præterit, cur te non mortalem factum & vniuersi orbis regem fieri non doles.

r Puteanus ep. 75. Neq; cuiquã præcipue dolendum eo quod accidit vniversis.

t Lorchan Gallobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis cuge quid agemus? vbi pro Epithalamio Bellone flagellu, pro musica harmonia terribilium lituorum & tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, vrbium, videas, incendia; vbi pro iubilo lamentã, pro risu fletus aerem complent. Ita est profecto & quisquis hæc videre abnuis, huic sæculo parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt.

u In Tusc. e vet. Poeta.

x Cardan. lib. 1. de consol. Est consolationis genus non leve, quod à necessitate sit, siue feras, siue non feras ferendum est tamen.

286 *whether thou wilt or no, it must be indured*: make a vertue of necessity, and conforme thy selfe to vndergoe it; [y] *Si longa est levis est, si gravis est, brevis est*, If it be long, tis light, if grieuous, it cannot last. It will away; *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it, [z] obliuion is a common medcine for all losses, iniuries, griefes, and detriments whatsoeuer, [a] *and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs*: [b] Atq; hæc olim meminisse juvabit, *the priuation and want of a thing many times makes it more pleasant and delightsome then before it was*. We must not thinke the happiest of vs all to escape here without some misfortunes,

* *Vsq; adeò nulla est sincera voluptas,*
Sollicitumq; aliquid lætis intervenit,

Heauen and earth are much vnlike. [d] *Those heauenly bodies indeed are freely carried in their orbes without any impediment, or interruption, to continue their course for innumerable ages, and make their conversions: but men are vrged with many difficulties, and haue diverse hinderances, oppositions, still crossing, interrupting their indeavours and desires, and no mortall man is free from this law of nature.* Wee must not therefore hope to haue all things answere our owne expectation, to haue a continuance of good successe and fortunes, *Fortuna nunquam perpetuò est bona.* And as *Minutius Fœlix* the *Roman* Consull told that insulting *Coriolanus*, drunk with his good fortunes, looke not for that successe thou hast hitherto had; [e] *It never yet happened to any man since the beginning of the world, nor euer will, to haue all things according to his desire, or to whom fortune was neuer opposite and aduerse.* Even so it fell out to him as he foretold: Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalua's*, and most famous mens, that as * *Iouius* concludes, *it is almost fatall to great Princes, through their owne default or otherwise circumvented with envy and malice, to loose their honours, and dye contumeliously.* Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum.*

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. [f] *Thou shalt not here find peaceable and cheerefull daies, quiet times, but rather cloudes, stormes, calumnies, such is our fate.*

Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, [g] *All the men in the world should come and bring their grieuances together, of body, minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally divided, wouldst thou share alike, and take thy portion, or bee as thou art? Without question thou wouldst be as thou art.* If some *Iupiter* should say to giue vs all content,

* *Iam faciam quod vultis, eris tu qui modò miles,*
Mercator, tu consultus modo rusticus, hinc vos,

y Seneca.
z Omni dolori tempus est, medicina ipsum luctum extinguit, iniurias delet, omnis mali obliuionem affert.
a Habet hoc quoq; commodi omnis infelicitas, suaviorem vitam cum abierit relinquit.
b Virg.
c Ouid.
d Lorchan. Sunt namq; infera superis, humana terrenis longè disparia. Etenim beatæ mentes feruntur libere, & sine vllo impedimento, stellæ æthereq; orbes cursus, & conversiones suas iam seculis innumerabilibus constantissime conficiunt: verum homines magnis angustiis. Neq; hac naturæ lege est quisquã mortalium solutus.
e Dionysius Halicar. lib. 8 non enim vnquam contigit, nec post homines natos inuenies quenquam, cui omnia ex animi sententia successerint, ita vt nulla in re fortuna sit ei aduersata.
* Vit. Gonsalui lib. vlt. vt ducibus fatale sit clarissimis à culpa sua secus circumveniri, cum malitia & invidia, imminutaq; dignitate per contumeliã mori.
f In terris fluvii illum æthereum non invenies, & serenos animos, nimbos potius, procellas, calomnias. Lipsius cent. misc. ep. 8.
g Si omnes homines sua mala suasq; curas in vnum cumulum conferrent æquis divisuri portionibus &c.
* Hor. ser. lib. 1.

Vos

Vos hinc mutatis discedite partibus, eia
Quid statis? nolunt.

Well be't so then: you master Souldier
Shall be a marchant, you sir Lawyer
A country Gentleman, goe you to this,
That side you, why stand yee? It's well as 'tis.

h *Every man knowes his owne, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselues, their owne misfortunes,* not to examine or consider other mens, not to conferre themselues with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersity, but not once to thinke on their prosperity, not what they haue, but what they want, to looke still on them that goe before, but not on those infinite numbers that come after, i *whereas many a man would thinke himselfe in heauen, a petty Prince, if hee had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, and wretched estate.* How many thousands want that which thou hast, how many myrriades of poore slaues, captiues, of such a worke day and night in Cole-pits, Tinne-mines, with sore toyle to maintaine a poore liuing, of such as labour in body and mind, liue in extreame anguish, and paine, all which thou art free from. *O fortunatos nimium bona si sua norint*; Thou art most happy, if thou couldst be content, k and acknowledge thy happinesse; *Rem carendo, non fruendo cognoscimus*, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, & art weary of, and tired with, when 'tis past thou wilt say thou wert most happy, and after a little misse, wish with all thine heart, thou hadst the same content again, might'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, l rest satisfied, *desine, intuensq; in aliorum infortunia solare mentem*, comfort thy selfe with other mens misfortunes; and as the moldiwarpe in *Æsope* told the Fox, complaining for want of a taile, & the rest of his companions, *tacete quando me oculis captum videtis*, you complain of toyes, but I am blinde, be quiet, I say to thee be thou satisfied. It is m recorded of the Hares, that with a generall consent they went to drowne themselues, out of a feeling of their misery, but when they saw a company of Frogges more fearefull then they were, they began to take courage, and comfort againe. Conferre thine estate with others, *Similes aliorum respice casus, mitius ista feres.* Be content and rest satisfied, for thou art well in respect of others, be thankeful for that thou hast, that God hath done so much for thee, he hath not made thee a monster, a beast, a base creature, as hee might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. n *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud potest nolle quod non habet*, he may chuse whether hee will desire that which he hath not: Thy lot is faire, make the best of it. o *If wee should all sleepe at all times*, (as *Endimion* is said to haue done) *who then were happier then his fellow?* Our life is but short, a very dreame, and while we looke about, p *Immortalitas adest*, eternity is at hand: q *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in paine, or sickenesse, thinke of that of our Apostle, *God chastiseth them whom he loueth: They that sowe in teares, shall reape in ioy*, Ps. 126. 6. *As the Fornace proueth*

h *Quod unusquisq; propria mala nouit, aliorum nescit, in causa est, vt se inter alios miserum putet. Cassiodan. lib. 3. de consol. Plutarch. de consol. ad Apollonium.*

i *Quam multos putas qui se cœlo proximos putarent, totidem regnis si de fortunæ iure reliquis pars ijs minima contingat. Boeth. de consol. lib. 2. prosa 5.*

l *Hesiod. Esto quod es quod sunt alii, sine qui nihil est esse, quod non es velis, quod potes esse velis.*

m *Æsops fab.*

n *Seneca.*

o *Si dormirent semper omnes, nullius alio felicior esset, Card.*

p *Seneca de ira.*

q *Plato Axiocho. An ignoras vitam hanc peregrinationem esse, quam fatentes cum gaudio percurrimus.*

288 *proueth the Potters veſſell, ſo doth temptation try mens thoughts*, *Eccl.* 25.5. 'tis for [r] thy good, *Periſſes niſi periſſes:* Hadſt thou not beene ſo viſited, thou hadſt beene vtterly vndone, *as gold in the fire*, ſo men are tryed in adverſity. *Tribulatio ditat:* And which *Camerarius* hath well ſhaddowed in an Emblеme of a Threſher and corne,

Si tritura abſit paleis ſunt abdita grana,
Nos crux mundanis ſeparat à paleis:
As threſhing ſeparates from ſtraw the corne,
By croſſes from the worlds chaffe are we borne.

'Tis the very ſame which * *Chryſoſtome* comments *hom.2.in 3. Mat. Corne is not ſeparated but by threſhing, nor men from worldly impediments but by tribulation.* 'Tis that which † *Cyprian* ingeminates *Ser.4.de immortal.* 'Tis that which * *Hierom*, which all the Fathers inculcate, *ſo are we catechiſed for eternity.* 'Tis that which the proverbe inſinuates, *Nocumentum, documentum*; 'Tis that which all the world rings into our eares. *Deus vnicum habet filium ſine peccato, nullum ſine flagello:* God, ſaith [t] *Auſtin*, hath one Sonne without ſin, none without correction. [t] *An expert ſea man is tried in a tempeſt; a runner, in a race; a Captaine, in a battle; a valiant man, in aduerſitie; a Chriſtian, in temptation and miſery. Baſil. homil.* 8. We are ſent as ſo many ſouldiers into this world, to ſtriue with it, the fleſh, the diuell, our life is a warfare, and who knowes it not, † *Non eſt ad aſtra mollis è terris via:* [u] *and therefore peraduenture this world here is made troubleſome vnto vs*, that, as *Gregory* notes, *wee ſhould not be delighted by the way, and forget whether we are going.*

[x] *Ite nunc fortes, vbi celſa magni*
Ducit exempli via, cur inertes
Terga nudatis? ſuperata tellus
ſydera donat,

Goe on then merrily to heauen. If the way be troubleſome, and you in miſery, in many grieuances, on the other ſide you haue many pleaſant obiects, ſweet ſmells, delightſome taſts, muſicke, meats, hearbes, flowres, &c. to recreate your ſenſes. Or put caſe thou art now forſaken of the world, deiected, contemned, yet comfort thy ſelfe, as it was ſaid to *Agar* in the Wildernes, [y] *God ſees thee, he takes notice of thee*: There is a God aboue that can vindicate thy cauſe, that can relieue thee. And ſurely * *Seneca* thinkes, hee takes delight in ſeeing thee. *The Gods are well pleaſed when they ſee great men contending with aduerſity*, as we are to ſee men fight, or a man with a beaſt. But theſe are toyes in reſpect, † *Behold* (ſaith he) *a ſpectacle, worthy of God: A good man contented with his eſtate.* A tyrant is the beſt ſacrifice to *Iupiter*, as the Ancients held, and his beſt obiect *a contented minde.* For thy part then reſt ſatisfied, *caſt all thy care on him, thy burden on him, rely on him,* [z] *truſt on him, and hee ſhall nouriſh thee, care for thee, giue thee thine hearts deſire*; ſay with *Dauid*, *God is our hope and ſtrength in troubles ready to be found, Pſalm.* 46.1. *for they that truſt in the Lord ſhall be as Mount Sion, which cannot be remoued, Pſalm.* 124.1.2. *as the mountaines are about Ieruſalem, ſo is the Lord about his people, from hence forth and for euer.*

[r] *Sic expedit, medicus non dat quod patiens vult ſed quod ipſe bonum ſcit.*
* *Frumentum non egreditur niſi tritturatum &c.*
† *Non eſt pœna damnantis, ſed flagellum corrigentis.*
* *Ad hæreditatem æternam ſic erudimur.*
[t] *Confeſſ 6.*
[t] *Nauclerum tempeſtas, athletam ſtadium, ducem pugna, magnanimum calamitas, Chriſtianum vero tentatio probat & examinat.*
* *Sen. Her. fur.*
[u] *Ideo Deus aſperum fecit iter, ne dum delectantur in via obliviſcantur eorum quæ ſunt in patria.*
[x] *Boethius l.5. met. vlt.*
[y] *Boeth. proſcult Manet ſpectator cunctorum deſuper præſcius deus, bonis præmia, malis ſupplicia diſpenſans.*
* *Lib. de prouid.* *voluptatem capiunt dii ſi quãdo magnos viros colluctantes cum calamitate vident.*
† *Ecce ſpectaculum deo dignum. Vir fortis mala fortuna compoſitus.*
[z] *1. Pet. 5.7. Pſal. 55.22.*

MEMB:

Memb. 2.

Deformity of Body, Sickneſſe, Baſeneſſe of Birth, peculiar Diſcontents.

PArticular diſcontents and grieuances, are either of Body, Minde, or Fortune, which as they wound the ſoule of man, produce this melancholy, and many great inconveniences; by that Antidote of good counſell and perſwaſion may be eaſed or expelled. Deformities and imperfections of our bodies, as lameneſſe, crookedneſſe, deafeneſſe, blindneſſe, be they innate or accidentall, torture many men: yet this may comfort them, that thoſe imperfections of the body doe not a whit blemiſh the ſoule, or hinder the operations of it, but rather helpe and much increaſe it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maiſt be a good, a wiſe, vpright, honeſt man. [a] *Seldome*, ſaith *Plutarch*, *Honeſty and Beauty* dwell together, and oftentimes vnder a threadbare coat, lies an excellent vnderſtanding, *Sæpè ſub attritâ latitat ſapientia veſte.* [*] *Cornelius Muſſus* that famous preacher in *Italy*, when hee came firſt into the pulpit in *Venice*, was ſo much contemned by reaſon of his outſide, a little, leane, poore, deiected perſon, [†] they were all ready to leaue the church, but when they heard his voice, they did admire him, and happy was that Senatour could inioy his company, or invite him firſt to his houſe. A ſilly fellow to looke to, may haue more wit, learning, honeſty, then hee that ſtruts it out *Ampullis iactans, &c. grandia gradiens*, and is admired in the worlds opinion, *Vilis ſæpe cadus nobile nectar habet*; The beſt wine comes out of an old veſſell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philoſophers, Oratours; *Hannibal* had one eye, *Appius Claudius*, *Timoleon*, blinde, *Muleaſſes* king of *Tunis*, *Iohn* king of *Bohemia*, and *Tireſias* the Prophet. [b] *The night hath his pleaſures*; & for the loſſe of that one ſenſe, ſuch men are commonly recompenced in the reſt; they haue excellent memories, other good parts, muſicke, & many recreations: Much happineſſe, great wiſdome, as *Tully* well diſcourſeth in his † *Tuſculan* queſtions: *Homer* was blinde, yet who (ſaith he) made more accurate, liuely, or better deſcriptions, with both his eyes. *Democritus* was blinde, yet as *Laertius* writes of him, he ſaw more then all *Greece* beſides. Some Philoſophers and Diuines haue eviscerated themſelues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his noſe continually running, fulſome in company, yet no man ſo eloquent & pleaſing in his workes. *Æſope* was crooked, *Socrates* pur-blinde, long-legged, hairy; *Democritus* withered, *Seneca* leane & harſh, vgly to behold, yet ſhew me ſo many flouriſhing wits, ſuch divine ſpirits: *Horace* a little blear-eyed contemptible fellow, yet who ſo ſententious and wiſe? *Marcilius Ficinus*, *Faber Stapulenſis*, a couple of dwarfes, [*] *Melanthon* a ſhort hard fauored man, *parvus erat, ſed magnus erat, &c.* yet of incomparable parts all three. [c] *Ignatius Loiola* the founder of the Ieſuits, by reaſon of an hurt he receaued in his legge, at the ſiege of *Pampelona* the chiefe towne of *Navarre* in *Spaine*, vnfit for warres and leſſe ſerviceable at Court, vpon that accident betooke himſelfe to his beades, and by

[a] *Raro ſub. eodē latē honeſtas & forma habitant.*

[*] *Iouius Muſſus vitā eius.*

[†] *Homuncio brevis, macilentus, vmbra hominis &c. Ad ſuperem eius eruditionem & eloquentiam admirati ſunt.*

[b] *Nox habet ſuas voluptates.*

† *Lib. 5. ad finē. Cæcus, patiſt eſſe ſapiens & beatus, &c.*

[*] *Melanthonis Camerarius vit. eius.*

[c] *Ribed. vit. eius.*

[d] *Macrobius*

290 thoſe meanes got more honour, then euer he ſhould haue done with the vſe of his limmes, and properneſſe of perſon, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crook-backed, *Epictetus* lame, that great *Alexander* a little man of ſtature, * *Auguſtus Cæſar* of the ſame pitch: *Ageſilaus, deſpicabili forma*, *Boccharis* a moſt deformed Prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wiſdome and knowledge farre beyond his predeceſſors. *Aº Don.* 1306. *Vladiſlaus Cubitalis* that Pigmy-king of *Poland* raigned, and fought more victorious battles, then any of his long ſhanked predeceſſors. *Nullam virtus reſpuit ſtaturam*, Virtue refuſeth no ſtature, and commonly your great vaſt bodies, and fine features, are ſottiſh, dull, and leaden ſpirits. What's in them?

* *Quid niſi pondus iners ſtolidæq; forociâ mentis*, what in *Maximinus*, *Aiax*, *Caligula*, and the reſt of thoſe great *Zanzummins*, or giganticall *Anakims*, heavy, vaſt, barbarous lubbers?

—*ſi membra tibi dant grandia Parcæ,*
Mentis eges?

Their body, ſaith f *Lemnius*, *is a burden to them, and their ſpirits not ſo liuely, nor they ſo erect and merry: Non eſt in magno corpore mica ſalis*: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodiſeus* poſitiuely conclude, *the leſſer the* † *wiſer, becauſe the Soule was more contracted in ſuch a body*. Let *Bodine* in his 5. *cap. method. hiſt.* plead the reſt: the leſſer they are, as in *Aſia*, *Greece*, they haue generally the fineſt wits. And for bodily ſtature which ſome ſo much admire, and goodly preſence, 'tis true, to ſay the beſt of them, great men are proper, but *belli puſilli*, little men are pretty,

† *Sed ſi bellus homo eſt, Cotta puſillus homo eſt.*

Sickneſſe, diſeaſes, trouble many, but without a cauſe, g *It may bee 'tis for the good of their ſoules: Pars ſatisfuit*, the fleſh rebels againſt the ſpirit; that which hurts the one, muſt needs helpe the other. Sickneſſe is the mother of modeſty, putteth vs in minde of our mortality, and when wee are in the full carcere of worldly pompe and iollity, ſhe pulleth vs by the eare, and maketh vs knowe our ſelues. h *Pliny* calls it, the ſumme of Philoſophy, *If we could but performe that in our health, which we promiſe in our ſickneſſe. Quum infirmi ſumus, optimi ſumus*, for what ſicke man (as † *Secundus* expoſtulates with *Ruſus*) was ever *laſciuious, couetous, or ambitious: he envies no man, admires no man, flatters no man, deſpiſeth no man, liſtens not after lies and tales, &c.* And were it not for ſuch gentle remembrances, men would haue no moderation of themſelues, they would bee worſe then Tigers, Wolues, and Lions: who ſhould keepe them in awe? *Kings, Princes, Maſters, Parents, Magiſtrates, Iudges, Friends, Enimies, faire or foule meanes cannot containe vs, but a little ſickneſſe* (as † *Chryſoſtome* obſerues) *will correct and amend vs.* And therefore with good diſcretion, * *Iouianus Pontanus* cauſed this ſhort ſentence to be ingrauen on his Tombe in *Naples*: *Labour, Sorrow, griefe, ſickneſſe, want, and woe, to ſerue proud Maſters, beare that ſuperſtitious yoke, and bury your deareſt friends, &c. are the ſawces of our life.* If thy diſeaſe be continuate and painefull to thee, it will not ſurely laſt: *and a light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glory*, 2. *Cor.* 4. 17. beare it with patience: women endure much ſorrow in child-bed, and yet they will not containe, and thoſe that are barren, wiſh for this

*Sueton. cap. 79
† Lib. 1. Corpore exili & deſpecto, ſed ingenio & prudentia longe ante ſe reges cæteros præueniens.
c Alexander Gaguinus hiſt. Polandiæ. Corpore paruus erã cubito vix altior vno, Sed tamen in paruo corpore magnus eram.
* Ouid.
f Lib. 2. cap. 20. oneri eſt illis corporis moles, & ſpiritus minus vividi.
† Corpore breves prudentiores quum coarctata ſit anima.
† Ingenio pollet cui vim natura negavit.
g Multis ad ſalutem animæ profuit corporis ægritudo, Petrach.
h Lib. 7. Summa eſt totius Philoſophiæ, ſi tales &c.
† Plinius epiſt. 7. lib. Quem infirmum libido ſollicitat aut auaritia, aut honores: nemini inuidet, neminẽ miratur, neminẽ deſpicit, ſermone maligno non alitur.
† Non terret princeps, magiſter, parens, Iudex, at ægritudo ſuperueniens, omnia correxit.
* Nat. Chytræus Europ. deliciis. Labor, dolor, ægritudo, luctus, ſervire ſuperbis dominis, iugum ferre ſuperſtitionis, quos habes charos ſepelire, &c. condimenta vitæ ſunt.*

this paine: *be couragious,* [i] *There is as much valour to be shewed in thy bed, as in an army, or at a Seafight*: *aut vincetur, aut vincet*, thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senator to *Charles the* 5. ruled all *Germany*, lying most part of his daies sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it bee seuere and hideous for the time, comfort thy selfe as Martyrs doe, with honour and immortality. † That famous Philosopher *Epicurus*, being in as miserable paine of Stone & Collicke, as a man might endure, solaced himselfe with a conceipt of immortality, *the ioy of his soule for his rare Inuentions, repelled the paine of his Bodily torments.*

Baseneſſe of birth is a great disparagement to some men, especially if they bee wealthy, beare office, and come to promotion in a Common-wealth, then (as [k] he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselues. Some scorne their owne father and mother, deny brothers and sisters with the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggarly beginnings. *Simon* in *Lucian*, hauing now got a little wealth, changed his name from *Simon*, to *Simonides*, for that there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, coates of Armes, and by all meanes skrew themselues into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a company of outsides, and such honour attributed vnto it, as amongst [l] *Germans*, *Frenchmen*, and *Venetians*, the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as so many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpō a man, or first giue, is to call him base rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought of all other grieuances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they cracke so much of, and chalenge such superiority, as if they were demi-gods? Birth,

Tantáne vos generis tenuit fiducia vestri?

it is *non ens*, a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. [m] *Oppression, fraud, cosening, vsury, knauery, baudry, murther and tiranny, are the beginnings of many ancient families*; [n] *One hath beene a bloodsucker, a parricide, the death of many a silly soule in some vniust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a Bawd, a Pander to some great men, a parasite, a slaue,* [o] *prostituted himselfe, his wife, daughter*, to some lasciuious Prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whoremasters and sturdy drinkers; many come into this parchment row (so * one calles it) by flatery or cosening, search your old families, and you shall scarce find of a multitude (as *Æneas Syluius* obserues) *qui sceleratum non habent*

i *Non tam marè quam prælio virtus, etiam lecto exhibetur. vincetur aut vincet, aut tu febrem relinques, aut ipsa te* Seneca.

† *Tullius lib.7. fam.epist. Vesicæ morbo laborans, & urinæ mittendæ difficultate tanta, vt vix incrementum caperet, repellebat hæc omnia animi gaudium, ob memoriam inuentorum.*

k *Boethius lib.2 prof.4. Huic sensus exuperat sed est pudori degener sanguis.*

l *Gasper. Ens polit.thes.*

m *Alii pro pecunia emunt nobilitatem, alii illã lenocinio, alii veneficiis, alii parricidiis, multis perditio nobilitatem conciliat, plerig, adulatione, detractione, calumniis, &c. Agrippa de vanit.sci.*

n *Ex homicidio sæpe orta nobilitas & strenua carnificina.*

o *Plures ob prostitutas filias, uxores, nobiles facti, multos venationes, rapinæ, cædes, præstigiæ, &c.*

* *Sat.Menip.*

292 *ortum*, p That haue not a wicked beginning. *Aut qui vi & dolo eo fastigij non ascendunt*, as that plebeian in † *Machiauel* in a set oration proued to his fellowes, that doe not rise by knauery, force, foolery, villany or such indirect meanes. *They are commonly able that are wealthy, vertue and riches seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixt, adultery the seauenth, &c.* One makes a foole of himselfe to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a craft peece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answeres,

q *Aut Pastor fuit, aut illud quod discere nolo.*

Are he or you the better Gentleman? If he, then wee haue traced him to his forme. If you, what is it of which thou boastest so much? That thou art his sonne. It may be his heire, his reputed sonne, and yet indeed a priest or a seruing man may be the true father of him, but wee will not controuert that now, married women are all honest, thou art his sonnes, sonnes, sonne, begotten and borne *infra quatuor maria &c.* Thy great great great grandfather was a rich citizen, and then in all likelyhood a Vsurer; a Lawyer, & then a----- a Courtier, and then a----- a Country Gentleman, and then hee scraped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ* ancient wealth: That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman. For the present, what is it? *It began* (saith r *Agrippa*) *with strong impiety, with tyranny, oppression &c.* and so it is maintained: wealth beeganne it (no matter how got) wealth continueth and encreaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much. f In the Kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, Barony together with it, and they that can dispend so much amongst vs, must bee called to beare office, to be Knights, or fine for it, as one obserues, † *nobiliorem ex censu iudicant*, our nobles are measured by their meanes. And what now is the obiect of honour? What maintaines our Gentry but wealth?

t *Nobilitas sine re proiectâ vilior algâ,*

Without meanes Gentry is nought worth, nothing so contemptible and base. u *Disputare de nobilitate generis, sine divitijs, est disputare de nobilitate stercoris*, saith *Neuisanus* the Lawyer, to dispute of gentry without wealth, is (sauing your reuerence) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues *esse* to it, for which euery man may haue it. And what is their ordinary exercise? *sit to eate, drinke, lye downe to sleepe, and rise to play*, wherein lyes their worth & sufficiency? in a few cotes of armes, eagles, lyons, serpents, beares, tygers, dogges, crosses, bendes, fesses, &c. and such like bables, which they commonly set vp in their galleries, porches, windowes, on boles, platters, coches, in tombes, Churches, mens sleeues, &c. x *If he can hawke and hunt, ride an horse, play at cardes and dice, swagger, drinke, sweare*, take tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke big fustian, y insult, scorne, strut, contemne others, and vse a little mimicall

p *Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites quis non vidit ortum nobilitatis degenerem? hunc usuræ ditarunt, illum spolia, proditiones, hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam ex coniuge quæstum faciunt, plerique ex natis, &c.*

† *Florent. hist. lib. 3.*

q *Iuven.*

r *Robusta improbitas, à tyrannide incepta, &c.*

f *Gasper Ens thesauro polit.*

t *Hor.*

† *Gresserus Itinerar. fol. 266.*

t *Syl. nup. lib. 4. num* 111.

† *Exod. 32.*

x *Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleâ, si corporis vires ingentibus poculis commonstrent, si naturæ robur numerosa venere probent, &c.*

y *Difficile est, ut non sit superbus diues. Austin. ser. 24.*

micall and apish complement aboue the rest, hee is a compleat, *(Egregiam verò laudem)* a well qualified Gentleman, these are most of their imployments, this their greatest commendation. What is Gentry, this parchme nt Nobility then, but as [z] *Agrippa* defines it, *a sanctuary of knauery and naughtinesse, a cleake for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety.* A noble man therefore in some likelyhood, as he concludes, *an Athist, an oppressor, an Epicure, a* † *gull, a dizard, an illiterate idiot, an out side, a gloworme, a proud foole, an arrant asse, Ventris & inguinis mancipium*, a slaue to his lust and belly, *solâq; libidine fortis.* And as *Saluianus* obserued of his Countrimen the *Aquitanes* in *France, sicut titulis primi fuere, sic & vitijs*, and *Cabinet du Roy*, their owne writer distinctly of the rest. *The nobles of Berry are most part leachers, they of Tourraine theeues, they of Narbonne couetous, they of Guyeme coyners, they of Prouence Atheists, they of Rhemes superstitious, they of Lions trecherous, of Normandy proude, in Picardy insolent &c.* wee may generally conclude; the greater men the more vitious. In fine, as † *Æneas Syluius* addes, *they are most part miserable, sottish and filthy sellowes, like the walls of their houses, faire without, foule within.* What doest thou vaunt of now? [a] *what doest thou gape and wonder at? admire him for his braue apparell, horses, doggs, fine houses, manors, orchards, gardens, walkes. why? a foole may be possessor of this as well as he, & he that accounts him a better man, a Noble man for hauing of it, he is a foole himselfe.* Now goe and brag of thy gentility. This is it belike, which makes the *Turkes* at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Common wealth, *Switzers*, and the *Vnited* Provinces, in their Democracies, exclude all these degrees of hereditary honors, & will admit of none to beare office, but such as are learned, like those *Athenian Areopagites*, wise, discreete, and well brought vp. The [c] *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be *moraliter nobiles*, vertuous noble, *nobilitas vt olim ab officio, non à naturâ*, as in *Israel* of old, and their office was to defend and gouerne their Country in warre and peace, not to hawke, hunt, eate, drinke, game, alone as too many doe. Their *Loysii, Manderini, literati, licentiati*, and such as haue raised themselues by their worth, are their noblemen only, thought fit to gouerne a state, and why then should any that is otherwise of worth, be ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute præluxi*, to boast himselfe of his vertues, then of his birth? *Catheshcius* Sultan of *Ægypt* and *Syria*, was by his condition a slaue, but for worth valor and manhood second to no king, and for that cause (as * *Iouius* writes) elected emperor of the *Mameluches*. That poore Spanish *Pizarro* for his valor made by *Charles* the fift Marquesse of *Anatillo*; The Turkie *Bassas* are all such. *Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c.* from common souldiers, became Emperours. *Cato, Cincinnatus, &c.* consuls. *Pius* 2°, *Sixtus* 5°, *Iohan* 2°, *Nicholas* 5°, *&c.* Popes. *Socrates, Virgil, Horace, libertino patre natus.* [d] The Kings of *Denmarke* fetch their pedegree,

z *Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c.*

† The foole tooke away my Lord in the maske, t'was apposite

† *De miser. curiæ. Miseri sunt, inepti sunt, turpes sunt, multi ut pareres adium suarum species.*

a *Miratis aureas vestes equos, canes, ordinem famulorum, lautas mensas, ædes villas, prædia, pyscinas, syluas, &c. hæc omnia stultus assequi potest. Pandalus noster lenocinia nobilitatus est. Æneas Syluius.*

b *Bellonius observ. lib. 2.*

c *Mat. Riccius lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.*

* *Lib. 1. hist. conditione seruus, ceterum acer bello & animi magnitudine maximorum regum nemini secundus: ob hæc a Mamelukhis in regem electus.*

d *Olaus Magnus lib. 18. Saxo Grammaticus. à quo rex Sueno, & cætera Danorum regum stemmata.*

294 as some say, from one *Vlfo*, that was the sonne of a Beare, † *Et e nui casa sæpè vir magnus exit*, many a worthy man comes out of a poore Cottage. *Hercules, Romulus, Alexander* (by *Olympias* confession) *Themistocles, Iugurtha* King *Arture, william* the Conqueror, *Homer, Demosthenes, P. Lumbarde, P. Comestor, Bartholus, Adrian* the fourth Pope, &c. bastards, and almost in euery kingdome, the most ancient families haue beene at first Princes bastards, their worthiest captaines, best witres, greatest schollers, braues spirits in all our Annales, haue beene base, * *Cardan* in his subtilties, giues a reason of it, why they are most part better able then others, in body and minde, and so *per consequens*, more fortunate. *Castruccius Castrucanus.* a poore child, found in the field, exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy Captaine, *Machiavel* compares him to *Scipio* or *Alexander*. *And t'is a wonderfull thing* (e saith he) *to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploites here vpon earth, and excelled the rest of the nobles of their time, haue beene still borne in some abiect, obscure place, or of base and obscure abiect Parents.* A most memorable obseruation, * *Scaliger* accompts it, *& non prætereiendum, maximorum virorum plerosq; patres ignoratos, matres impudicas fuisse. I could recite a great Catalogue of them*, euery Kingdome, euery Province will yeeld innumerable examples: and why then should basenesse of birth bee obiected to any man? who thinkes worse of *Tully* for being *Arpinas* an vpstart? or *Agathocles* that *Sicilian* King for being a Potters son? *Iphicrates* and *Marius* were meanely borne. What wise man thinkes better of any person for his nobility? as he said in † *Machiauel, omnes eodem patre nati, Adams* sonnes, conceaued all and borne in sin &c. *wee are by nature all as one, all alike, if you see vs naked, let vs weare theirs, and they our clothes, and what's the difference?* To speake truth, as † *Bale* did of *P. Schalichius, I more esteeme thy worth, learning, honesty, then thy Nobility, honor thee more that thou art a writer, a Doctor of Diuinity, then Earle of the Hunnes, Baron of Skradine, or hast title to such and such Provinces &c. Thou art more fortunate and great* (so * *Iouius* writes to *Cosmus Medices* then Duke of *Florence*) *for thy vertues, then for thy louely wife, sound and happy children, friends, fortunes, or great dutchy of Tuscanye.* So I accompt thee, and who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be borne of meane Parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and † Politicians, to be learned honest discreet, well qualified, to be fit for any manner of imployment, in Country and Common-wealth, warre and peace, then to bee *Degeneres Neoptolemi*, as many braue nobles are, only wise, because rich, otherwise idiots, illiterate, vnfit for any manner of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix ea nostra voco*, g when thou art a dizard thy selfe, *quid prodest Pontice longo stemmate censeri?* &c. I conclude hast thou a sound body, and a good Soule, good bringing vp, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true noble man, perfectly noble,

†*Seneca de Contro Philos. ep.*
**Exercitat.265.*
* *Corpore sunt & animo fortiores spurii, plerumq; ob amoris vehementiam, seminis crass. &c.*
c *Vita Castruccii. Nec præter rationem mirum videri debit, si quis rem consideraret velit, omnes eos vel (altem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atq; inter cæteros æui sui heroes excelluerunt, aut obscuro, aut abiecto loco editos, & progeatos fuisse abiectis parentibus. Eorum ego Catalogum infinitum recensere possem.*
f *Curtius.*
†*Flor. hist. lib. 3. quod si nudos nos conspici contingat, omnium vna eademq; erit facies, nam & ipsi nostras, nos eorum vestes induamus, nos &c.*
† *Vt merito dicam, quod simpliciter sentiam Paulum Schalichium scriptorẽ, & doctorem, pluris facio quam comitem Hunnorum, & Baronem Sckradinum. Encyclopediam tuam, & orbem disciplinarum omnibus prouinciis antefero. Balæus. epist. nuncupat. ad 5. cent. ultimam. script. Brit.* * *Præfat. hist. lib. 1. virtute tua maior, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis felicitate beatior euadis.* † *Bodine de rep. lib. 3. cap. 8.*
g If childeren bee proud haughty, foolish, they defile the nobility of their kindred, *Eccles.* 22.8.

non

non natus, sed factus, noble καὶ' ἐξοχὴν, † *for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the divell himself can take thy good parts from thee.* Bee not ashamed of thy birth then, thou art a Gentleman all the world ouer, and shalt be honoured, when as hee, strip him of his fine clothes, [h] dispossesse him of his wealth, is a sunge, (which *Polynices* in his banishment found true by experience, gentry was not esteemed) like a peece of coyne in another country, that no man will take, and shall be contemned. Once more, though thou be a Barbarian, borne at *Tontonteac*, a villan, a slaue, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*, hee a French *Mounseur*, a Spanish *Don*, a *Senior* of *Italy*, I care not how descended, of what family, of what order, Baron, Count, Prince, if you be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

† *Cuius possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.*

† *Familiæ splendor nihil opis attulit, &c.*

h Send them both to some strange place naked *ad ignotos*, as *Aristippus* said you shall see the difference. *Bacons Essayes.*

Let no *terræ filius*, or vpstart, insult at this which I haue saide, no worthy Gentleman take offence. I speake it not to detract from such as are well-deseruing, truely vertuous and noble: I do much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient Family, but I am a yonger brother, it concernes me not: or had I bin some great Heire, richly endowed, so minded as I am, I should not haue beene elevated at all, but so esteemed of it, as of all other humane happinesse, honors &c. they haue their period, are brittle and vnconstant. As [i] hee said of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60 navigable Riuers, it vanisheth in conclusion, looseth his name, and is suddenly swallowed vp of the *Euxine* Sea: I may say of our greatest Families, they were meane at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

i *Fluvius hic illustris, humanarum rerum imago quæ parvis ductus sub initiis, in immensum crescunt, & subito evanescunt. Exilis hic primo fluvius, ut admirandam magnitudinem excrescit, tandeq; in mari Euxino evanescit.* I. *Stuckius peregr. Euxini.*

So much in the meane time I doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, he will expresse it in his conditions. ——— *nec enim feroces*

Progenerant aquilæ columbas,

And although the Nobility of our times bee much like our coynes, more in number and value, but lesse in waight and goodnes, with finer stampes, cuts, or outsides, then of old: yet if he retaine those ancient Characters of true gentry, he will be more affable, curteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores and Pesants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, vt nemini vllum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [k] one obserues of them, a rude, brutish, vnciuill, wilde, a currish generation, cruell and malicious, vncapable of discipline, and such as haue scarce common sense. And it may bee generally spoken of all, which [l] *Lemnius* the Physitian said of his trauell into *England*, the common people were silly, sullen, dogged clownes, *sed nitior nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous and ciuill. If it so fall out (as often it doth) that such Pesants are

k *Sabinus in 6. Ovid. Met. fab. 4.*

l *Lib. 1. de 4 Complexionibus.*

296 preferred by reaſon of their wealth,chance,error,&c.or otherwiſe, yet as the Cat in the Fable, when ſhee was turned to a faire maide, would play with mice; a Curre will be a Curre, a Clowne will be a Clowne, hee willlikely ſauor of the ſtocke whence he came, and that innate ruſticity can hardly bee ſhaken off.

Licet ſuperbus ambulet pecuniâ,
Fortuna non mutat genus.
Hor.Ep. Od. 2.

And though by their education, ſuch men may be better qualified, and more refined; yet there bee many ſymptomes, by which they may likely be deſcried,an affected phantaſticall carriage, a taylor-like ſpruceneſſe, a peculiar garbe in all their proceedings; a beggers brat will be commonly more ſcornfull, imperious, inſulting,inſolent, then another man of his ranke: *Nothing ſo intollerable as a fortunate foole*,as †*Tully* found long ſince out of his experience, *Aſperius nihil eſt humili cum ſurgit in altum*,
ſet a beggar on horſeback, and he will ride a galop, a galop,&c.

† *Nihil fortunato inſipiente intolerabilius.*

m —— *deſævit in omnes*
Dum ſe poſſe putat, nec bellua ſævior ulla eſt,
Quam ſervi rabies in libera colla furentis,
m *Claudi. lib. 9. in Eutrop.*

he forgets what he was,domineeres &c. and many ſuch other ſymptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both ſides,noble,ignoble,*factis*,*natis*,yet ſtill in all callings, as ſome degenerate, ſome are well-deſeruing,and moſt worthy of their honors. And as *Buſbequius* ſaid of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire: Many meanely deſcended, are moſt worthy of their honour,*politicè nobiles*,& well deſerue it. Many of our Nobility ſo borne,(which one ſaid of *Hephæſtion*, *Ptolomeus Seleucus*, *Antigonus* &c. and the reſt of *Alexanders* followers, they were all worthy to bee Monarches and Generals of Armies) deſerue to bee Princes. And I am ſo far forth of * *Seſellius* his minde, that they ought to be preferred(if capable) before others, *as being nobly borne,ingenouſly brought vp,and from their infancy trained to all manner of ciuility*. For learning and vertue in a Nobleman,is more eminent,and as a Iewell ſet in gold,is more pretious,and much to bee reſpected; ſuch a man deſerues better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens ſonnes are ſingularly well endowed, moſt eminent,& well deſeruing for their worth, wiſdome, learning,vertue,valour, integrity; excellent members, aud pillars of a Common-wealth. And therefore to conclude that which firſt I intended, to bee baſe by birth,meanely borne, is no ſuch diſparagement. *Et ſic demonſtratur, quoderat demonſtrandum.*

* *Lib. 1. de Rep. Gall. Quoniam & commodiore ſtuntur conditione, & honeſtiore loco nati, iam inde à parvulis ad morum civilitatem educati ſunt, & aſſuefacti.*

Memb. 3.

Against Pouerty and want, with such other aduersity.

NE of the greatest miseries that can befall a man, in the Worlds esteeme, is Pouerty or want, which makes men steale, bare false witnes, sweare, forsware, contend, murder & rebell, which breaketh sleepe, and causeth death it selfe. ὐδὲν πενίας βαρύτερον ἐστὶ φορτίον, no burden (saith [n] *Menander*) so intollerable as Pouerty: it makes men desperate, it erects and deiects, *census honores, census amicitias*, mony makes, but this marres, &c. and all this in the worlds esteeme: yet if it bee considered aright, it is a great blessing in it selfe, a happy estate, and yeelds no such cause of discontent, or that men should therefore accompt themselues vile, hated of God, forsaken, miserable, vnfortunate. CHRIST himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, [o] *least any man should make Poverty a iudgement of God, or an odious estate.* And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Acts 3. Silver and gold haue I none*) *As sorrowing* (saith *Paul*) *and yet alway reioycing, as hauing nothing, and yet possessing all things*, 1 *Cor.* 6. 10. Your great Philosophers haue beene voluntary poore, not only Christians, but many others. *Crates Thebanus* was adored for a God in *Athens*, [p] *a noble man by birth, many seruants hee had, an honorable attendance, much wealth, many mannors, fine apparell; but when he saw that this, all the wealth of the World was but brittle, vncertaine and no whit auailing to liue well, he flung his burden into the sea, and renounced his estate.* Those *Curij* and *Fabritij* will be euer renowned for contempt of these fopperies, wherewith the World is so much affected. Amongst Christians I could reckon vp many Kings and Queenes, that haue forsaken their Crownes and Fortunes, and wilfully abdicated themselues from these so much esteemed toyes, [q] many that haue refused honours, titles, and all this vaine pompe and happinesse, which others so ambitiously seeke, & carefully study to compasse and attaine.

But [r] conferre both estates, for naturall parts they are not vnlike, and a beggers childe, as † *Cardan* well obserues, *is no whit inferiour to a Princes, most part better*; & for those accidents of fortune, it will easily appeare, there is no such oddes, no such extraordinary happines in the one, or misery in the other. He is rich, wealthy, fat, what gets hee by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. Hee hath indeed variety of dishes, better fare, sweete wine, pleasant sawce, dainty musicke, gay clothes, &c. and all that which *Misyllus* admired in [s] *Lucian*, but with them hee hath the gout, dropsies, Apoplexies, palsies, stone, pox, rhumes, catarrhes, crudities, oppilations, [t] Melancholy &c. lust enters in, anger, ambition, according to * *Chrysostome, the sequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

——† *turpi fregerunt sæcula luxu*
Diuitiæ molles——

with their variety of

u *Nullũ pauper-tate grauius e-nus.*

o *Ne quis iræ diuinæ Iudicium putaret, aut paupertas exosa foret. Gualter in cap. 2. ver. 18. Lucæ.*

p *Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas &c. Apuleius Flor. l. 4.*

q *P. Blesensis epist. 72. & 232. oblatos respui honores, ex onere metiens motus ambitiosos, rogatus non iui &c.*

r *Sudat pauper foras in opere, dives in cogitatione, hic os aperit ostentatione, ille ructatione, gravius ille fastidio, quam hic inedia cruciatur. Bernard. ser.*

† *In Hyperchen. Natura æqua est, puerosq; videmus mendicorum nulla ex parte regum filiis dissimiles, plerumq; saniores.*

s *Gallo. Tom. 2.*

t *Et e contubernio fœdi atq; olidi ventris mors tandem educit. Seneca ep 103.*

* *Diuitiarum sequela, luxus, intemperies, arrogantia, superbia, furor iniustus omnisq; irrationabilis motus.*

† *Iuven. Sat. 6.*

298 of dishes, many such maladies of body and minde get in, which the poore man knowes not of. As Saturne in [u] *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnall* Feasts in *Rome*, made a grieuous complaint & exclamation against rich men) that they were much mistaken in supposing such happines in riches, [x] *you see the best* (said hee) *but you know not their seuerall gripings and discontents*: they are like painted walles, faire without, rotten within: diseased, filthy, crasie, full of intemperances effects, [y] *And who can reckon halfe, if you but knew their feares, cares, anguish of minde and vexation, to which they are subiect, you would hereafter renounce all riches.*

u *Saturn. epist.*

x *Vos quidem divites putatis felices, sed nescitis eorum miserias,*

y *Et quota pars hæc eorum quæ istos discruciant, si noscetis metus & curas, quibus obnoxii sunt, planè fugiendas vobis diuitias existimaretis.*

† *O si pateant pectora divitum,*
Quantos intus sublimis agit,
Fortuna metus? Brutia Coro
Pulsante fretum mitior vnda est.
O that their breasts, were but conspicuous,
How full of feare within, how furious?
The narrow Seas are not so boisterous.

† *Seneca in Herc. Oeteo.*

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, [z] adored like a God, a Prince, euery man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withall [a] *pride, lust, anger, faction, emulation, feares, cares, suspition enter with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishoneſt. [b] *He is exposed to hatred, envy, perill, and treason, feare of death*, of degradation &c. and the higher he climes, the greater is his fall.

z *Et diis similes stulta cogitatio facit.*

a *Flamma simul libidinis ingreditur, ira, furor, & superbia, diviti-arum sequela. Chrys.*

b *Omnium oculis, odio, insidiis expositus, semper sollicitus, fortunæ ludibriũ.*

——— [c] *celsæ grauiora casu*
Decidunt turres, feriunt q́, summos, Fulgura montes

c *Hor. od. 2. l. 10*

the Lightning commonly sets on fire the highest towers, [d] in the more eminent place he is, the more subiect to fall.

d *Quid me fœlicem toties iactastis amici, Qui cecidit stabili non fuit ille loco. Boeth.*

Rumpitur innumeris arbos vberrima pomis,
Et subitò nimiæ præcipitantur opes.

As a tree that is heavy laden with fruit, breaks her owne boughes, with their owne greatnesse they ruine themselues: which *Ioachimus Camerarius* hath elegantly expressed in his 13. *Embleme cent.* 1. *Inopem se copia fecit.* Their meanes is their misery, they fat themselues like so many hoggs, as * *Æneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, *Seianus* by *Tiberius*, and *Haman* by *Assuerus*. I resolue with *Gregory*, *potestas culminis, est tempestas mentis, & quò dignitas altior, casus gravior*, honor is a tempest, the higher they are elcuated, the more grieuously depressed. For the rest of his prerogatiues, which wealth affords, as he hath more, his expences are the greater, *when goods increase, they are increased that eat them, and what good commeth to the owners, but the beholding thereof with their eyes*, Ecclus. 4. 10.

† *Vt postquam impinguati fuerint, devorentur*

* *Millia frumenta tua triuerit area centum,*
Non tuus hinc capiet venter plus quàm meus ———

† *Hor.*

an euill sickneſſe Saloman cals it, and *reserued to them for an evill*, 12 vers. *They that will be rich fall into many feares and temptations, into many fooliſh and*

and noisome lusts, which drowne men in perdition, 1. Tim. 6. 9. *gold and siluer hath destroyed many*, Ecclus, 8. 2. *diuitiæ sæculi sunt laquei diaboli*: so writes *Bernard*, worldly wealth is the diuels bait, and as the Moone when she is fuller of light is still fartheſt from the Sunne, the more wealth they haue, the farther they are commonly from God. Therefore St *Iames* bids them, *weepe and howle for the miseries that shall come vpon them, their gold shall rust and canker, and eat their flesh as fire, Iames* 5. 1. 23. I may then boldly conclude with [e] *Theodoret, quoties cunq; diuitijs affluentem, &c. As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him vnfortunat, because he hath many occasions offered to liue vniustly: on the other side, a poore man is not miserable, if he bee good, but therefore happy, that those euill occasions are taken from him.*

e *Cap. 6. de curat. græc. affect. cap. de prouidẽtia, quoties cunq; diuitiis affluentem hominem videmus, eumq; pessimum, ue quæso hunc beatissimum putemus, sed infælicem censeamus, &c.*

† *Non possidentem multa vocaueris*
Rectè beatum, rectius occupat
Nomen beati, qui deorum
Muneribus sapienter vti
Duramq; callet pauperiem pati,
Peiusq; lætho flagitium timet.

† *Hor. l. 2. od. 9.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and vse them still:
That suffers and with patience
Abides hard pouerty,
And chuseth rather for to die,
Then doe such villany.

Wherein now consists his happinesse, what priuileges hath he more then other men? or rather what miseries, what cares and discontents hath hee not more then other men?

g *Non enim gazæ, neq; consularis*
Summouet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.

g *Hor. lib. 2.*

Nor 'treasures, nor' Mayors officers remoue
The miserable tumults of the minde:
Or cares that lye about, or flye aboue
Their high roof'd houses, with huge beames combinde.

Tis not his wealth can vindicate him, *sint Cræsi & Crassi licet, non hos Pactolus aureas vndas agens, eripiet vnquam è miserijs, Cræsus* or rich *Crassus* cannot now command health, or get him selfe a stomacke. [h] *His worship*, as *Apuleius* describes him, *in all his plenty and great prouision, is forbidden to eat, or else hath no appetite*, (sicke in bed, can take no rest, sore grieued with some cronicke disease, or troubled in minde) *when as in the meane time, all his houshold are merry, and the poorest seruant that he keeps, doth continually feast.* Tis *Bracteata fælicitas*, as [i] *Seneca* tearmes it, tin-foyl'd happines, if it bee happinesse at all. His gold, guard, clattering of harneis, and fortifications against outward enimies, cannot free him from inward feares and cares.

h *Florid. lib. 4. Dives ille cibo interdicitur, & in omni copia sua cibum non accipit, cum interea totum eius seruitium hilare sit, atq; epuletur.*

i *Epist. 115.*

300 *Reverag; metus hominum, curæq; sequaces*
Nec metuunt fremitus armorum, aut ferrea tela,
Audaciterq; inter reges, regumq; potentes
Versantur, neq; fulgorem reuerentur ab auro.
Indeed men still attending feares and cares,
Nor armours clashing, nor fierce weapons feares:
With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appeares.

Looke how many seruants he hath, and so many enimies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or inioy himselfe as other men doe, his state is a seruitude. [k] A country man may trauell from kingdome to kingdome, Province to Province, Citty to Citty, and glut his eyes with delightfull obiects, hauke, hunt, and vse those ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. He keepes in for state, *ne maiestatis dignitas evilescat*, as our *China* kings, of *Bornay* and *Tartarian Chams* are said to doe, seldome or neuer seene abroad, *vt maior sit hominum erga se observantia*, which the * *Persian* Kings so precisely obserued of old. A poore man takes more delight in an ordinary meales meat, which hee hath but now and then, then they doe with all their exoticke dainties & continuall Viands, *Quippe voluptatem commendat rarior vsus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, dranke puddle water to quench his thirst, and it was pleasanter he swore then any Wine or Mede. All excesse as * *Epictetus* argues, will cause a dislike. sweet will be sower, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same [l] dishes, (which are nastely dressed by slouenly cookes, that after their obscenities, neuer wash their baudy hands) be they fish, flesh, compound, made dishes, or whatsoeuer else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinkes in a wooden dish, and eats his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write to speake his minde, to doe his owne businesse himselfe, *locuples mittit parasitum*, saith * *Philostratus*, a rich man imployes a parasite, and as the Maior of a Citty speakes by the Towne-clarke, or by Mr *Recorder* when he cannot expresse himselfe. † *Nonius* the Senatour hath a purple coat as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 sestercies, & as * *Perox* the *Persian* King, an vnion in his eare worth 100[l] waight of gold: † *Cleopatra* hath whole boares & sheep serued vp to her table at once, drinks iewels dissolued 40000 sesterces in value, but to what end.

o *Num tibi cum fauces vrit sitis, aurea quæris Pocula?*——

Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him as well, and keep him as warme, as all their silkes, sattins, damasks, taffaties, & tissues? Is not home-spunne cloath as great a preseruatiue against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? What's the difference? one's sick, the other sound: such is the whole

tenor

k *Hor.-& mihi curto Ire licet mulo vel si libet vsq; Tarentum.*

* *Si modū excesseris suauissima sunt molesta.*

l *Et in cupediis gulæ, cocus & pueri illotis manibus ab exoneratione ventris omnia tractant &c. Cardan. l. 8. cap. 46. de rerū varietate.*

* *Epist.*

† *Plin. lib. 37. cap. 6.*

* *Zonaras, 3. annal.*

† *Plutarch. vit. eius.*

o *Hor. Ser. lib. 1 Sat. 2.*

tenor of their liues,and that which is the consummation and vpshot of all, death it selfe makes the greatest difference. One like an hemne feeds on the dunghill all his daies,but is serued vp at last to his Lords table, the other as a Falcon is fed with partridge and pigeons, carried on his masters fist,but whē he dies is flung to the muckhill,and there lies. The rich man liues like *Dives*, Iovially here on earth,*temulentus devitijs*, makes the best of it; and *boasts himselfe in the multitude of his riches,Psal.*49.6.11.he thinkes his house *called after his owne name*,shall continue for euer, *but he perisheth like a beast, vers.* 20.*his way vtters his folly, vers.*13.*malè parta, malè dilabuntur, like* sheepe *they lie in the Graue,*14. *Puncto descendunt ad infernum, They spend their daies in wealth,and goe suddenly downe to hell. Iob.*21.13. For all his Physitians and medicines inforcing nature, a sowning wife, families complaints, friends teares,Dirges,Masses,*nænia's*,funerals, for all Orations, counterfeit hired acclamations,Elogiums,Epitaphes,herses, Heralds, blacke mourners, solemnities,obelisks,and *Mausolean* tombes, if he haue them at least, [m] hee dies like an hog,goes to hell with a guilty conscience (*propter hos dilatauit infernus os suum*)and a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out,scurrile libels,and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion,hath no more attendants[n], but his owne innocency,the heauen a tombe,desires to be dissolued, buried in his mothers lap, and hath a company of [n] Angels ready to convey his soule into *Abrahams* bosome,he leaues an everlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crœsus* for his end,*Solomon* for his wisdome. In a word, [*] *to get wealth is a great trouble,anxiety to keepe,griefe to lose it.*

† *Quid dignum stolidis mentibus imprecer?*
Opes,honores ambiant:
Et cum falsa graui mole parauerint,
Tum vera cognoscant bona.

But consider all those other vnknowne, concealed happinesses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the meane time if they would take notice of it[o], make vse, or apply it to themselues. *A poore man wise is better then a foolish King, Eccl.*2.13. [p] *Pouerty is the way to heauen, the mistresse of Philosophy*, the mother of religion,vertue, sobriety, sister of innocency, and an vpright minde. How many such encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, they account of it as a great plague,curse,a signe of Gods hatred,*ipsum scelus*,dam'd villany it selfe,a disgrace, shame and reproch, but to whom, or why? *If fortune hath envied me wealth, theeues haue robbed mè, my father haue not leaft mee such reuenewes as others haue*, that I am a yonger brother, basely borne,

——— *cui sine luce genus, surdumq; parentum* —*nomen*,

of meane parentage, a durt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not reiected for his pouerty, and why should a man?* 'Tis [*] *fortunæ telum non culpæ*, fortunes fault not mine. *Good Sr I am a seruant* (to vse † *Seneca's* words) *howsoeuer your poore friend; a seruant, and yet your*

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m *Ad generum Cereris sine cede & sanguine pauci Descendunt reges, & sicca morte tyrani.*

n God shall deliuer his soule from the power of the graue. *Psal* 49. 15.

o *Contempl. Idiot. Cap.*37.*diuitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris*

† *Boethius de cons. phil. lib* 3

p *Austin in Ps.* 76.*omnis Philosophiæ magistra ad cælum via.*

q *benæ mentis soror paupertas.*

q *Pædagoga pietatis,sobria,pia mater,cuius simplex, habitu secura, consilio benesuada. Apuleius.*

r *Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit tur mihi vitio dare-tur si fortuna diuitias inuidit, non aquilæ, non &c.*

[*] *Tully.*

† *Epist.* 74. *seruus sum mi homo seruus sum immo contubernalis.seruus sum at humilis amicus,immo conseruus si cogitaueris.*

302 *chamberfellow, and if you consider better of it, your fellow seruant.* I am thy drudge in the worlds eyes, yet in Gods sight peraduenture thy better, my soule is more pretious, and I dearer vnto him. *Etiam serui dijs curæ sunt*, as *Evangelus* at large proues in † *Macrobius*, the meanest seruant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in meanes, fauour, wealth, honour, but a word ouershot, a blowe in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sickenesse, &c. may make vs equall in an instant; howsoeuer take thy time, triumph and insult a while, *cinis equat*, as * *Alphonsus* said, death will equallize vs all at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in ‡ *Neuisanus* was taken downe for sitting amongst Gentlemen, but hee replied, *my nobility is about the Head, yours declines to the tayle*, and they were silent. Let them mocke, scoffe and reuile, 'tis not thy scorne, but his that made thee so: *He that mocketh the poore reproacheth him that made him. Prov.* 17.5. and he that reioyceth at *affliction, shalt not be vnpunished.* For the rest, the poorer thou art, the happier thou art, *ditior est at non melior*, saith ‖ *Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

Beatus ille qui procul negotijs
Paterna rura bobus exercit suis.

Happy he, in that he is ¶ freed from the tumults of the World, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues privately, and well contented with his estate,

Nec spes corde avidas, nec curam pascit inanem
Securus quò fata cadunt,

He is not troubled with successions, feare of invasions, factions, emulations,

x *Fælix ille animi, diviſq; simillimus ipsis,*
Quem non mordaci resplendens gloria fuco
Sollicitat, non fasto si mala gaudia luxûs,
Sed tacitos sinit ire dies, & paupere cultu
y *Exigit innocuæ tranquilla silentia vitæ.*

An happy Soule, and like to God himselfe,
Whom not vaine glory macerates or strife,
Or wicked ioyes of that proud swelling pelfe,
But leads a still poore and contented life.

A secure, quiet, blisfull state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, braue hangings, dainty fare, as a *Simonides* obiected to *Hieron*, hee hath all the pleasures of the world, *in lectis eburnijs, dormit vinum phialis bibit, optimis vnguentis delibutur*; *he knowes not the affliction of Ioseph, stretching himselfe on Ivory beds, and singing to the sound of the viole.* And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly & Phesants, to tumble i'th' straw & lye in a downe bed, betwixt wine & water, a cottage & a palace. *He hates nature* (as * *Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods, that any man goes before him.* & although he hath receaued much, yet (as † *Seneca* fol-

lowes

t Saturnal. li. 1. cap. 11.
† Panormitan. rebus gestis, Alph.
‡ Lib. 4. num. 218 quidam deprehensus quod sederet loco nobilium mea nobilitas ait, est circa caput, vestra declinat ad caudam.
‖ Tanto beatiores, quanto collectior.
¶ Non amoribus inservit, non appetit honores, & qualitercunq; relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius.
x Politianus in Rustico.
y Gyges regno Lydiæ inflatus sciscitatum misit Apollinem an quis mortalium se fælicior esset. Aglaium Arcadum pauperrimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Valer. lib. 1. cap. 7.
z Hor. hæc est Vita solutorum misera ambitione, graviq;
** Præfat. lib. 7. Odit naturam quod infra deos sit, irascitur diis quod quis illi antecedat.*
† De Ira, cap. 31 lib. 3. Etsi multum acceperit, iniuriam putat plura non accepisse, non agit pro tribunatu gratias, sed queritur quod non sit ad prætura perductus, neq; hæc grata si desit consulatus.

lowes it) *he thinkes it an iniury, that he hath no more, and is so farre from giuing thankes for his tribuneship, that he complaines he is not Prætor, neither doth that please him, except he may be Consull.* Why is he not a Prince, why not a Monarch, why not an Emperor? Why should one man haue so much more then his fellowes, one haue all, another nothing? One surfeit, another starue, one liue at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancy of humane affaires, iudicially conferring one condition with another, or well weighing their owne present estate. What they are now, thou maist shortly be, and what thou art they shall likely be. Expect a little, conferre future and times past with the present, see the event, and comfort thy selfe with it. It is as well to be discerned in commonwealths, Citties, families, as in priuate mens estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaunted her selfe of two † myrriades of inhabitants, now that all-commanding country is possessed by petty Princes, * *Rome* a smal Village in respect. *Greece* of old the seat of ciuility, mother of sciences and humanity, now forlorne, the nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Citties: *Athens, Corinth, Carthage*, how flourishing Citties, now buried in their owne ruines: *Coruorum, ferarum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of wild beasts. *Venice* a poore fisher-towne, *Paris, London*, small Cottages, in *Cæsars* time, now most noble *Emporiums*. *Valois, Plantagenet* and *Scaliger* how fortunate families, how likely to continue? Now quite extinguished & rooted out. He stands aloft to day, full of fauour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrow in prison, worse then nothing, his son's a beggar. Thou art a poore servile drudge, *Fæx populi*, a very slaue, thy sonne may come to be a Prince, with *Maximinus, Agathocles, &c.* a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him, stay but a little, and his next heire peraduenture shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt bee his most honourable Patron, he thy deuout seruant, his posterity shall run, ride, and doe as much for thine, as it was with † *Frisgobald* and *Cromwell*, it may be for thee. Cittizens deuoure country Gentlemen, & settle in their seats, after two or three descents, they consume all in riot, it returnes to the Citty againe. A Lawyer buyes out his poore Client, after a while his Clients posterity buy out him and his; so things goe round, ebbe and flowe. In fine (as † *Machiauel* obserues) *vertue and prosperity begets rest, rest idlenesse; idlenesse riot, riot destruction: From which we come againe to good lawes, good lawes engender vertuous actions, vertue, glory, and prosperity, and tis no dishonour then, as* *Guitciardine adds) *for a flourishing man, citty, or state to come to ruine, nor infelicity to be subiect to the law of nature. Ergo terrena calcanda, sitienda cœlestia*, therefore I say scorne this transitory state, looke vp to heauen, thinke not what others are, but what thou art. * *Quâ parte locatus es in re?* & what thou shalt be, what thou maist be. For knowe this in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, tis not as men but as God will. *The Lord maketh poore & maketh rich, bringeth low and exalteth* (1.Sam.2.v.7.8.) *hee lifteth the poore from the dust, and raiseth the beggar from the dunghill, to set them amongst*

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† *Lipsius admir.*
* Of some 90000 inhabitants now.

† Read the story at large in *Iohn Fox* his Acts and Monuments.

* *Persius.*
† 5 *Florent. hist. virtus quietem pavat, quies otium, otium porro luxum generat luxus interitum a quo iterum ad salubberrimas &c.*
* *Guicciard. in Hypor. est: nulla infœlicitas subiectum esse legi naturæ &c.*

304 *Princes, and make them inherit the seat of glory*, tis all as he pleaseth, how, & when, & whom, he that appoints the end (though to vs vnknowne) appoints the meanes likewise subordinate to the end. Yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grinde their soules, and an envious eye that they cast vpon other mens prosperities, *Vicinumq; pecus grandius vber habet*, how rich, how fortunate, how happy is he? But in the meane time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his owne false conceaued woes and wants, whereas if the matter were duely examined, [b] he is in no distresse at all, he hath no cause to complaine.

——[e] *tolle querelas,*
Pauper enim non est cui rerum suppetit vsus,

he is not poore, he is not in need. [d] *Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse.* In that golden age, † *somnos dedit vmbra salubres, potum quoq; lubricus amnis*, the trees gaue wholsome shade to sleepe vnder, and the cleere riuers drinke. The *Israelites* drank water in the wildernesse, *Sampson, Dauid, Saul, Abrahams* seruant when he went for *Isaacks* wife, the *Samaritan* woman, and how many besides might I reckon vp, *Ægipt*, * *Palestina*, whole countries in the † *Indies*, that drinke pure water all their liues. * The *Persian* kings themselues dranke no other drink, then the water of *Choaspis*, that runs by *Susa*, which was carried in bottles after them, whether soeuer they went. *Iacob* desired no more of God but bread to eat, and cloathes to put on in his iourney, *Gen.*28.20. *Benè est, cui deus obtulit, Parcâ quod satis est manu*, bread is enough, [e] *to strengthen the heart.* And if you study Philosophy aright, saith [f] *Maudarensis, whatsoeuer is beyond this moderation, is not vsefull, but troublesome.* [g] *Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, *of which there is no surfeit, the rest is not a feast, but riot.* [h] *St Hierome* esteemes him rich, *that hath bread to eat, and a potent man that is not compelled to be a slaue: hunger is not ambitious, so that it haue to eat, and thirst doth not preferre a cup of gold.* It was no *Epicurean* speech of an *Epicure* he that is not satisfied with a little, will neuer haue enough: And very good counsell of him in the † Poet, *O my sonne, mediocrity of meanes agrees best with men; too much is pernitious.*

Diuitiæ grandes homini sunt viuere parcè,
Æquo animo, —— And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. Tis all one to be hanged in a chaine of gold, or in a rope, to bee filled with dainties or courser meat.

[i] *Si ventri bene, si lateri, pedibusq; tuis, nil*
Diuitiæ poterunt regales addere maius.
If belly, sides and feet be well at ease,
A Princes treasure can thee no more please.

Tis thy want alone that keepes thee in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy Physitian and [k] chiefest friend, which makes thee a good man, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heauen (as the Poet faigne) rich

b *Omnes diuitès qui cœlo & terra frui possunt.*
c *Hor. lib.1.ep.12.*
d *Seneca epist. 15. parem & aquam natura desiderat, & qui habet, ipsô cum Ioue de felicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus arcet.*
Senec ep.8.
† *Boethius.*
* *Maffæus & alii.*
† *Brissonius.*
e Psal. 84.
f *Si rectè philosophemini, quicquid aptam moderationem supergreditur, oneri potius quam vsui est.*
g *Lib.7.16. Ceueris munus & aquæ poculum mortales quærunt habere, & quorum saties nunquam est, luxus autem sunt cætera, non epulæ.*
h *Satis est diues qui pane non indiget, nimium potens qui seruire non cogitur. Ambitiosa non est fames, &c.*
† *Euripides Menalip. O fili mediocres diuitiæ hominibus conueniunt, nimia vero moles pernitiosa est.*
i *Hor.*
k *O noctes cœnæq; deum.*

rich men kicked her vp, wicked men abhorr'd her, Courtiers scoffed at her, Cittizens hated her,* and that she was thrust out of dores in euery place, she came at last to her sister Pouerty, where she found good entertainement. Poverty and Vertue dwell together. ——— *O vitæ tuta facultas*
Pauperis, angustiq; lares, ô munera nondum
Intellecta deum, ———
how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath,* 1.*Tim.*6.6. And all true happinesse is in a meane estate. I haue a little wealth, as he said, [m] *sed quas animus magnas facit,* a kingdome in conceit. ———[n] *nihil amplius opto*
Maiâ nate, nisi vt propria hæc mihi numera faxis;
I haue enough, and desire no more. * *Vestem & fortunam concinnam, potiùs quàm laxam probo,* let my fortune and my garments be both alike, fit for me. And which † *Sebastian Foscarinus* sometime Duke of *Venice*, caused to bee engrauen on his Tombe in S[t] *Markes* Church, *Heare O yee Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engraue it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora stercus amet,* so that I may haue security, *benè qui latuit, benè vixit,* though I liue obscure,[o] yet I liue cleane and honest, and when as the lofty Oke is blowne downe, the silly Reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu fatum,* * *&c,* Lead me O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices,
Stet quicunq; volet potens
Aulæ culumne lubrico,
Me dulcis salutet quies, let me liue quiet and at ease. [p] *Erimus fortasse* (as he comforted himselfe) *quando illi non erunt,* when they are dead and gone, and all their pompe vanished, our memory may flourish:
——† *dant perennes*
Stemmata non peritura Musæ.
Let him be my Lord, Patron, Baron, Eatle, and possesse so many goodly Castles, 'tis well for me [q] that I haue a poore house, and a little wood, and a Wel by it, &c. *His me consolor victurum suavius ac si*
Quæstor avus pater atq; meus patruusq; fuissent.
I liue I thake God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one, [r] *qui Christum curat, non multum curat quàm de pretiosis cibis stercus conficiat,* what care I of what stuffe my excrements be made? [s] *He that liues according to nature, cannot be poore, and he that exceeds, can neuer haue enough, totus non sufficit orbis,* the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly,* Psal.37.19. *and better is a poore morsell with quietnesse, then abundance with strife,* Prov.17.7.

Be content then, inioy thy selfe: and as *Chrysostome* aduiseth, *bee not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.*
† *Si dat oluscula*
Mensa minuscula
pace referta,

*Per mille fraudes doctosq; dolos eiicitur, apud sociam paupertatem eiusq; cultores diuertens in eorum sinu et tutela delitiatur
† Apuleius.
l Lucan.
m Lips. miscell. ep.40.
n Sat.6.lib.2.
* Chytreus in Europæ delitiis. Accipite cives Veneti quod est optimum in rebus humanis, res humanas contemnere.
o Vab vivere etiam nunc lubet, as Damea said Adelph. Act.4 quam multis non egeo, quam multa nõ desidero, vt Socrates in pompa, ille in nundinis.
* Epictetus 77. cap. quo sum destinatus, & sequar alacriter.
† Marullus.
p Puteanus ep. 62.
q Hoc erat in votis, modus agri non ita parvus Hortus vbi & tecto vicinus iugis aquæ fons, & paulum siluæ &c. Hor. Sat.6. lib.2. Ser.
r Hieronym.
s Seneca consil. ad Albinum cap 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, cum in opibus paupertas sequitur.
* Hom.12. pro his quæ accepisti gratias age, noli indignari pro his quæ non accepisti.
† Nat. Chytreus delitiis Europæ.*

Gustonii in ædibus Hubianis in cœnaculo ẽ regione mensæ.

Nepete grandia,
Lautaq́ prandia
lite repleta.

But what wanteſt thou to expoſtulate the matter? Or what haſt thou not better then a rich man? *Health, competent wealth, children, ſecurity, ſleepe, friends, liberty, diet, apparell, and what not,* or at leaſt maiſt haue, (the meanes being ſo obvious, eaſie, and well knowne) for as he inculcated to himſelfe,

† *Vitam quæ faciunt beatiorem,*
Iucundiſſime Martialis hæc ſunt,
Res non parta labore ſed relicta,
Lis nunquam &c.

I ſay againe thou haſt, or at leaſt maiſt haue it, if thou wilt thy ſelfe, and that which I am ſure he wants, a merry heart. *Paſſing by a village in the territory of* Millan, ſaith *S^t Auſtin, I ſaw a poore beggar that had got belike his belly full of meat, ieſting and merry, I ſighed and ſaid to ſome of my friends that were then with me, what a deale of trouble, madneſſe, paine, and griefe doe we ſuſtaine and exaggerate vnto our ſelues, to get that ſecure happineſſe, which this poore beggar hath preuented vs of, and which wee peraduenture ſhall neuer haue. For that which he hath now attained with the begging of ſome ſmall peeces of ſiluer, a tẽporall happines, & preſent hearts eaſe, I cannot compaſſe with all my carefull windings, & running in and out.* x *And ſurely the beggar was very merry, but I was heavy: he was ſecure, but I timorous. And if any man ſhould aske me now, whether I had rather be merry, or ſtill ſo ſollicitous and ſad, I ſhould ſay, merry. If he ſhould aske me againe, whether I had rather be as I am, or as this beggar was, I ſhould ſure chooſe to be as I am, tortured ſtill with cares and feares, but out of peeuiſhneſſe, and not out of truth.* That which *S. Auſtin* ſaid of himſelfe here in this place, I may truely ſay to thee, thou diſcontented wretch, thou couetous niggard, thou churle, thou ambitious and ſwelling toad, 'tis not want but peeuiſhneſſe which is the cauſe of thy woes, ſettle thine affection thou haſt enough.

y *Deniq́ ſit finis quærendi, quumq́ habeas plus*
Pauperiem metuas minus, & finire laborem
Incipias, parto quod auebas vtere.

z Make an end of ſcraping, purchaſing this manor, this field, that houſe, for this and that child, thou haſt enough for thy ſelfe and them,

—† *quod petis hic eſt,*
Eſt Vlubris, animus ſi te non deficit æquus,

'Tis at hand, at home already, which thou ſo earneſtly ſeekeſt. *O if I might but liue a while longer to ſee all things ſetled, ſome two or three yeare, I would pay my debts,* make all my recknings euen, but they are come and paſt, and thou haſt more buſineſſe then before. *O madneſſe to thinke to ſettle that in thine old age when thou haſt more, which in thine youth thou canſt not now compoſe hauing but a little.* † *Pirrhus* would firſt conquer *Africk*, and then *Aſia, & tum ſuauiter agere*, and then liue merrily and take his eaſe, but when *Cyneas* the Orator, told him he might doe that already, *id iam poſſe fieri*, hee reſted ſatisfied condemning his owne folly. *Si parua licet componere magnis*, thou

† *Martial. l.10. epig.47.* read it out thy ſelfe in the author.

t *Quid non habet melius pauper quam dives, vitam, valetudinem, cibum, ſomnum, libertatem, &c.* Card. u *Confeſſ. lib. 6. Tranſiens per vicum quendã Mediolanẽſem animadverti pauperem quendam mendicum, iam credo ſaturum, iocantem atq; ridentem, et ingemui & loquutus ſum cum amicis qui mecũ erant, &c.*

x *Et certe ille lætabatur, ego anxius, ſecurus ille, ego trepidus. Eſt percontaretur me quiſpiam an exultare mallem, an metuere, reſponderem exultare: & ſi rurſus interrogaret, an ego talis eſſem, an qualis nunc ſum meiſũ curis cõfectum eligerem ſed perverſitate, non veritate.*

y *Hor.*

z *O ſi nunc morerer, inquit, quanta & qualia mihi imperfecta manerent: ſed ſi menſibus decem vel octo ſuper vixero, omnia redigam ad libellam, ab omni debito creditoq́ me explicabo, præterient interim menſis decem & octo & cum illis anni & adhuc reſtant plura quam prius, quid igitur ſperas, o inſane, finem quem rebus tuis no invveneras in iuventa, in ſenecta impoſiturum? O dementiam, quum ob curas & negotia tuo iudicio ſis infœlix, quid putas futurum quum plura ſupererint? Cardan lib.8. cap.40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtis. Æſop.*

† *Hor. ep. lib. 1.* a *Plutarch.*

maiſt

maist doe the like, and therefore bee composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into the *Ocean* it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast; the minde is all, be content, thou art not poore, but rich. *Non adijce opes, sed minue cupiditates* (tis * *Epicurus* aduise) adde no more wealth, but deminish thy desires. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon vp that are poore, and withall distressed, in imprisonment, banishment, gally-slaues, condemned to the mines, quarries, to giues, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a petty Prince, [a] be contented then I say, repine and murmur no more, *for thou art not poore indeed but in opinion.*

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke & get their liuing by the sweat of their browes, by their trade, that haue something yet, he that hath birds may catch birds, but what shall wee doe that are slaues by nature, impotent and vnable to helpe our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no trust of deliuery, or of better successe? as those old *Brittans* complained to their Lords and Masters the *Romans*, oppressed by the *Pictes*, *mare ad barbaros, Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our present misery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a scornefull answere to our misfortune againe, & will take no pitty of vs; they will not, they cannot helpe vs. Insteed of comfort they threaten vs, miscall, scoffe at vs, to aggrauate our misery, giue vs bad language, or if they doe giue good words, what's that to relieue vs? According to that of *Thales*, *Facilè est alios monere*, who cannot giue good counsell? tis cheape, it costs them nothing. It is a easy matter when ones belly is full to declame against fasting, *Quisatur est pleno laudat ieiunia ventre, Doth the wild Asse bray when hee hath grasse, or loweth the Oxe when he hath fodder? Iob.6.5.* **Neq; enim populo Romano quidquam potest esse latius*, No men liuing so iocund, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-starued, *neither shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. Seneca* pleadeth hard for pouerty, and so did those lazie Philosophers, but in the meane time [b] he was rich, they had wherewithall to maintaine themselues; but doth any poore man extolle it? *There are those* (saith *Bernard*) *that approue of a meane estate, but on that condition they never want themselues, & some againe are meeke so long as they may say or doe what they list, but if occasion be offered how farre are they from all patience.* I would to God (as he said) *No man would commend poverty, but he that is poore*, or he that so much admires it, would relieue, helpe, or ease others.

† *Nunc si nos audis atq; es divinus Apollo,*
Dic mihi qui nummos non habet unde petat?
Now if thou hear'st vs and art a good man,
Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably deiected,

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* *Apud* Stobeum. *ser.17.*

a *Non in paupertate, sed in paupere* (Seneca) *non re sed opinione laboras.*

* *Vopiscus Aureliano, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent.*

b One of the richest men in *Rome.*

† *Serm quodam. sunt qui pauperes esse volunt ita vt nihil illis desit, sic comendant vt nullam patiuntur inopiam, sunt & alij mites quam diu dicitur & agitur ad eorum arbitrium &c.*

† *Nemo paupertatē commendaret nisi pauper.*

† *Petronius Catalec.*

308 * *Vix habet in nobis iam noua plaga locum,*
We can get no releife, no comfort, no succour,
* Ouid. † Ouid. † *Et nihil inueni quod mihi ferret opem.*
We haue tryed all meanes, yet finde no remedy: No man liuing can expresse the anguish and bitternesse of our soules, but wee that endure it, wee are distressed, forsaken, in torture of body and minde, in another hell: & what shall we doe? *Quod male fers assuesce, feres bene,* accustome thy selfe to it, and it will be tollerable at last. Yea but I may not, I cannot, *In me consumpsit vires fortuna nocendo,* I am in the extremity of humane adversity. *Qui iacet in terra non habet vnde cadat;* Comfort thy selfe with this yet, thou art at the worst, and before it bee long it will either ouercome thee or thou it. If it bee violent, it cannot endure; *aut soluetur aut soluet*: Let the Diuell himselfe and all the plagues of *Egypt* come vpon thee at once, *Ne tu cede malis sed contra audentior ito;* be of good courage, misery is vertues whetstone,

* Lucan. lib.9. † An quum super fimo sedit Iob, an cum omnia abstulit diabolus, &c. Pecunii is priuatus fiduciam deo habuit omni thesauro pretiosiorem.

* *serpens, sitis, ardor, arena,*
Dulcia virtuti.

as *Cato* told his souldiers marching in the desarts of *Lybia*, thirst, heat, sands, serpents were pleasant to a valiant man, honorable enterprises are accompanied with dangers & dammages, as experience evinceth, they will make the rest of thy life relish the better. But put case they continue? thou art not so poore as thou wast borne, and as some holde, much better to be pitried, then enuied. But be it so thou hast lost all, poore thou art, deiected, in paine of body, griefe of minde, thine enimies insult ouer thee, thou art as bad as *Iob*, yet tell me (saith *Chrysostome*) *was* Iob *or the diuell the greater conquerer, surely* Iob, *the Diuell had his goods, he sate on the muckhill, and kept his good name, hee lost his Children, health, friends, but he kept his innocency, he lost his mony but hee kept his confidence in God, which was better then any treasure. Doe thou then as* Iob *did, triumph as* Iob *did,* * and be not molested as euery foole is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answeres, *facile si cœlum cogitaueris*, with great facility, if thou shalt but meditate on heauen. *Hannah* wept sore, and troubled in minde, could not eate, *but why weepest thou,* said *Elkanah* her husband? *and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sonnes,* and shee was quiet. Thou art here vexed in this World, but say to thy selfe, *why art thou troubled O my soule?* Is not God better to thee, then all temporalties, and momentary pleasures of the world? bee then pacified. And though thou beest now peradventure in extreame want [d] it may be, 'tis for thy farther good, to try thy patience as it did *Iob's*, & exercise thee in this life: trust in God, and rely vpon him, and thou shalt bee [e] crowned in the ende. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone, yet knowe this, that the very haires of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, * *Tis his good will and pleasure it should be so, and he knowes better what is for thy good then thou thy selfe.* His prouidence is ouer all, at all times, *hee hath set a guarde of Angells ouer vs, and keepes vs as the apple of his eye, Psal.* Some hee doth exalt, preferre, blesse with worldly riches, honours, offices and preferments, as so many glistring starres, he makes to shine aboue the rest: some hee doth miraculously protect from

* Hæc videntes sponte Philosophemini nec insipientum affectibus agitemur. † 1 Sam.1.8. c Iames 1.2. My brethrē count it an exceeding ioy whē you fall into diuerse temptations. d Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine aut luctu afficit. Seneca, e Quam sordet mihi terra quū cœlum intueor. * Senec. de prouidentia cap.2. Diis ita visum, dii melius norunt quid sit in commodum meum.

theeues,

theeues, incursions, sword, fire and all violent mischances, and as the † Poet faines of that *Lycian Pandarus Lycaons sonne*, when he shot at *Menalaus* the *Grecian* with a strong arme, and deadly arrow, *Pallas*, as a good mother keepes flies from her childes face a sleepe, turned by the shafte, & made it hit on the buckle of his girdle; so some he solicitously defends; others he exposeth to danger, pouerty, sickneſſe, want and misery, he chastiseth and corrects, as to him seemes best and all for our good. The Tyrant tooke the citty (saith † *Chrysostome*) *God did not hinder it, led them away captiues, so God would haue it, he bound them, God yeelded to it, flung them into the fornace, God permitted it, heat the Ouen hotter, it was granted, and when the Tyrant had done his worst, God shewed his power, & the childrens patience*: he freed them; so can hee thee, and [f] can helpe in an instant, when it seemes to him good. g *Reioyce not against me O mine enemy, for though I fall, I shall rise, when I sit in darkneſſe, the Lord shall lighten me.* Remember all those Martyrs what they haue endured, the vtmost that humane rage and fury could inuent, with what [h] patience they haue borne, with what willingnes embraced it. *Though he kill me*, saith *Iob*, *I will trust in him. Iustus inexpugnabilis*, as † *Chrysostome* holdes, a iust man is impregnable, and not to be ouercome.

——nempe pecus rem,
Lectos, argentum, tollas licet; in manicis &
Compedibus. sæuo teneas custode——

Take away his mony, his treasure is in heauen; banish him his country, hee is an inhabitant of that heauenly Ierusalem; cast him into bands, his conscience is free. Kill his body, it shall rise againe: he fights with a shadow that contends with an vpright man: He will not be moued.

——si fractus illabatur orbis,
Impauidum ferient ruinæ,

Though heauen it selfe should fall on his head he will not be offended. He is impenetrable, as an anuile hard, as constant as *Iob*.

† *Ipse deus simulatq; volet me solvet opinor.*

Be thou such a one, let thy misery be what it will, what it can, with patience endure it; thou maist be restored as he was. *Terris proscriptus ad cælum propera, ab hominibus desertus ad deum fuge. The poore shall not alway be forgotten, the Patient abiding of the meeke shall not perish for euer*, Psal. 10. 18. vers. 9. *The Lord will be a refuge of the oppressed, a defence in due time of trouble.*

† *Servus* Epictetus, *mutilati corporis, Irus*
Pauper: at hæc inter charus erat superis,
Lame was *Epictetus*, and poore *Irus*,
Yet to them both God was propitious.

Lodovicus Vertomannus that famous traueller, indured much misery, yet surely, saith *Scaliger*, he was *vir deo Charus*, in that he did escape so many dangers, God especially protected him, he was deare vnto him: *Modò in egestate, tribulatione, conualle deplorationis &c. Thou art now in the vale of misery, in pouerty, in agony, * in tentation; rest, eternity, happinesse, immortality shall be thy reward*, as *Chrysostome* pleades, *if thou trust in God and keepe thine innocency. Non si malè nunc & olim, sic erit semper*, a good houre may come vpon a sudden, [k] expect a little.

† *Hom. Iliad. 4.*
† *Hom. 9. voluit vrbem tyrannus evertere & deus non prohibuit, voluit captivos ducere, non impedivit, voluit ligare, concessit, &c.*
f *Psal. 113. De terra inopem, de stercore erigit pauperem.*
g Micah, 7. 8.
h *Preme, preme ego cum Pindaro* ἀξάπτιτος ἐμὶ φελλος ὡς ἔφ ἁλμὰ *immersabilis sum sicut suber super maris septum. Lipsius.*
† *Hor. epist. 18. lib. 1.*
† *Hor. ibidem.*
† *Hom. 5. Auferet pecunias? at habet in cœlis: patria deiiciet? at in cœleſtem civitatem mittet: vincula iniiciet? at habet solutam conscientiã. Corpus interficiet at iterum resurget: cũ vmbra pugnat qui cum iusto pugnat.*
i *Hic vre, hic seca, vt in æternum parcas, Austin.*
Diis fruitur iratis, superat & crescit malis.
Mutium ignis, Fabritium paupertas regulum tormenta, Socratem venenũ superare non potuit.
† *Laonides.*
† *Modo in pressura in tentationibus, erit postea bis quoq; finem.*
bonum tuum requies, æternitas, immortalitas. k *Dabit Deus*

310 Yea, but this expectation is it which tortures mee in the meane time, [l] *futura expectans præsentibus angor*, whilest the grasse growes the horse starues: [m] despaire not but hope well.

† *Spera Batte tibi melius lux Crastina ducet,*
Dum spiras spera —— Cheare vp, I say be not dismaid;

Spes alit agricolas, he that sowes in teares, shall reape in ioy. Psal.126.7.

Si fortune me tormente,
Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet. *A desire accomplished, delights the soule.* Prov.13.19.

* *Grata superveniet quæ non sperabitur hora.*

Which makes m'inioy my ioyes long-wish'd at last,
Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

† *Nube solet pulsâ candidus ire dies,*

the hope that is deferred, is the fainting of the heart, but when the desire cometh it is a tree of life. Prov.13.12. † *Suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so fals out, as [o] *Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of *Europe, that all his youth was full of perplexity, danger and misery, till* 40 *yeares were past, and then vpon a sudden the Sunne of his honour brake out as through a cloud. Hunniades* was fetched out of prison, and *Henry* the 3. of *Portugall*, out of a poore Monastery, to bee crowned Kings.

Multa cadunt inter calicem, supremaq; labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, all the Sunnes are not yet set, a day may come to make a mends for all. *Though my father and mother forsake mee, yet the Lord will gather mee vp*, Psal.27.10. *Waite patiently on the Lord and hope in him*, Psal.37.7. *Be strong, hope and trust in the Lord, and he will comfort thee, and giue thee thine hearts desire, Psal. 27.vers.14.*

Sperate & vosmet rebus seruate secundis.

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to bee, by birth, place, worth, or that which is a double corrasiue, thou hast beene happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the World, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse fælicem*, and as *Boethius* calls it, *Infælicissimum genus infortunij*, I confesse it is a great misery to haue beene happy, the quintescence of infelicity, to haue beene honorable and rich, but yet easily to be endured: [p] Security succeeds, and to a iudicious man a farre better estate. The losse of thy goods and mony is no losse, [q] *thou hast lost them, they would otherwise haue lost thee.* If thy mony be gone, *thou art so much the lighter*, and as S[t] *Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ, gold & siluer are too heauy mettles for him to carry that seekes heaven.*

Vel

[l] *Seneca.*

† *Theocritus.*

[m] *Nemo desperet meliora lapsus.*

† *Ovid.*

† *Thales.*

[o] *Lib.7. Flor. hist. Omnium fælicissimus & locupletissimus, &c. incarceratus sæpe adolescentiam periculo mortis habuit, solicitudinis & discriminis plenam, &c.*

[p] *Lætior successit securitas quæ simul cum divitijs cohabitare nescit. Camden.*

[q] *Pecuniam perdidisti fortassis illa te perderet manens, Seneca.*

[r] *Expeditior es ob pecuniarum iacturam. Fortuna opes auferre non animum potest, Seneca.*

† *Vel nos in mare proximum,*
Gemmas & lapides aurum & inutile,
Nummi materiam mali
Mittamus, ſcelerum ſi benè pœnitet.

Zeno the Philoſopher loſt all his goods by ſhipwracke, ſ he made light of it, fortune had done him a good turne: *Opes à me, animum auferre non poteſt*, ſhe can take away my meanes, but not my minde. That *Theban Crates* flung of his owne accord, his mony into the Sea, *abite nummi, ego vos mergam, ne mergar a vobis*, I had rather drowne you, then you ſhould drowne me. It was *maſcula vox & præclara*, a generous ſpeech of *Cotta* in †*Saluſt*, *many miſeries haue hapned vnto me at home, and in the warres abroad, of which by the helpe of God ſome I haue endured, ſome I haue repelled, and by mine owne valour ouercome, courage was neuer wanting to my deſignes, nor induſtrie to my intents, proſperity or adverſity could neuer alter my diſpoſition.* A wiſe mans minde as *Seneca* holds, * *is like the ſtate of the world aboue the moone, ever ſerene.* Come then what can come, befall what may befall, *infractum invictumq; animum opponas, Rebus anguſtis animoſus atque fortis appare.* (*Hor. Od.11.lib.2.*) Hope and patience are two ſoueraigne remedies for all,

u *Durum ſed levius ſit patientiâ,*
quicquid corrigere eſt nefas.

If it cannot be helped, or amended, x make the beſt of it, † *neceſſitati qui ſe accommodat, ſapit*, he is wiſe that ſuits himſelfe to the time. As at a game at tables, ſo doe by all ſuch inevitable accidents:

Ita vita eſt hominum, quaſi cum ludas teſſeris.
y *Si illum quod eſt maximè opus iactu non cadit,*
Illum quod cecidit forte, id arte vt corrigas,

If thou canſt not fling what thou wouldeſt, play thy caſt as well as thou canſt. Every thing ſaith * *Epictetus* hath two handles the one to bee held by, the other not, 'tis in our choice to take and leaue wether we will, (all which *Simplicius* his commentator, hath illuſtrated by many examples,) and t'is in our owne power, as they ſay, to make or marre ourſelues. z Conforme thy ſelfe then to thy preſent fortune, & cut thy coate according to thy cloath. *Vt quîmus (quod aiunt,) quando quod volumus non licet*, *Be contented with thy loſſe*, ſtate and calling whatſoeuer it is, and reſt as well ſatisfied with thy preſent condition in this life, as he that is inuited to a feaſt, hee eates what is ſet before him and lookes for no other, enioy that thou haſt, and aske no more of God, then what he thinkes fit to beſtow vpon thee. *Non cuivis contingit adire Corinthum*, we may not all be Gentlemen, all *Cato's*, or *Lælij*, as *Tully* telleth vs, all honourable, illuſtrious and ſerene, all rich, but becauſe mortall men want many things, a *Therefore*, ſaith *Theodoret*, *hath God diverſly diſtributed his gifts, wealth to one, skil to another; that rich men might encourage and ſet poore men aworke, poore men might learne ſeverall trades to the common good.* As a peece of Arras is compoſed of ſeverall parcels, ſome wrought of ſilke, ſome of Gold, ſiluer, crewell of diuerſe colours, all to ſerue for the exornation of the whole: Muſicke is made of diuerſe diſcords &

† *Hor.* ſ *Iubet me poſthac fortuna expeditius Philoſophari.*
† *In frag. Quirites multa mihi pericula domi, militiæ multa aduerſa fuere, quorũ alia toleraui, alia deorũ auxilio repuli & virtute mea: nunquam animus negotio defuit, nec decretis labor, nullæ res nec proſperæ nec adverſæ ingenium mutabant.*
* *Qualis mundi ſtatus ſupra lunã ſemper ſerenus.*
t *Bona mens nullum triſtioris fortunæ recipit incurſum, Valer lib. 4. cap. 1.*
Qui nil poteſt ſperare deſperet nihil.
u *Hor.*
x *Æquam memento rebus in arduis Seruare mente. l. 2. Od. 3*
† *Epict. cap. 78.*
y *Ter. Adel. act. 4. Sc. 7.*
† *Vnaquæq; res duas habet anſas, altera quæ teneri, altera quæ non poteſt, in manu noſtra quam volumus accipere.*
z *Ter. And. Act. 4. Sc. 6.*
† *Epictetus: invitatus ad conuiuium, quæ apponũtur comedis non quæris vltrà, in mundo multa rogitas quæ dii negant.*

a *Cap. 6. de providentia. Mortales cum ſint rerum omnium indigi, ideo deus aliis diuitias, aliis paupertatem diſtribuit, vt quibus pollent materiam ſubminiſtrent, qui vero inopes, exercitatas artibus manus admoueant.* b *Si ſint omnes æquales neceſſe eſt ut omnes fame pereant, quis aratro terram ſulcaret, quis ſementem faceret, quis plantas ſereret, quis vinum exprimeret,* c *Liv. lib. 1.*

312 keyes, a totall ſumme of many ſmall numbers: ſo is a Commonwealth of ſeverall inequall trades and callings. [b] If all ſhould be *Crœſi* and *Darij*, all idle, all in fortunes equall, who ſhould till the land? As [c] *Menenius Agrippa* well ſatisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the reſt of the members: Who ſhould build houſes make our ſeverall ſtuffes for rayments? We ſhould all be ſtarued for company, as *Poverty* declared at large in *Ariſtophanes Plutus*, and ſue at laſt to be as we were at firſt. All things then being rightly examined and duely conſidered as they ought, there is no ſuch cauſe of ſo generall diſcontent, 'tis not in the matter it ſelfe, but in our minde, as we moderate our paſſions and eſteeme of things. *Nihil aliud neceſſarium vt ſis miſer* (ſaith *Cardan*) *quàm vt te miſerum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miſerable or happy. So for all other things, they are as old [c] *Chremes* told vs, as we vſe them.

[b] *Li.3. de conſ.*
[c] *Heautontim. Act. 1. Sc. 2.*

Parentes patriam, amicos, genus, cognatos, divitias,
Hæc perinde ſunt ac illius animus qui ea poſſidet,
Qui vti ſcit, ei bona, qui vtitur non recte, mala,

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; pleaſe or diſpleaſe, as we accept and conſter them, or apply them to our ſelues. *Faber quiſq; fortunæ ſuæ*, and in ſome ſort I may truely ſay, proſperity and aduerſity are in our owne hands. *Nemo læditur niſi à ſeipſo*, and which *Seneca* confirmes out of his iudgement and experience, † *Every mans minde is ſtronger then fortune, and leades him to what ſide he will, a cauſe to himſelfe each one is, of his good or bad life.* But will wee, or nill wee, make the worſt of it, and ſuppoſe a man in the greateſt extremity, 'tis a fortune which ſome indefinitly preferre before proſperity, of two extreames it is the beſt. *Luxuriant animi rebus plerumq; ſecundis*, men in [f] proſperity forget God & themſelues, they are beſotted with their wealth, as birds with henbane,* miſerable if fortune forſake them, but more miſerable if ſhee tarry and ouerwhelme them, for when they come to be in great place, rich, they that were moſt temperate, ſober and diſcreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Heliogabalus*, (*optimi imperatores niſi imperaſſent*) degenerate on a ſudden into brute beaſts, ſo prodigious in luſt, ſuch tyrannicall oppreſſors, &c. they cannot moderate themſelues, they become monſters, odious, harpies, what not? *cum triumphos, opes, honores adepti ſunt, ad voluptatem et otium deinceps ſe convertunt*, was † *Catos note, they cannot containe*, for that cauſe belike,

† *Epiſt. 93. Omnis fortuna valentior ipſe animus, in utramq; partem reſ ſuas ducit, beatæq; ac miſeræ vitæ ſibi cauſa eſt.*
[f] *Fortuna quem nimium fovet ſtultum facit. Pub. Mimus.*
† *Seneca de bent. vit. cap. 14. miſeri ſi deſerantur ab ea, miſeriores ſi obruantur.*
† *Plutarch vit. eius.*

** Eutrapilus cuicunq; nocere volebat,*
Veſtimenta dabat pretioſa, beatus enim iam.
Cum pulchris tunicis ſumet noua conſilia & ſpes,
Dormiet in lucem ſcorto, poſtponet honeſtum
officium ——— &c.

Eutrapilus when, he would hurt a knaue,
Gaue him gay cloathes and wealth to make him braue,
Becauſe now rich hee would quite change his minde,
Keepe whores, fly out, ſet honeſty behinde.

* *Hor: epiſt. lib. 1 ep. 18.*

On the other ſide, in aduerſity many mutter and repine, diſpaire, &c. both bad I confeſſe,

——g *vt calceus olim*
Si pede maior erit subvertet, si minor vret.

As a shooe to bigge or too little, one pincheth, the other sets the foot awry, *sed è malis minimum,* Aduersity is to bee preferred, *hæc frano indiget; illa solatio, illa fallit, hæc instruit;* The one deceiues the other instructs, and therefore many Philosophers haue voluntarily sought aduersity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time hee had no misfortune, *miserum cui nihil vnquam accidisset aduersi.* Aduersity then is not so heauily to be taken, & we ought not in such cases so much to macerate our selues; there is no such ods in poverty and riches. To conclude in i *Hieromes* words, *I will aske our magnificoes that build with marble, and bestow a whole manor on a thred, what difference betwixt them and* Paul *the* Ermite, *that bare old man: they drinke in Iewels, hee in his hand; hee is poore and goes to Heauen, they are rich and goe to Hell.*

g *Hor.*
h *Boeth.2.*
i *Epist.lib 3 vit. Paul Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui vno filo villam ponunt precia, huic seni modo quid vnquam defuit, vos gemmabibitis, ille concavis manibus naturę satisfecit, ille pauper paradisum capit, vos avaros gehenna suscipiet.*

Memb. 4.

Against servitude, losse of liberty, Imprisonment, Banishment.

SErvitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and servants the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles subordinate to Kings, *Omne sub regno graviore regnum,* Princes themselues are Gods seruants, *reges in ipsos imperium est Iovis.* They are subiect to their owne laws, and as the Kings of *China,* endure more then slauish imprisonment, to maintaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistresse, rich men to their mony, Courtiers to lust and ambition, and all slaues to our affections, as *Evangelus* well discourseth in † *Macrobius,* and * *Seneca* the Philosopher, *assiduam seruitutem extremam & ineluctabilem,* he calls it, a continual slauery, to be so captiuated by riches, and who is free? Why then dost thou repine? *Satis est potens, Hierome* saith, *qui seruire non cogitur.* Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in vetitum,* we must all eate of the forbidden fruit. Were we enioyned to go to such and such places, wee would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that wee may not goe. A cittizen of ours, saith k *Cardan,* was 60 yeares of age and had never beene forth of the wals of the citty of *Millan,* the Prince hearing of it commanded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, & being denied, *dolore confectus mortem obijt,* he died for griefe.

† *Satur.l.11. Alius libidini seruit, alius ambitioni, omnes spei, omnes timori.*
* *Natural.lib.3.*
k *Consol.lib.5.*

What I haue said of seruitude, I say againe of imprisonment, Wee are all prisoners. What is our life but a prison? Wee are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditches, & when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. In m *Muscovy* & many other northerne partes,

l *O Generose, quid est vita nisi carcer animi.*
m *Herbastein.*

314 partes, all ouer *Scandia* they are impriſoned halfe the yeare in ſtones, they dare not peepe out for cold. At [n] *Aden* in *Arabia* they are penned in all day long with that other extreame of heate, and keepe their markets in the night. What is a ſhip but a priſon? And ſo many cities are but as ſo many hiues of Bees, Ant-hils; but that which thou abhorreſt many ſeeke; Women keepe in all winter, and moſt part of ſummer to preſerue their beauties, ſome for loue of ſtudy: *Demoſthenes* ſhaued his beard becauſe he would cut off all occaſion of going abroad: how many Monks and Friers, Anachorites, abandon the World? *Monachus in vrbe, piſcis in arido.* Art in priſon? make right vſe of it and mortifie thy ſelfe; [o] *Where may a man contemplate better then in ſolitarineſſe*, or ſtudy more then in quietneſſe. Many worthy men haue beene impriſoned all their liues, and it hath beene occaſion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boethius* neuer writ ſo elegantly as in priſon, *Paul* ſo deuoutly, for moſt of his Epiſtles were dictated in his bands, *Ioſeph*, ſaith [p] *Auſtin* got *more credit in priſon, then when he diſtributed corne, and was Lord of Pharaoh's houſe.* It brings many a lewd riotous fellow home, many wandering rogues it ſettles, that would otherwiſe haue beene like raging Tygers, ruined themſelues and others.

[n] *Vertomannus nauig. lib 2. c. 4. Commercia in nundinis noctu hora ſecunda, ob nimios qui ſæuiunt interdiu æſtus exercent.*

[o] *vbi verior contemplatio quam in ſolitudine, vbi ſtudiũ ſolidius quam in quiete?*

[p] *In Pſ. 76 non ita laudatur Ioſeph cum frumenta diſtribueret, ac quum carcerem habitaret.*

Baniſhment is no grieuance at all, *Omne ſolum forti patria, &c. & patria eſt vbicunq; bene eſt*, That's a mans countrey where he is well at eaſe. Many trauell for pleaſure to that citty, ſaith *Senca*, to which thou art baniſhed, and what a part of the cittizens are ſtrangers borne in other places, [q] *Incolentibus patria*, 'tis their countrey that are borne in it, & they would thinke themſelues baniſhed to go to the place which thou leaueſt, and from which thou art ſo loathe to depart. 'Tis no diſparagemẽt to be a ſtranger, or ſo irkſome to be an exile. † *The raine is a ſtranger to the earth, riuers to the ſea, Iupiter in Ægypt, the Sunne to vs all. The ſoule is an aliene to the body, a Nightingale to the aire, a ſwallow in an houſe, and Ganimede in heauen, an Elephant at Rome, a Phœnix in Inaia*, and ſuch things commonly pleaſe vs beſt, which are moſt ſtrange and come fartheſt of. Thoſe old *Hebrewes* eſteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themſelues, our moderne *Italians* account of vs as dull *Tranſalpines* by way of reproach, they ſcorne thee and thy country which thou ſo much admireſt. 'Tis a childiſh humor to hone after home, to be diſcontent at that which others ſeeke, to preferre as baſe *Iſlanders* and *Norvegians* doe, their owne ragged Iſland before *Italie* or *Greece*, the Gardens of the world, 'tis want of iudgement. All places are diſtant from heauen alike, the Sunne ſhines happily as warme in one citty as in another, and to a wiſe man there is no difference of climes: friends are euery where to him that behaues himſelfe well, and a Prophet is not eſteemed in his owne country. *Alexander, Cæſar, Traian, Adrian*, were as ſo manie land leapers, now in the Eaſt, now in the Weſt, little at home, & *Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamuſtus, Columbus, Americus Veſpucius, Vaſcus Gama, Drake, Candiſh, Oliver Anort, Schoutien*, got all their honor by voluntary expeditions. But you ſay ſuch mens travell is voluntary, we are compelled, & as malefactors muſt depart: yet know this of *Plato* to bee true, *vltori Deo ſumma cura peregrinus eſt*, God hath an eſpecial care of ſtrangers, *and when he wants friends and allies, he ſhall deſerue better and finde more*

q *Boethius.*

† *Philoſtratus in delitiis, peregrini ſunt imbres in terra, & fluvii in mari, Iuppiter apud Ægyptios, Sol apud omnes, hoſpes anima in corpore, luſcinia in aere, hirundo in domo, Ganymedes cœlo, &c.*

* *Lib. 5. de legibus. Cumq; cognatis careat & amicis, maiorem apud deos & apud homines miſericordiam meretur.*

more fauour wit God vnd men. Besides the pleasure of peregrination, variety of obiects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as haue beene banished, will giue sufficient credit vnto it. Read *Pet. Alcionius* his two bookes of this subiect. 315

Memb. 5.

Against Sorrow for death of friends or otherwise, Vaine feare, &c.

DEath and departure of friends are things generally grieuous, [r] *Omnium quæ in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima,* the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere,* to part for euer, to forsake the world and all our friends, 'tis *vltimum terribilium,* the last and the greatest terror, most irksome and troublesome vnto vs. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happinesse, after these painefull and miserable dayes, yet wee cannot compose our selues willingly to dy, the remembrance of it is most grievous vnto vs, especially to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with [f] *Metezuma* that *Indian* Prince, *Bonum est esse hîc,* they had rather be here. Nay many generous spirits, and graue staid men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting some months after, houling *O Hone* as those *Irish* women, & *Greeks* at their graues, commit many vndecent actions, and almost goe besides themselues. My deare father, my sweet husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum;*

Quis dabit in lachrymas fontem, &c.

What shall I doe?

[u] *Sed totum hoc studium luctu fraterna mihi mors*
Abstulit, hei misero frater adempte mihi,

My brothers death my study hath vndone,
Woes is me, alas my brother he is gone.

Mezentius would not liue after his sonne.

[x] *Nunc vivo, nec adhuc homines lucemq; relinquo,*
Sed linquam. ———

and *Pompey's* wife cried out at the newes of her husbands death,

[y] *Turpe mori post te solo non posse dolore,*
Violenta luctu & nescia tolerandi,

as † *Tacitus* of *Agrippina,* not able to mederate her passion. So when shee heard her sonne was slaine, abruptly broke off her worke, changed countenance and colour, tore her haire, and fell a roaring downe right ——— *subitus miseræ color ossa reliquit,*

Excussi manibus radij, reuolutaq; pensa
Euolat, infælix & fæmineo vlulatu
Scissa comam ———

Another would needs runne vpon the swords point after *Eurialus* departure:

[z] *Figite me, si qua est pietas, in me omnia tela*
Conijcite

r *Cardan. de consol. lib. 2.*
† *Seneca.*
f *Benzo.*
t *Summo mane vlulatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Græcia.*
u *Catullus.*
x *Virg.*
y *Lucan.*
† *3. Annal.*
z *Virg. Æn. 9.*

316 *Conïjcite ô Rutili;*—

O let me die, ſome good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of ſorrowes ouerſhadowed him, ſaith *Homer*. *Iacob* rent his cloathes, put ſack-cloath about his loines, ſorrowed for his ſonne a long ſeaſon, & could not be comforted, but would needs goe downe into the graue vnto his ſonne. *Gen.*37.37. Many yeares after, the remembrance of ſuch friends, of ſuch accidents is moſt grieuous vnto vs, to ſee or heare of it, though it concerne not our ſelues but others. *Scaliger* ſaith of himſelfe, that he neuer read *Socrates* death, in *Platoes Phædon*, but he wept: [a] *Auſtin* ſhed teares when he read the deſtruction of *Troy*. But howſoeuer this paſſion of ſorrow be violent, bitter, and ſeizeth familiarly on wiſe, valiant, diſcreet men, yet it may ſurely be withſtood, it may be diuerted. For what is there in this life, that it ſhould be ſo deare vnto vs? Or that we ſhould ſo much deplore the departure of a friend? The greateſt pleaſures are common ſociety, to enioy one anothers preſence, feaſting, hawking, hunting, woods, hils, muſicke, dancing, &c. all this is but vanity and loſſe of time, as I haue ſufficiently declared.

a *Confeſſ. lib.1.*

† *Iuuenalis.*

—† *dum bibimus, dum ſerta, vnguenta, puellas*
Poſcimus, obrepit non intellecta ſenectus,

Whil'ſt we drinke, pranke our ſelues, with wenches dally,
Old age vpon's at vnawares doth ſally.

As *Alcumiſts* ſpend that ſmall modicum they haue to get gold, and neuer finde it, we loſe and neglect eternity, for a little momentary pleaſure which we cannot enioy, nor ſhall euer attaine to in this life. Wee abhorre death, paine, and griefe, all, and yet we will doe nothing of that which ſhould vindicate vs from, but rather voluntarily thruſt our ſelues vpon it. [b] *The laſciuious preferres his whore before his life, or good eſtate, an angry man his reuenge, a paraſite his gut, ambitious, honours; couetous, wealth; a theefe his booty, a ſouldier his ſpoile, we abhorre diſeaſes, and yet we pull them vpon vs.* Wee are neuer better or freer from cares then when we ſleepe, and yet, which wee ſo much avoid and lament, death is but a perpetuall ſleepe, and why ſhould it as * *Epicurus* argues, ſo much affright vs? *When we are, death is not, but when death is, then we are not:* our life is tedious and troubleſome vnto him that liues beſt: † *tis a miſery to be borne, a paine to liue, a trouble to die*, death makes an end of our miſeries, and yet we cannot conſider of it; no pleaſure here but ſorrow is annexed to it, repentance followes it. [c] *If I feed liberally I am likely ſicke or ſurfet; If I liue ſparingly my hunger and thirſt is not allaid, I am well neither full nor faſting*; *If I liue honeſt, I burne in luſt*; If I take my pleaſure, I tyre and ſtarue my ſelfe, and doe iniury to my body and ſoule. † *Of ſo ſmall a quantity of mirth, how much ſorrow; after ſo little pleaſure, how great miſery.* Tis both waies troubleſome to me to riſe and goe to bed, to eat and prouide my meat, cares and contentions attend me all day long, feares and ſuſpitions all my life. I am diſcontented; and why ſhould I deſire ſo much to liue? But an happy death will make an end of all our woes and miſeries,

b *Amator ſortum vitæ præponit, iracundus vindictam, paraſitus gulam, ambitioſus honores, auarus opes, miles rapinam, fur prædam, morbos odimus & accerſimus. Card.*

† *Seneca, quum nos ſumus mors non adeſt, cum vero mors adeſt, tum nos non ſumus.*

* *Bernard. cap.3 med. naſci miſerum, viuere pœna, anguſtia mori.*

c *Comedi ad ſaietatem, grauitas me offendit, parciùs edi, non eſt expletum deſiderium, venereas delitias ſequor, hinc morbus, laſſitudo, &c.*

* *Bern. cap.3. med. de tantilla lætitia, quanta triſtitia; poſt tantam voluptatem quàm gravis miſeria.*

Omnibus vna meis certa medela malis:

Why ſhould not thou then ſay with old *Simeon*, ſince thou art ſo well affected, *Lord now let thy ſeruant depart in peace*, or with *Paul*, *I deſire to be diſſolued and to be with Chriſt. Beata mors quæ ad beatam vitam aditum aperit,*

tis

tis a blessed houre that leads vs to a [d] blessed life, and blessed are they that dy in the Lord. But life is sweet, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horrour, &c. and many times the manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead, *Facilis iactura sepulchri*: I care not so long as I feele it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, —*pascam licet in cruce corvos*
let Wolues or Beares devoure me,
——[e] *Cælo tegitur qui non habet vrnam*,
The Canopy of heaven couers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and for what then dost thou lament, as those doe, whom *Paule* taxed in his time, 1. *Thess.* 4. 13. *that haue no hope*. Tis fit there should bee some solemnity, † *Sed sepelire decet defunctum pectore forti*,
Constantes, vnumq; diem fletui indulgentes,
when *Iupiter* himselfe wept for *Sarpedon*, what else did the Poet insinuate, but that some sorrow is good.

* *Quis matrem nisi mentis inops in funere nati*
Flere vetat, —— who can blame a tender mother if shee weep for her children? Beside as † *Plutarch* holdes, tis not in our power not to lament, *Indolentia non cuiuis contingit*, it takes away mercy and pitty, not to be sad, tis a naturall passion to weepe for our friends, an irresistable passion to lament, and grieue. *I knowe not how* (saith *Seneca*) *but sometimes tis good to be miserable in misery; and for the most part all griefe evacuats it selfe by teares*; —— * *est quædam flere voluptas*,
Expletur lachrymis egeriturq; dolor:
yet after a daies mourning or two, comfort thy selfe for thy heauinesse, *Ecclus* 38.17. *Non decet defunctum ignauo quæstu prosequi*, twas *Germanicus* aduice of old, that we should not dwell too long vpon our passions, there is *Indolentiæ ars*, a *medium*, to bee kept, wee doe not (saith * *Austin*) forbid men to grieue ouermuch, *I forbid not a man to be angry, but I aske for what cause he is so? Not to be sad, but why is he sad? Not to feare., but wherefore is hee afraid?* I require a moderation as well as a iust reason. † The *Romans* and most ciuill Commonwealths haue set a time to such solemnities, they must not mourne after a set day, *or if in a family a child be borne, a daughter or sonne married, some state or honour bee conferred, a brother bee redeemed from his bands, a friend from his enimies*, or the like, they must lament no more. And tis fit it should be so, to what end is all their funerall pompe, complaints and teares? When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which hee perceiving asked them what they meant, [g] *for that very cause he put all the women out of the roome, vpon which words of his they were abashed, and ceased from their teares*. *Lodovicus Cortesius*, a rich Lawyer of *Padua* (as † *Bernardinus Scardeonius* relates) commanded by his last will, and a great mulct if otherwise to his heire: that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrels to be prouided, and insteed of black mourners he took order * *that twelue Virgins clad in greene should carry him to the Church*. His will

[d] *Est enim morientium piorum fœlix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium.*
[e] *Luc.*
† *Lib. 10. cont. 1*
† *Il. 9. Homer.*
* *Ovid.*
† *Consol. ad Apolon. non est libertate nostra positum non dolere, misericordiam abstet, &c*
* *Ovid 4. Trist.*
‡ *Phædon.*
† *Tacitus lib. 4.*
* *Lib. 9. cap. 9. de civ. Dei, Non quæro eum irascatur sed cur, non vtrum sit tristis sed vnde, non vtrum timeat sed quid timeat,*
† *Festus verbo minuitur. Luctui dies indicebatur cum liberi nascantur cum frater abit amicus ab hospite captivus domũ redeat, puella desponsetur.*
g *Ob hanc causam mulieres abegaram ne talia facerent, nos hæc audientes erubuimus & destitimus à lachrymis.*
† *Lib. 1. class. 8. de clarisc. Iurisconsul. Patavinis.*
* *12. Innuptæ puellæ amictæ viridibus pannis &c.*

318 will and teſtament was accordingly performed, and hee buried in S^t. *Sophies* Church.[h] *Tully* was much grieued for his daughter *Tulliola's* death at firſt, vntill ſuch time that hee had confirmed his minde with ſome Philoſophicall precepts,[i] *then he began to triumph ouer fortune and griefe, and for her reception into heauen to be much more ioyed, then before hee was troubled for her loſſe.* If an heathen man could ſo fortifie himſelfe from Philoſophy, what ſhall a Chriſtian from Divinity? Why doeſt thou ſo macerate thy ſelfe? Tis an inevitable chance, the firſt ſtatute in *Magna Charta*, an everlaſting act of Parliament, all muſt † die.

[k] *Conſtat æternâ poſitumq; lege eſt,*
Vt conſtet genitum nihil.

It cannot be reuoked, we are all mortall, and theſe all commanding Gods & Princes *die like men. O weake condition of humane eſtate, Sylvius* exclaimes, [l] *Ladiſlaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, ſo potent, rich, fortunate and happy, in the midſt of all his friends, amongſt ſo many [m] Phyſitians, now ready to be [n] married, in 36 houres ſickned & died. Tombes and monuments haue the like fate, *data ſunt ipſis quoq; fata ſepulchris*, Kingdomes, Prouinces, Townes, and Citties haue their periods, & are conſumed. In thoſe flouriſhing times of *Troy*, *Mycenæ* was the faireſt citty in *Greece*; *Græciæ cunctæ imperitabat*, but it alas, and that * *Aſſyrian Niniuie are quite ouerthrown*; The like fate hath that *Ægyptian* & *Bœotian Thebes*, *Delos*, *commune Græciæ conciliabulum*, the common counſell houſe of *Greece* and † *Babylon* the greateſt citty that ever the ſunne ſhone on, hath now nothing but walls and rubbiſh left.

* *Quid Pandioniæ reſtat niſi nomen Athenæ?*

Thus † *Pauſanias* complained in his times. And where is *Troy* it ſelfe now, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all thoſe *Grecian* citties? *Syracuſe* and *Agrigentum*, the faireſt townes in *Sicily*, which had ſometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of thoſe mighty numbers of people, only left. One *Anacharſis* is remembred amongſt the *Scythians*, the world it ſelfe muſt haue an end. And as to a traueller great mountaines ſeeme plaines a farre off, at laſt are not diſcerned at all, Citties, men, monuments decay, the names are only left, thoſe at length forgotten, & are involued in perpetuall night.

[o] *Returning out of Aſia, when I ſayled from Ægina toward Megara, I began* (ſaith *Servius Sulpitius* in a conſolatory epiſtle of his to *Tully*) *to view the conntry round about.* Ægina *was behinde me*, Megara *before*, Pyræus *on the right hand*, Corinth *on the left, what flouriſhing townes heretofore, now proſtrate and overwhelmed before mine eies. I began to thinke with my ſelfe, Alas why are we men ſo much diſquieted with the departure of a friend, whoſe life is much ſhorter?* [p] *When ſo many goodly Citties lye buried before vs. Remember ô* Servius *thou art a man, and with that I was much confirmed, and corrected my ſelfe.* Correct then likewiſe, and comfort thy ſelfe in this, that we muſt neceſſarily dye, and all dye, that we ſhall riſe againe; as *Tully* held, *Iucundior q; multò congreſſus noſter futurus, quàm inſuauis & acerbus digreſſus*, Our ſecond meeting ſhall be much more pleaſant, then our departure was grieuous.

I but he was my moſt deare and louing friend, my ſole friend,

† *Quis*

Lib. de conſol.
i Præceptis philoſophiæ confirmatus aduerſus omnem fortunæ vim & te conſecrata in cœlumq; recepta, tanta affectus lætitiæ ſum ac voluptate, quantum animo capere poſſum, ac exultare plane mihi videor, victorq; de omni dolore & fortuna triumphare.
† *Vt lignum vri natum, ariſta ſecari, ſic homines mori.*
k *Boeth. lib. 2. met. 3.*
l *Nic. Henſelius Breſlagr. fol. 47.*
m 20 Then preſent.
n To *Magdalen* the daughter of *Charles* the 7. of *France*. *Obeunt noctesq; dieſq;, &c.*
* *Aſſyriorum regio funditus deleta.*
† *Omnium quos unquam Sol aſpexit vrbium maxima.*
* *Ovid.*
† *Arcad. lib. 8.*
o *Epiſt. Tul. l. 3.*
p *Quum tot oppidorum cadavera ante oculos proiecta iacent.*

† *Quis desiderio sit pudor aut modus*
Tam chari capitis? —— *And who can blame my woe?*

Thou maist be ashamed, I say with q *Seneca* to confesse it, *in such a* r *tempest as this to haue but one anchor*, goe seeke another: and for his part thou dost him great iniury to desire his longer life, s *Wilt thou haue him crased & sickly still*, like a tired traueller that comes weary to his Inne, beginne his iourney afresh, *or to be freed from his miseries? thou hast more need reioice that hee is gone.* Another complaines of a most sweet wife, a young wife, *Nondum sustulerat flauum Proserpina crinem*, such a wife as no mortall man euer had, so good a wife, but she is now dead and gone, *læthæoq; iacet condita sarcophago.* I reply to him in *Seneca's* words, if such a woman at least euer was to be had, t *He did either so finde, or make her, if he found her, he may as happily finde another*; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? Had she beene so tryed peraduenture as that *Ephesian* widdow in *Petronius*, by some swaggering souldier, shee might not haue held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free, u *and tis but a folly to loue thy fetters, though they be of gold.* Come into a third place you shall haue an aged father sighing for a sonne, a pretty child, † *Impube pectus quale vel impia*
Molliret Thracum pectora.

Hee now lies asleepe,
Would make an impious Thracean weepe.

Or some fine daughter that died young,
Nondum experta noui gaudia prima tori. Or a forlorne sonne for his deceased father. But why? *Prior exijt, prior intravit*, he came first and he must goe first. * *Tu frustra pius, heu &c.* What, wouldst thou haue the lawes of nature altered, and him to liue alwaies? *Iul. Cæsar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young. And why on the other side should'st thou so heauily take the death of thy little sonne,
* *Num quia nec fato, merita nec morte peribat,*
Sed miser ante diem —— he died before his time perhaps, yet was he not mortall? Heare that diuine * *Epictetus, If thou covet thy wife, friends, children should liue alwaies, thou art a foole.* He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a louing, a faire, a witty childe of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetoritian so much lament, but who can tell whether he would haue beene an honest man? He might haue proued a theefe, a rogue, a spendthrift, a disobedient sonne, vexed and galled thee more then all the world beside, hee might haue wrangled with thee and disagreed; or with his brothers, as *Eteocles* and *Polynices*, and broke thine heart; he is now gone to eternity as another *Ganymede* in the floure of his youth, x *as if hee had risen*; saith y *Plutarch, from the midst of a feast*, before he was drunke, *the longer he had liued, the worse he would haue beene, & quò vita longior* (*Ambrose* thinkes) *culpa numerosior*, more sinfull, more to answere for he would haue had. If hee was naught, thou maist be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may bee hee was an hypocrite as many are, and howsoever he spake thee faire, peradventure he prayed amongst the rest

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† *Hor. lib. 1. Od. 24.*
q *De remed. fortuit.*
r *Erubesce tanta tempestate quod ad vnam anchoram stabas*
s *Vis ægrum morbidum & sitibundum--- gaude potius quod his malis liberatus sit.*
t *Vxorem bonã aut inuenisti, aut sic fecisti; si inueneris, aliam habere te posse ex hoc intelligamus: si feceris bene speres, salvus est artifex.*
u *Stulti est compedes licet aureos amare.*
† *Hor.*
* *Hor. lib. 1. Od. 24.*
* *Virg. 4. Æn.*
* *Cap. 19. Si id studes vt vxor, amici, liberi perpetuo viuant, stultus es.*
x *Deus quos diligit iuvenes rapit. Menander.*
y *Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad æternitatẽ digressus, tanquam è conviuio abiens, priusquã in errorem aliquem è Temulentia incideret, quales in longa senecta accidere solent.*

320 that *Icaro-menippus* heard at *Iupiters whispering place* in *Lucian*, for his fathers death, because he now kept him short, & he was to inherit much goods, & many faire Mannors after his death. Or put case he was very good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same [z] *Lucian. Why dost thou lament my death, or call me miserable, that am much more happie then thy selfe, what misfortune is befalne me? Is it because I am not bald, crooked, old, rotten, as thou art? What haue I lost, some of your good cheere, gay cloathes, musicke, singing, dancing, kissing, merry meetings,* thalami lubentias, *&c. is that it? Is it not much better not to hunger at all then to eat; not to thirst then to drinke to satisfie thirst, not to bee a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuor, loue, couetousnesse, hatred, envy, malice, that I feare no more theeues, tyrants, enimies as you doe?*

† *Id Cinerem & manes credis curare sepultos?*

Doe they concerne vs at all; thinke you, when we are once dead? Condole not others then ouermuch, wish not or feare thine owne death.

* *Sumum nec optes diem nec metuas,* 'tis to no purpose.

Excessi è vitæ ærumnis facilisq; lubensq;
Ne peiora ipsa morte dehinc videam,
I left this irksome life with all mine heart,
Least worse then death should happen to my part.

† Cardinall *Brundusinus* caused this Epitaph in *Rome* to be inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe and houle no more then, 'tis to small purpose; And as *Tully* aduiseth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus,* Thinke what we doe, not whom we haue lost. So *Dauid* did 2. *Sam.* 22. *While the child was yet aliue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* He that doth otherwise, is an intemperate, a weake, a silly, and vndiscreet man. Though *Aristotle* deny any part of intemperance to bee conuersant about sorrow, I am of * *Seneca's* minde, *he that is wise is temperate, and he that is temperate is constant, free from passion, and hee that is such a one, is without sorrow:* as all wise men should be. The *Thracians* wept still when a child was borne, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke, was so generally lamented by his friends, *Pindarus* the Poet, faines some God saying, *Silete homines, non enim miser est &c.* be quiet good folkes, this yong man is not so miserable as you thinke, he is neither gone to *Styx* nor *Acharon, sed glorioſus & senij expers heros,* he liues for euer in the *Elisian* fields. If our present weakenesse be such, wee cannot moderate our passions in this behalfe; we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and griefe, if it vnseasonably sease vpon them; *Danes, Dutchmen, Polanders,* and *Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpose thee, or by [b] *premeditation make such accidents familiar,* as *Vlysses* that wept for his dog, but not for his wife, *quòd paratus esset animo obfirmato (Plut. de anim. tranq.)* accustome thy selfe, and harden before hand by

z Tom. 1. Tract. de luctu. *Quid me mortuum miserum vocas, qui te sum multo fœlicior? aut quid acerbi mihi putas contigisse? an quia non sum malus, senex, vt tu, facie rugosus, incurvus, &c.*

O demens quid tibi videtur in vita boni? amirum amisi dicis cœnas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos & febres effugerim angorē animi &c. Eiulatus quid prodest, quid lachrymæ, &c.

† *Virg.*

* *Hor.*

† *Chitreus de lit*

† *Ethic. l. 3. c. 13*

* *Epist. 85.*

a *Sardus de mor. gen.*

b *Præmeditatione facilem reddere quemq; casum. Plut. consol. ad Apollonium*

Assuefacere nos casibus debemus Tully 3. Tusc.

by seeing other mens calamities, and applying them to thy present state. I will conclude with † *Epictetus*. *If thou loueſt a pot, remember tis but a pot thou loueſt, and thou wilt not be troubled when tis broke: If thou loueſt a ſonne or wife, remember they were mortall, and thou wilt not be ſo impatient.* And ſo for falſe feares and all other fortuit inconveniences, miſchances, calamities, to reſiſt and prepare our ſelues, not to faint is beſt, * *Stultum eſt timere quod vitari non poteſt*, 'tis a folly to feare that which cannot be avoided, or to bee diſcouraged at all. 321

† *Cap.8. Si ollã diligas memento te ollam diligere non perturbaberis ea confracta ſi filium aut vxorem, memento hominem à te diligi, &c.*

* *Seneca.*

c *Nam quiſquis trepidus pauet vel optat,*
Abiecit clypeum, locoq; motus
Nectit quà valeat trahi catenam.

c *Boeth. lib.1. proſ.4.*

For he that ſo faints or feares, and yeelds to his paſſion, flings away his own weapons, makes a cord to binde himſelfe, and pulls a beame vpon his owne head.

Memb. 6.

Againſt Envy, Livor, Emulation, Hatred, Ambition, Selfe-loue, and all other affections.

AGainſt thoſe other d paſſions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things neceſſary to reſiſt a tempeſt; to furniſh our ſelues with Philoſophicall and Divine precepts: other mens examples, † *Periclum ex alijs facere, ſibi quod ex vſu fiet.* To ballance our hearts with loue, charity, meekneſſe, patience, and counterpoiſe thoſe irregular motions of envy, livor, ſpleene, hatred, with their oppoſite vertues, as we bend a crooked ſtaffe another way. To oppoſe † *ſufferance to labour, patience to reproach*, bounty to couetouſneſſe, fortitude to puſillanimity, meeknes to anger, humility to pride to examine our ſelues for what cauſe we are ſo much diſquieted, on what ground, what occaſion, is it] iuſt or fained? And then either to pacifie our ſelues by reaſon, to diuert by ſome other obiect, contrary paſſion, or premeditation. † *Meditari ſecum oportet quopacto adverſam ærumnam ferat, Periclа, damа, exilia peregrè rediens ſemper cogitet, Aut filij peccatum, aut vxoris mortem, aut morbum filiæ communia eſſe hæc: fieri poſſe, vt ne quid animo ſit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be leſſe troubleſome vnto vs. *In ſecundis meditare, quo pacto feras adverſa*; or out of mature iudgement to avoid the effect, or diſanull the cauſe, as they doe that are troubled with toothach, pull them quite out.

d *Qui invidiã ferre non poteſt ferre contemptũ cogitur.*

† *Ter. Heautont*

† *Epictetus cap 14. Si labor obiectus fuerit tolerantiæ, convitium patientiæ, &c. ſi ita conſueveris, vicijs non obtemperabis.*

† *Ter. Phor.*

† *Vt vivat Caſtor ſibi teſtes amputat ipſe;*
Tu quoq; ſi qua nocent, abÿce, tutus eris.
The Beauer bites of ſtones to ſaue the reſt:
Doe thou the like with that thou art oppreſt.

† *Alciat. Embl.*

Or as they that play at waſters, exerciſe themſelues by a few cudgells how to avoid an enimies blowes: let vs arme our ſelues againſt all ſuch violent incurſions, which may invade our mindes. A little experience and practiſe will inure vs to it; *vetula vulpes*, as the prouerb ſaith, *laqueo haud capitur*; an olde Fox is not ſo eaſily taken in a ſnare: an old ſouldier in the world me thinkes ſhould,

322 ſhould not be diſquieted,but ready to receaue all fortunes, incounters, and with that reſolute Captaine,come what may come,to make anſwere,

* *Virg.Æn.* ——* *non vlla laborum*
O virgo nova mî facies inopinaq́ ſurgit,
Omnia percepi atq́ animo mecum ante peregi.
No labour comes at vnawares to me,
For I haue long before caſt what may be.
—non hoc primum mea pectora vulnus
Senſerunt,graviora tuli.——

† *Nat. Chytreus delitiis Europæ, Fælix civitas quæ tempore pacis de bello cogitat.* The Commonwealth of † *Venice* in their Armory haue this inſcriptiõ, *Happy is that Citty which in time of peace thinkes of warre*, a fit Motto for euery mans priuate houſe,happy is the man that prouides for a future aſſault. But many times we complaine,repine and mutter without cauſe, we giue way to paſſions,we may reſiſt and will not. *Socrates* was bad by nature, enuious, as he confeſſed to *Zopirus* the Phiſiognomer,accuſing him of it,froward and laſciuious,but as he was *Socrates*,he did correct and amend himſelfe. Thou art malitious,enuious,couetous,impatient, no doubt and laſciuious, yet as thou art a Chriſtian correct and moderate thy ſelfe. 'Tis ſomething I confeſſe,and able to moue any man,to ſee himſelfe contemned,obſcure,neglected,diſgraced,vndervalued, d *left behinde*,ſome cannot indure it, no not conſtant *Lipſius*,a man diſcreet otherwiſe, yét too weake & paſſionate in this, as his words expreſſe, *collegas olim,quos ego ſine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas habeo,----ſummo iam monte potitos*. But he was much too blame for it,to a wiſe ſtaid man this is nothing, wee cannot all bee honoured and rich,all *Cæſars*,if we will be content,our preſent ſtate is good, and in ſome mens opinion to be preferred. Let them goe on, get wealth,offices,titles,honours,preferments, and what they will themſelues,by chance, fraud,impoſture,ſimony,and indirect meanes,as too many doe, by bribery, flattery,and paraſiticall inſinuation,by impudence,and time ſeruing,let them *goe before, croſſe me on euery ſide*, f *me non offendunt modo non in oculos incurrunt*,as he ſaid, correcting his former errour, they doe not offend mee,ſo long as they runne not into mine eies. I am inglorious and poore, *compoſitâ paupertate*,but I liue ſecure and quiet: they are dignified,haue great meanes, pompe and ſtate,they are glorious,but what haue they with it? g *Envy,trouble,anxiety,as much labour to maintaine their place with credit, as to get it at firſt*. I am contented with my fortunes. *ſpectator è longinquo*, and loue *Neptunum procul à terrâ ſpectare furentem*: he is ambitious and not ſatisfied with his: *but what* h *gets he by it? to haue all his life laid open, his reproaches ſeene, not one of a thouſand but he hath done more worthy of diſpraiſe and animadverſion,then commendation,no better meanes to helpe this then to be private.* Let them runne,ride,ſtriue as ſo many fiſhes for a crum, ſcrape,climbe,catch, ſnatch,coſen,collogue,temporize and fleire, take all amongſt them, wealth, honour, i and get what they can,it offends me not, ---k *me mea tellus*
Lare ſecreto tutoq́ tegat,
——*vivo & regno ſimul iſta relinquens.*
I am well pleaſed with my fortunes, I haue learned *in what ſtate ſoever I am therewith to be contented*, *Philip.* 1. 11. Come what can come, I am prepared, *Nave ferar magna an parva,ferar vnus & idem*; I am the ſame. I was once ſo mad to buſſell abroad, and ſeeke about for preferment

d *Occupet extremum ſcabies, mihi turpe relinqui eſt. Hor. Lipſius epiſt. quæſt.lib.1.ep.7*

f *Lipſius epiſt. lib.1.epiſt.7.*

g *Gloria comitem habet invidiam,pari onere premitur retinendo ac acquirendo.*

h *Quid aliud ambitioſus ſibi parat quam vt probra eius pateant, nemo vivens qui non habet in vita plura vituperatione quam laude digna, his malis non melius occurritur,quam ſi bene latueris.*

i *Et omnes fama per vrbes g.rrula laudet.*

k *Sen. Her. fur.* l *Hor.*

ferment, tyre my selfe and trouble all my friends, sed nihil labor tantus profecit, nam dum alios amicorum mors avocat, alijs ignotus sum, his inuisus, alij largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant, dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deferor, & iam mundi tædus, humanæq; satur infidelitatis acquiesco. And so I say still; although I may not deny but that I haue had some † bountifull patrons, & noble benefactors, *ne sim interim ingratus*, and I doe thankfully acknowledge it, I haue receaued some kindnesse; *quòd Deus illis beneficium rependat, si non pro votis, fortasse pro meritis* more peraduenture then I deserue, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious, or couetous, all this while, or a *Suffenus* to my selfe, what I haue said, without preiudice or alteration shall stande. And now as a mired horse that struggles at first with all his might & maine to get out, but when he sees no remedy, that his beating will not serue, lies still, I haue laboured in vaine, o rest satisfied, and if I may vsurpe that of † *Prudentius*.

Inveni portum, spes & fortunæ valete,
Nil mihi vobiscum, ludite nunc alios;
Mine hauen's found, fortune and hope adue,
Mocke others now, for I haue done with you.

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† *The right honorable Lady Francis Countesse Dowager of Exeter. The Lord Berkley.*

† *Distichon eius in militem Christianum, e græco.*

Engrauen on the Tombe of *Fr. Puscius* the *Florentine* in *Rome. Chitræus in delitijs,*

Memb. 7.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

Repulse.

I May not yet conclude, thinke to appease passions, or quiet the minde till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce so grieuous tortures & discontents: to diuert all I cannot hope, to point alone at some few of the chiefest, is that which I ayme at.

Repulse and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to be taken, *Cæsar* himselfe hath beene denied, [m] and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grievously? It hath beene a familiar thing of thee thy selfe to deny others. If euery man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vaine hope suggests, vnsatiable appetite affects, our preposterous iudgement thinkes fit, weare granted, wee should haue another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or worth, but for loue, affinity, friendship, affection, [n] great mens letters, or, as commonly they are bought and sold. *Honours in Court are bestowed not according to mens vertues and good conditions* (as an old Courtier obserues) *but as euery man hath meanes: or more potent friends so he is preferred.* With vs in *France* († for so their owne countriman relates) *most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, runnes away with all the preferment. Indignissimus plerumq; præfertur, Vatinius*

m *Pæderatus in 300 Lacedemoniorum numerũ non electus risit, gratulariſe dicens ciuitatem habere 300. ciues ſe meliores.*

n Kissing goes by fauour.

* *Æneas Sylv. de miser. curial. Dantur honores in curijs non secundùm honores & virtutes, sed vt quisq; dilior est atq; potentior, eo magis honoratur.*

† *Sesellius lib. 2. de repub. Gallorum. Fauore apud nos & gratia plerumq; res agitur, & qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes præfecturas.*

nius

324 *nius Catoni, illaudatus laudatissimo;*

——serui dominantur, aselli
Ornantur phaleris, dephalerantur equi.

An illiterate foole sits in a wise mans seat, and the common people hold him learned, graue, and wise: *One professeth* (**Cardan* well notes) *for a thousand crownes, but he deserues not ten, when as he that deserues a thousand cannot get tenne: Salarium non dat multis salem.* And often times which (*Machiauel* seconds,† *principes non sunt qui ob insignem virtutem principatu digni sunt,* he that is most worthy wants employment, he that hath skille to be a pilot wants a shippe, and he that could gouerne a Commonwealth, hath not a poore office to manage. And yet all this while he is a better man that is fit to raigne, *etsi careat regno,* though he want a kingdome,† *then he that hath one, and knowes not how to rule it; Hieron* of *Syracuse,* was a braue King but wanted a Kingdome, *Perseus* of *Macedon* had nothing of a king, but the bare name and title, for he could not gouerne it, so great places are often ill bestowed, worthy persons vnrespected. Many times too the seruants haue more meanes then the masters whom they serue, which † *Epictetus* counts an eye-sore and inconvenient. But who can helpe it? It is an ordinary thing in these daies to see a base, impudent asse, illiterate, vnworthy, vnsufficient, to bee preferred before his betters, because he can put himselfe forward, because he lookes big, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreete, modest, and better deseruing man shall lie hid or haue a repulse. 'Twas so of old & ever will bee, and which *Tiresias* advised *Vlysses* in the † Poet *——Accipe qua ratione queas ditescere, &c.* is still in vse, lye, flatter and dissemble. If not as he concludes

----Ergo pauper eris, then goe like a begger as thou art. *Erasmus, Melanethon, Lipsius, Budæus, Cardan,* liu'd and died poore, *Gesner* was a silly old man, *baculo innixus,* amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rid on foot cloathes. It is not honesty, learning, worth, wisdome, that preferres men, but as the wise man said, ° *Chance,* and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergò nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu seruiebas fortunæ.* Beleeue it hereafter o my friends! Vertue serues Fortune. Yet be not discouraged (O my well deseruing spirits) with this which I haue said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your farther content il'e tell you a † tale. In *Moronia pia,* or *Moronia felix* I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell voide. The carcasse scarce cold, many sutors were vp in an instant. The first had rich friends, a good purse, & he would out-bid any man before he would lose it, euery man supposed hee would carry it. The second was my Lord Bishops chaplin (in whose gift it was) and he thought it his due to haue it. The third was nobly borne, and he meant to get it by his great parents, patrons, and allies. The fourth stood vpon his worth, he had newly found out strange misteries in Chimistry, and other rare inuentions which hee would detect to the publike good. The fift was a painefull preacher, and he was commended by the whole parish where hee dwelt, he had all their handes to his certificate. The sixt was the prebenda-

ries

* *Imperitus periti munus occupat, & sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decẽ mereatur: alius è diverso mille dignus, vix decem consequi potest.*

† *Ministri locupletiores sunt iis quibus ministratur.*

† *Epist. dedic. disputat: zeubbeo Bondemontio, & Cosmo Rucelaio.*

† *Quum is qui regnat & regnandi sit imperitus.*

† *Hor. lib. 2. Sat. 5.*

° *Solomon Eccles. 9. 11.*

* *Sat. Menip.*

† *Tale quid est apud valent. Andream Apolog. manip. 5. apol. 39.*

ries sonne lately diseased, his father died in debt(for it, as they say)left a wife and many poore children. The seauenth stood vpon faire promises, which to him and his noble friends had beene formerly made, for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noblemens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late conuert and wanted meanes. The eleauenth would exchange for another, he did not like the formers site, could not agree with his neighbors, and fellowes, vpon any tearmes he would be gone. The twelfe and last was (a sutor in conceipt) a right honest, ciuill, sober man, an excellent scholler, and such a one as liued priuat in the Vniuersity, but he had neither means nor mony to compasse it, besides he hated all such courses, hee could not speake for himselfe, neither had he any friends to solicite his cause, and therefore made no sute, could not expect, neither did he hope for or looke after it. The good Bishop amongst a iury of competitors thus perplexed, and not yet resolued what to doe, or on whom to bestow it, at the last, of his own accorde, meere motion, and bountifull nature, gaue it freely to the Vniversity student, altogether vnknowne to him but by fame, and to bee briefe, the Academicall scholler had the Prebend sent him for a present. The newes was no sooner published abroade, but all good students reioyced, and were much cheared vp with it, though some would not beleiue it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it and said, *Nunc iuvat tandem studiosum esse, & Deo integro corde seruire.* you haue hard my tale, but alas it is but a tale, a meere fiction, t'was neuer so, neuer like to bee, and so let it rest. Well be it so then, they haue wealth and honour, fortune and preferment, euery man (thers no remedy) must scamble as hee may, and shift as he can, yet *Cardan* comforted himselfe with this, p *the starre Fomahant would make him immortall*, & that † after his decease his bookes should be found in Ladies studies. 325

p *Stella Fomahant immortalitatem dabit.*
† *Lib. de lib. propriis.*

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canuas so to heart? It may bee thou art not fit; But as a † child that puts on his fathers shooes, hat, headpeece, brest-plate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldest thou doe by such an office, place or Magistracy, thou art vnfit. *And what is dignity to an vnworthy man,* but (as * *Salvianus* holds) *a gold ring in a swines snowt:* Thou art a brute. Like a bad actor(so ° *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur:* Thou wouldst play a Kings part, but actest a clowne, speakest like an asse. *Magna petis Phaethou & quæ non viribꝰ istis, &c.* as *Iames* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis,* thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine owne conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any of thy ranke, God in his prouidence hath reserued thee for some other fortues, *sic superis visum.* Thou art humble as thou art, it may bee, hadst thou beene preferred, thou woulds haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, r beene a blocke, a tyrant, or a demigod, *sequitur.*

† *Qui induit thoracẽ aut galeam, &c.*

* *Lib. 4 de guber. dei Quid est dignitas indigno nisi circulus aureus in naribus suis.*
° *In Lysandro.*
q *Ovid. Met.*
r *Magistratus virum indicas.*

326 *turgẽ superbia formam.* [*Therefore,* saith *Chrysostome, good men doe not alwaies finde grace and fauour, least they should be puffed vp with turgent titles, growe insolent and prowd.*

Iniuries, abuses, are very offensiue,& so much the more in that they thinke *veterem ferendo invitant novam,* by taking one they prouoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat;* 'tis much better with patience to beare, or quietly to put it vp. If an asse kicke mee, saith *Socrates,* shall I strike him againe, and when u his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by', and say *Eia Socrates eia Xantippe,* as we doe when doggs fight, animate them the more by clapping of hands. Many men spend themselues, their goods, friends, fortunes, vpon smal quarrells, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advise, or mediation of friends might haue beene happily composed, or if patience had taken place. Patience in such cases is a most soueraigne remedy, to put vp, conceale, or dissemble it, to x forget and forgiue, , y *not 7 but 77 times, as often as hee repents forgiue him, Luk.*17.3. as our Sauiour inioynes vs stroken, *to turne the other side*: as our z Apostle perswades vs, *to recompence no man evill for evill, but as much as is possible to haue peace with all men: Not to avenge our selues, and wee shall heape burning coales vpon our adversaries head. For if you put vp wrong* (as †*Chrysostome* comments) *you get the victory, he that looseth his mony, looseth not the conquest in this our philosophy.* If he contend with thee, submit thy selfe vnto him first, yeeld to him. *Durum & durum non faciunt murum,* as the diverb is, two refractory spirits will neuer agree, the onely meanes to ouercome, is to relent, *obsequio vinces. Euclide* in *Plutarch* when his brother had angred him, swore he would be reuenged, but he gently replied, † *Let me not liue if I doe not make thee loue mee againe,* vpon which meeke answer he was pacified.

* *Flectitur obsequio curuatus ab arbore ramus,*
Frangis si vires experiare tuas.
A branch if gently bended yeelds to thee,
Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome,* when they were expelled the citty by that furious *Alexander* the 6t, gaue the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest,* to signifie that hee might breake them by force, but so neuer make them stoope; for they fled in the midst of their hard vsage to the kingdome of *Naples,* and were honourably entertained by *Fredericke* the king, according to their callings. Gentlenesse in this case might haue done much more, and let thine aduersary be never so peruerse, it may be by that meanes thou maist winne him, a *favore & benevolentiâ etiam immanis animus mansuescit,* soft words pacifie wrath, and the fiercest spirits are to soonest ouercome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis,* a terror and scourge alone to such as are stubborne & make resistance, It was the symbole of *Emanuel Philibert* Duke of *Savoy* and hee was not mistaken in it, for

Quo

Ideó boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate iactantiæ, ne altitudo muneris negligentiores efficiat.
u *Ælian.*

x *Iniuriarum remedium est oblivio.*
y Mat. 18.22. Mat.5.39.
z Rom. 12.17.
† *Si toleras iniuriam victor evadis, qui enim pecuniis privatus est, non est privatus victoria in hac philosophia.*

† *Dispeream nisi te vltus fuero: dispeream nisi vt me deinceps ames effecero.*
* *Ioach. Camerarius Emblem. 21. cent. 1.*

a *Heliodorus.*
† *Reipsa reperi nihil esse homini melius facilitate & clementia. Ter. Adelp.*

* *Quo quisq; est maior magis est placabilis iræ,*
Et faciles motus mens generosa capit.
A greater man is sooneſt pacified,
A noble ſpirit quickly ſatisfied.

It is reported by [b] *Gualter Mapes* an old Hiſtoriographer of ours, (who liued 400 yeares ſince) that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an interview neere *Auſt* vpon *Severne* in *Gloſterſhire*, and the Prince ſent for, refuſed to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, [c] *went vp to the armes in water, and embracing his boat, would haue carried him out vpon his ſhoulders, adding that his humility and wiſdome had triumphed ouer his pride and folly*: And thereupon was reconciled vnto him, and did his homage. If thou canſt not ſo win him, put it vp, if thou beeſt a true Chriſtian; a good diuine, an imitator of Chriſt, † (*For he was reuiled and put it vp, whipped and ſought no revenge*) thou wilt pray for thine enimies, [d] *and bleſſe them that perſecute thee*, bee patient, meeke, humble, &c. An honeſt man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his faſhion ſo to doe, where is leaſt heart, is moſt tongue, *quò quisq; ſtultior, eò magis inſoleſcit*, the more ſottiſh he is, ſtill the more inſolent: [e] *Doe not anſwere a foole according to his folly*. If hee bee thy ſuperior, [f] beare it by all meanes, grieue not at it, let him take his courſe, *Anytus* and *Melitus* * *may kill mee, they cannot hurt me*; as that generous *Socrates* made anſwere in like caſe. *Mens immota manet*, though the body be torne in peeces with wild horſes, broken on the wheele, pinched with fiery tongues, the Soule cannot bee diſtracted. 'Tis an ordinary thing for great men to vilifie and inſult, oppreſſe, iniure, tyranniſe, to take what liberty they liſt, and who dare ſpeake againſt them? *Miſerum eſt ab eo lædi, à quo non poſſis queri*, a miſerable thing 'tis to bee iniuried of him, from whom is no appeale: † and not ſafe to write againſt him that can proſcribe and puniſh a man at his pleaſure, which *Aſinius Pollio* was ware of, when *Octavianus* prouoked him. 'Tis hard I confeſſe to be ſo iniur'd: One of *Chilo's* three difficult things: † *To keepe counſell, ſpend his time well, put vp iniuries*, but be thou patient, and leaue reuenge vnto the Lord. [g] *Vengeance is mine and I will repay, ſaith the Lord. I knowe the Lord*, ſaith * *Dauid*, *will auenge the afflicted and iudge the poore. No man* (as † *Plato* farther addes) *can ſo ſeuerely puniſh his adverſary, as God will ſuch as oppreſſe miſerable men.*

† *Iterum ille rem iudicatam iudicat,*
Maioreq; mulctâ mulctat.

If there be any religion, any God, and that God bee iuſt it ſhall be ſo; if thou beleeueſt the one beleeue the other: *Erit, erit*, it ſhall bee ſo. *Nemeſis* comes after, *ſero ſed ſerio*, ſtay but a little and thou ſhalt ſee Gods iuſt iudgement ouertake him. Thou ſhalt ſee that verefied of *Samuel* to *Agag*. 1. *Sam.* 15.33. *thy ſword hath made many women childleſſe, ſo ſhall thy mother bee childleſſe amongſt other women*. It ſhall bee done to them as they haue done to others, and that to their deſert.

* *Ad generum Cereris ſine cæde & ſanguine pauci*
Deſcendunt reges & ſiccâ morte tyranni;
Few Tyrants in their beds doe dye,
But ſtab'd or maim'd to hell they hye.

† *Ouid.*
[b] *Camden in Glouc.*
[c] *Vſq; ad pectus ingreſſus eſt aquam & cimbâ amplectens, ſapientiſſime rex ait tua humilitas meam vicit ſuperbiam, & ſapientia triumphauit inceptiam, collum aſcende, quod contrate fatuus erexi, intrabis terram, quam hodie fecit tuam benignitas &c.*
† *Chryſoſtome. Contumeliis affectus eſt & eas pertulit; opprobriis, nec vltus eſt, verberibus cæſus nec vicem reddidit.*
[d] Rom. 12.14.
[e] Pro.
[f] Contend not with a greater man, *Pro.*
* *Occidere poſſunt.*
† *Non facile aut tutum in eum ſcribere qui poteſt proſcribere.*
† *Arcana tacere, otium rectè collocare, iniuriam poſſe ferre difficillimum.*
[g] Pſ. 45. Rom. 12.
* Pſ. 139.12.
† *Nullus tam ſeuere inimicum ſuum vlciſci poteſt, quam deus ſolet miſerorum oppreſſores.*
† *Arcturus in Plautus.*
* *Iuuenalis.*

328 Oftentimes too a baſe contemptible fellow is the inſtrument of Gods iuſtice to puniſh, to torture and vex them, as an *Ichnemon* doth a *Corcodile*. They ſhall be recompenced according to the workes of their hands, *they ſhall haue ſorrow of heart, and be* h *deſtroyed from vnder the heauen*, Thre.3.64.65. 66. onely be thou patient, i *vincit qui patitur*, and in the end thou ſhalt be crowned. Yea but 'tis a hard matter to doe this, fleſh and blood may not abide it, 'Tis *graue, graue*, no (*Chryſoſtome* replies) *non eſt graue ô homo*, 'tis not ſo grieuous, † *neither had God commanded it, if it had beene ſo difficult*. But how ſhall it be done? *Eaſily*, as he followes it, *if thou ſhalt looke to heauen, behold the beauty of it, and what God hath promiſed to ſuch as put vp iniuries*. But if thou reſiſt and goe about *vim vi repellere*, as the cuſtome of the World is, to right thy ſelfe, or haſt giuen iuſt cauſe of offence, tis no iniury then but a condigne puniſhment thou haſt deſerued as much. *Ate principum, in te recidit crimen quod à te fuit, peccaſti, quieſce*, as *Ambroſe* expoſtulates with *Cain. lib.* 3. *de Abel & Cain.* k *Dionyſius* of *Syracuſe*, in his exile was made ſtand without doore, *patienter ferendum, fortaſſe nos tale quid fecimus, quum in honore eſſemus*, he wiſely put it vp, and laid the fault where it was, in his owne pride and ſcorne which in his proſperity he had formerly ſhewed others. 'Tis† *Tullies* axiome, *ferre ea moleſtiſſime homines non debent quæ ipſorum culpâ contracta ſunt*, ſelfe doe ſelfe haue, as the ſaying is, they may thanke themſelues. For hee that doth wrong muſt looke to be wronged againe, *Habet & muſca ſplenem, & formicæ ſua bilis ineſt*, The leaſt flye hath a ſpleene, and a little Bee a ſting. † An aſſe oevrwhelmed a Thiſſelwarpes neaſt, the little bird pecked his gaul'd backe in revenge, and the Humble-bee in the Fable, flung downe the Eagl's eggs out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouſe neaſt, and hurt her young ones, ſhee bit him by the finger. * *I ſee now* (ſaith he) *there is no creature ſo contemptible, that will not be revenged*. 'Tis *lex talionis*, and the nature of all things ſo to doe; if thou wilt liue quietly thy ſelfe, † doe no wrong to others. If any be done thee put it vp, with patience endure it. For l *this is thanke worthy*, ſaith our Apoſtle, *if a man for conſcience towards God endure griefe, and ſuffer wrong vndeſerued: for what praiſe is it, if when yee be buffeted for your faults, you take it patiently? but if when you doe well, yee ſuffer wrong, and take it patiently, there is thankes with God, for hereunto verily we are called. Qui mala non fert, ipſe ſibi teſtis eſt per impatientiam quòd bonus non eſt*, he that cannot beare iniuries witneſſeth againſt himſelfe that hee is no good man, as *Gregory* holds. k *'Tis the nature of all wicked men to doe iniuries, as it is the property of all honeſt men patiently to beare them. Improbitas nullo flectitur obſequio*. The Wolfe in the † Emblem ſucked the goat (ſo the ſhephard would haue it) but he kep neuertheleſſe a Wolfes nature, * a knaue will be a knaue. Iniury is on the other ſide a good mans footboy; his *fidus Achates*, and a lackey followes him whereſoeuer he goes. Beſides, *miſera eſt fortuna quæ caret inimico*, he is in a miſerable eſtate that wants enimies, it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Cenſorius*, that vpright *Cato* of whom *Paterculus* giues that honourable *elogium, bene fecit quod aliter facere non potuit*, was † 50 times endited and accuſed by his fellow cittizens. If there were no other reſpect then that of Chriſtianity, religion and the like, to enduce men to be long ſuffering and patient, yet me

h *Haman* ſhall be hanged on that gallowes hee prouided for *Mardochæus, Eſther*,7.

i *Apud Chriſtianos non qui patitur, ſed qui facit iniuriam miſer eſt Leo ſer.*

† *Neq; præcepiſſet deus ſi graue fuiſſet: ſed qua ratione potero? facilè ſi cælum ſuſpexeris, & eius pulchritudinem, & quod pollicetur deus &c.*

k *Valerius lib.* 4 *cap.*1.

† *Epiſt Q.frat.*

† *Camerarius emb.*75. *cent.*2.

* *Papæ, inquit, nullum animal tàm puſillum quod non cupiat vlciſci.*

† *Quod tibi fieri non vis alteri ne feceris.*

1 pet. 2.

k *Siquidem malorum proprium eſt inferre damna, & bonorum pediſſequa eſt iniuria.*

† *Alciat empl.*

† *Naturam expellas furca licet vſq; recurret.*

l By many indignities wee come to dignities.

Tibi ſubijcito quæ fiunt aliis, furtum, conuitia &c. & in iis in te admiſſis non excandeſces. Epictetus:

† *Plutarch. quinquagies Catoni dicta ab inimicis.*

me thinkes the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, losse, dangers that attend vpon it might restraine the calamities of contention, for as it is with ordinary gamesters, the gaines goes to the box, so falls it out to such as contende, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kinde, & common experience might detaine them. [m] The more they contend, the more they are involued in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and dragons conflict in † *Pliny*, the Dragon got vnder the Elephants belly, & sucked his blood so long, till he fel down dead vpon the Dragon, & killed him with the fall, so both were ruined. Tis an Hydras head contention, the more they striue, the more they may; and as *Praxiteles* did by his glasse, when he saw a scuruy face in it, breake it in peeces, but for that one, he saw many more as bad in a moment: for one iniury done they provoke another *cum fœnore*, & twenty enimies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast receiued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

[m] *Hoc scio pro certo quod si cũ fletcore certo, Vinco seu vincor, semper ego macu'or.*

† *Lib.8.cap.2.*

[n] I say the same of scoffes, slanders, contumelies, obloquies, diffamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace, 'tis but opinion, if wee could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scold to his wife, when she brawled, he plaid on his drumme, and by that meanes madded her more, because she saw that he would not bee moued. *Diogenes* in a crowd when one called him backe, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, [o] not be moued, for honesty is a sufficient reward, *probitas sibi præmium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, † *Improbis ipsa nequitia supplicium.*

[n] *Obloquutus est, probrumq; tibi intulit quispiam, siue vera is dixerit, siue falsa, maximam tibi coronam texueris si mansuete conuicium tuleris. Chrys. in 6.cap. ad Rom. ser.10.*

[o] *Tullius epist Dolabellæ, tu forti sis animo, & tua moderatio, constantia, eorum infamet iniuriam.*

† *Boethius consol. lib.4.pros.3.*

Yea but I am ashamed, disgraced, dishonored, degraded, exploded, my notorious crimes and villanies, are come to light, *(deprendi miserum est)* my filthy lust, abominable oppression and avarice lies open, my good names lost, my fortunes gone, I haue beene stigmatized, whipt at poast, arraigned and condemned, I am a common obloquy, I haue lost mine eares, odious, execrable, abhorr'd of God and men. Bee content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one cloud another, one rumor is expelled by another: Euery day almost comes new newes vnto our eares, as how the Sunne was eclipsed, meteors seene 'ith aire, monsters borne prodigies, how the *Turkes* were ouerthrowne in *Persia*, an Earthquake in *Helvetia*, *Calabria*, *Iapan*, or *China*, an inundation in *Hollande*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man

330 man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which wee doe heare at first with a kinde of admiration, detestation, consternation, but by and by they are buried in silence, thy fathers dead, thy brother robd, wife runnes mad, neighbour hath kild himselfe, tis heauy, earefull, grosse newes at first, in euery mans mouth, table talke, but after a while who speakes or thinkes of it. It will be so with thee and thine offence, it will bee forgotten in an instant, bee it theft, rape, sodomy, murder, incest, treason &c. thou art not the first offender, nor shalt not be the last; tis no wonder, euery houre such malefactors are called in question, nothing so common,

Quocunq; in populo, quacunq; sub axe,

Comfort thy selfe thou art not the sole man. If he that were giltlesse himselfe should fling the first stone at thee, and he alone should accuse thee that were faultlesse; how many executioners, how many accusers wouldst thou haue? If euery mans sinnes were written in his forehead, and secret faults knowne, how many thousands would perallell, if not exceed thine offence? It may be the Iudge that gaue sentence, the Iury that condemned thee, the spectators that gazed on thee, deserued much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to bee made a publike example of Iustice, to be a terror to the rest, yet should euery man haue to his desert, thou would'st perduenture be a Saint in comparison, *vexat censura columbas*, poore soules are punished, the great ones doe 20 thousand times worse, and are not so much as spoken of.

† *Non rete accipitri tenditur neq; milvio,*
Qui male faciunt nobis, illis qui nil faciunt tenditur.
The nets not laid for kites or birds of pray,
But for the harmelesse still our ginnes we lay.

† Ter. Phor.

Be not dismaied then *humanum est errare*, wee are all sinners, dayly and hourely subiect to temptations, the best of vs is an hypocrite, a grievous offender in Gods sight, *Noah*, *Lot*, *Dauid*, *Peter*, &c. how many mortall sinnes doe wee commit? Shall I say, be penitent, aske forgiuenesse, and make amendes by the sequele of thy life, for that foule offence thou hast commited, recouer thy credit by some noble exploit, as *Themistocles* did, for hee was a most deboshed and vitious youth, *sed iuventæ maculas præclaris factis deleuit*, but made the World amendes by braue exploires; at last become a new man and seeke to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall, may stand as vpright as euer he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man; he that is odious in present, hissed out, an exile, may bee receaued againe with all mens fauours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vex, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas:* If thou be guiltles it concernes thee not

† *Irrita vaniloquæ quid curas spicula linguæ,*
Latrantem curat ne alta Diana canem?

† Camerar. emb, 61. cent. 3.

Doth

Doth the Moone care for the barking of a dogge? They detract, scoffe and rayle, saith one, p and barke at me on euery side, but I, like that *Albanian* dog sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleepe, vindicate my selfe by contempt alone. 331

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nil moror ictus*, ° a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,
Non patet adversæ morsibus invidiæ.
Vertue and integrity are their owne fence,
Care not for envy, or what comes from thence.

Let them raile then, scoffe, & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinkes, is not moued, because hee knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, divine, all are so serued alike. q *O Iane a tergo quem nulla ciconia pinsit*, *Antevorta* and *Postvorta Iupiters* gardians, may not helpe in this case, they cannot protect, *Moses* had a *Dathan* a *Corath*, *David* a *Shimei*, God himselfe is blaspheamed: *nondum fœlix es si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum benè feceris malè audire*, the chiefest men, and most vnderstanding are so vilified, let him take his † course. And as that lusty courser in *Æsope*, that contemned the poore Asse, came by and by after with his bowels burst, a packe on his backe, and was derided of the same Asse, *contemnentur ab ijs quos ipsi priùs contempsere, & irridentur ab ijs quos ipsi priùs irrisere*, they shall bee contemned and laughed to scorne of those whom they haue formerly derided. Let them contemne, disfame, or vndervalue, insult, oppresse, scoffe, slander, abuse, curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, *a good conscience is a continuall feast*, innocency will vindicate it selfe. *Elogium mihi præ foribus*, my posie is, *not to be moued, that* f *my* Palladium, *my breast plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I leane vpon that stake of modesty, so receaue and breake asunder all that foolish force of Livor & Spleene*. And whosoeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men truly devout, and so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would bee patient, rich men would be liberall and humble, Cittizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kind to their children, and they againe obedient to their Parents, brethren agree amongst themselues, enimies be reconciled, servants trusty to their Masters, Virgins chaste, Wiues modest, Husbandes would be louing and lesse iealous: If we could imitate *Christ* and his Apostles, liue after Gods lawes, these mischiefes would not so frequently happen amongst vs; but being most part so irreconcilable as we are, perverse, prowd, insolent, factious and malitious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testy by nature, apt

* *Catullus.*
° *Tullius epist. Dolabellæ, tu forti sis animo, & tua moderatio, constantia, eorum infames iniurias.*
p *Lipsius elect. lib. 2. vlt. Latrant me iaceo ac taceo. &c.*
o The sympole of *I. Kevenheder* a Carinthian Baron saith *Sambucus*
* The symbole of *Gonzaga* duke of Mantua.
q *Pers. Sat. 1.*
* *Magni animi est iniurias despicere. Seneca de ira. cap. 31.*
† *Quid turpius quam sapientis vitam ex iusipientis sermone pendere? Tullius 2. de Finibus.*
r *Tuate conscientia solare, in cubiculum ingredere, vbi se cure requiescas. Minuit se quodammodo probantis conscientiæ secretum. Boethius lib. 1. pros. 4.*
f *Ringatur licet & maledicant, Palladium illud pectori oppono. Non Moveri: consisto modestiæ velut scudi innitens, excipio & frango stultissimum impetum livoris. Putean. lib. 2. epist. 58.*

332 to miſtake,apt to quarrell,apt to provoke & miſinterpret to the worſt,every thing that is ſaid or done, and therevpon heape vnto our ſelues a great deale of trouble,and diſquietneſſe to others,ſmatterers in other mens matters,tale bearers,whiſperers,lyers,they cannot ſpeake in ſeaſon, or hold their tongues when they ſhould,* *Et ſuam partem itidem tacere, cum aliena eſt oratio*:they will ſpeake more then comes to their ſhares, in all companies, and by thoſe bad courſes accumulate much evill to their owne ſoules, *(qui contendit, ſibi convitium facit)* their life is a perpetual brawle,they ſnarle like ſo many dogs, with their wiues,children,ſervants, neighbours, & all the reſt of their friends, they can agree with no body. But to ſuch as are iudicious, meeke, ſubmiſſe, and quiet,theſe matters are eaſily remedied: they will forbeare vpon all ſuch occaſions,neglect,contemne,or take no notice of them, diſſemble, or wiſely turne it off. If it be a naturall impediment,as a red noſe, ſquint eies, crooked legs,or any ſuch imperfection,infirmitie, diſgrace, reproach, the beſt way is to ſpeake of it firſt thy[t] ſelfe, and ſo thou ſhalt ſurely take away all occaſions from others to ieſt at,or contemne, that they may perceiue thee to bee careleſſe of it. *Vatinius* was wont to ſcoffe at his owne deformed feet, to prevent his enimies obloquies and ſarcaſmes in that kinde; or elſe by prevention, as *Cotys* King of *Thrace*,that brake a company of fine glaſſes preſented to him, with his owne hands, leſt he ſhould bee ouermuch moued when they were broken by chance. And ſometimes againe,ſo that it be diſcreetly and moderatly done,it ſhall not be amiſſe to make reſiſtance,to take downe ſuch a ſawcie companion, no better meanes to vindicate himſelfe to purchaſe finall peace: for he that ſuffers himſelfe to be ridden,or through puſillanimity or ſottiſhneſſe will let euery man baffle him, ſhall be a common laughing ſtock for all to flout at. As a Curre that goes through a Village, if he clap his taile betweene his legges,and runne away,every cute will inſult ouer him,but if he briſle vp himſelfe,and ſtand to it,giue but a counter-ſnarle, there's not a dog dares meddle with him: much is in a mans courage and diſcreet carriage of himſelfe.

* *Mil. glor. Act.* 3. *Plautus.*

[t] *Bion* ſaid his father was a roague, his mother a whore to prevent obloquy, and to ſhew that nought belonged to him but goods of the minde.

Many other grieuances there are, which happen to morrals in this life, from friends,wiues,children,ſeruants,maſters,companions, neighbours, our owne defaults,ignorance,errours,intemperance,indiſcretion,infirmities, &c. and many good remedies to mitigate and oppoſe them, many divine precepts to counterpoiſe our hearts,ſpeciall antidotes both in Scriptures & humane Authors,which who ſo will obſerue,ſhall purchaſe much eaſe & quietneſſe vnto himſelfe: I will point at a few. Thoſe Propheticall, Apoſtolicall admonitions,are well knowne to all,what *Solomon*, *Siracides*, our Sauiour *Chriſt* himſelfe hath ſaid tending to this purpoſe: as *Feare God, obey the Prince: be ſober and watch: pray continually: be angry, but ſinne not: remember thy laſt: faſhion not your ſelues to this world,&c. apply your ſelues to the times: ſtriue not with a mighty man: recompence good for evill: let nothing be done through contention or vaine-glory, but with meekneſſe of minde euery man eſteeming of others better then himſelfe, loue one another.* Or that Epitome of the Law and the Prophets,which our Sauiour inculcates, *loue God aboue all, thy neighbour as thy ſelfe.* And *whatſoeuer you would that men ſhould doe vnto you, ſo doe vnto them*, which *Alexander Severus* writ in letters of gold,and vſed as a Motto,[u] *Hierome* commends to *Celantia* as an excellent

[u] *Lib. 2. ep. 25*

way

way, amongst so many intisements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, [x] *Know thy selfe.* [y] *Bee contented with thy lot.* [z] *Trust not wealth, beauty, nor parasites, they will bring thee to destruction.* [a] *Haue peace with all men, warre with vice.* [b] *Be not idle.* [c] *Looke before you leap.* [d] *Beware of had I wist.* [e] *Honour thy parents, speake well of friends. Be temperate in foure thing*, lingua, loculis, oculis, & poculis, *watch thine eye,* [f] *moderate thine expenses, Heare much, speake little,* † sustine & abstine. *If thou seest ought amisse in another, mend it in thy selfe. Keep thine owne counsell, reveale not thy secrets, be silent in thine intentions,* [g] *Giue not care to tale-tellers, bablers, be not scurrilous in conversation:* * *iest without bitternesse: giue no man cause of offence: set thine house in order,* [h] *Take heed of suretiship.* † Fide & diffide, *as a Fox on the yce, take heed whom you trust.* [i] *Liue not beyond thy meanes.* [k] *Giue chearefully. Pay thy dues willingly. Bee not a slaue to thy mony.* [l] *Omit not occasion, embrace opportunitie, loose no time. Be humble to thy superiour, respective te thine equall, affable to all,* [m] *but not familiar. Flatter no man.* [n] *Lie not, dissemble not. Keepe thy word and promise, be constant in a good resolution. Speake truth. Be not opinatiue, maintain no factions. Lay no wagers, make no comparisons.* [o] *Finde no faults, meddle not with other mens matters. Admire not thy selfe.* [p] *Bee not prowd or popular. Insult not.* Fortunam reverenter habe. [q] *Feare not that which cannot bee avoided.* † *Grieue not for that which cannot be recalled.* * *Vndervalue not thy selfe. Accuse no man, commend no man rashly. Goe not to law without great cause. Stirue not with a greater man. Cast not off an old friend, Take heed of a reconciled enimie.* [r] *If thou come as a guest stay not too long. Be not vnthankfull. Be meek, mercifull and patient. Doe good to all. Be not fond of faire words.* * *Be not a neuter in a faction. Moderate thy passions.* [t] *Thinke no place without a witnesse.* [u] *Admonish thy friend in secret, commend him in publike. Keep good company.* [x] *Loue others to be beloued thy selfe.* Ama tanquam osurus. Amicus tardo fias. *Provide for a tempest.* Noli irritare crabrones. *Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Cronie or a foole for mony. Be not over sollicitous or curious.* † *Seeke that which may be found.* * *Seeme not greater then thou art: Take thy pleasure soberly.* Ocymum ne terito. [y] *Liue merrily as thou canst.* [z] *Take heed by other mens examples. Goe as thou wouldst be met, sit as thou would be found.* [a] *yeeld to the time, follow the streame. Wilt thou liue free from feares & cares?* [b] *Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c.* Looke for more in *Isocrates, Seneca, Plutarch, Epictetus, &c.* and for defect, consult with cheese-trenchers, and painted cloathes.

x *Nosce teipsum*
y *contentus abi.*
z *Ne fidas opibus, nec parasitis, trahunt in præcipitium.*
a *Pacem cum hominibus habe, bellum cum vitiis. Olbo 2 Imperat. symb.*
b *Demon te nunquam otiosum inveniat. Hieren.*
c *Dii deliberandum quod statuendum est semel.*
d *Insipientis est dicere non putarum*
e *Ames parentē si æquum alteras, præstes parentibus pietatem, amicis dilectionem.*
f *Comprime linguam Quid de quoq; viro & cui dicas sæpe caveto. Libentius audias quam loquaris, vive vt vivas.*
† *Epictetus: optime feceris si ea feceris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri.*
g *Fuge susurrones. Percōtatorē fugito, &c.*
* *Sint sales sine vilitate. Sen.*
h *Sponde, præsto noxa.*
i *Tecum habita*
k *Bis dat qui cito dat.*
† *Camerar. emb.*

55. *cent.2. cave cui credas, vel demini fidas. Epicharmus.* l *Post est occasio calva.* m *Nimia familiaritas parit contemptum.* n *Mendacium servile vitium.* o *Arcanum neq; tu scrutaberis vllius vnquam, Commissumq; teges, Hor. li.1. ep.19. Nec tua laudabis studia aut aliena reprendes. Hor. ep. l.18.* p *Ne te quæsiveris extra.* q *Stultum est timere, quod vitare non potest.* † *De re amissa irreparabili ne doleas.* * *Tanti eris aliis quanti tibi fueris.* r *Neminem cito laudes vel accuses.* s *Nullius hospitis grata est mora longa.* * *Solonis lex apud Aristotelem. Gellius, lib.2. cap.12.* t *Nullum locum putes sine teste, semper adesse deum cogita.* u *Secreto amicos admone, lauda palam.* x *Vt ameris amabilis esto Eros & Anteros gemelli Veneris, id est, amatio & redamatio. Plat.* y *Dum fata sinunt vivite læti, Seneca.* z *Id apprime in vita vtile, Ex aliis observare sibi quod ex vsu siet. Ter.* a *Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato.* b *Nulla certior custodia innocentia inexpugnabile munimentum munimento non egere.*

Meme. 8.

Against Melancholy it selfe.

c *Vnicuiq; suum onus intolerabile videtur.*

EVery man, saith c *Seneca, thinkes his owne burthen the heauiest*, & a melancholy man aboue all others complaines most, Wearinesse of life, abhorring all company and light, feare, sorrow, suspition, bashfulnesse, and those other dread Symptomes of body & minde must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grieuously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensiue to others, not loathsome to the spectators, gastly, fulsome, terrible, as plagues, Apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this maladie that which is, is wholly to themselues: and those symptomes not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no smell-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to bee honest. They are freed in this from many other infirmities, solitarines makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, d *Nam pol qui maximè cavet, is sæpè cautor captus est*, hee that takes most heed, is often circumvented and ouertaken. Feare and sorrow keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnesse thrust men vpon: They are therefore no *ficarij*, roaring boyes, theeues or assassinates. As they are soone deiected, so they are as soon, by soft words and good perswasions reared. Wearisomnesse of life, makes them they are not so besotted, on the transitory vaine pleasures of the world. If they dote in one thing they are wise & well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselues. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, e *hic furor ô superi, sit mihi perpetuus.* Some thinke fooles and disards liue the merriest liues, as *Aiax* in *Sophocles*, *Nihil scire vita iucundissima*, 'tis the pleasantest life to knowe nothing: These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Iustinians*, doe but trouble the world some thinke, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance, entire Idiots doe best, they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: for as † he said, If folly were a paine, you should heare them houle, roare, and cry out in euery house, as you goe by in the street, but they are most free, iocund, and merry, and in some f countries, as amongst the *Turkes*, honoured

d *Plautus.*

e *Petronius Catal.*

† *Parmeno Celestinæ, Act.8. Si stultitia dolor esset, in nulla non domo eiulatus audires.*

f *Busbequius. Sandes lib.1. fol.89.*

red for Saints, and abundantly maintained out of the common stocke. They are no dissemblers, liers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry better to bee foolish and quiet, *quàm sapere & ringi*, to be wise aud still vexed; better to be miserable then happy: of two extreames it is the best.

335 † *Quis hodie beatior, quam cuilicet stultum esse, & eorundem immunitatibus frui. Sat. Menip.*

SECT. 4.

MEMB. I. SVBSEC. I.

Of Physicke which cureth with Medicines.

AFter a long and tedious Discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physicke which cureth by medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physicke, and hold it vnnecessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as § *Hector Boëthius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the forrest of *Arden*, † *they are very painefull, long-liued, sound, &c.* * *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) *bigger then ordinary men, bred coursly, very long liued, in so much, that he that died at an hundred yeares of age, went before his time, &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus*, say the like of them that liue in *Norway, Lapland, Finmarke, Biarmia, Corelia*, all ouer *Scandia*, & those Northerne Countries, they are most healthfull, and very long-liued, in which places there is no vse at all of Physicke, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of liuing, h *which is dried fish insteed of bread, butter, cheese, and salt meats, most part they drinke water and whay, and yet without Physicke or Physitian, they liue many of them* 250 *yeares.* I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iovius* in his description of *Brittaine*, & *Levinus Lemnius*, obserue as much of this our Island, that there was of old no vse of Physick amongst vs, and but little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and staulfed Gentlemen lubbers. The country people vse kitchin Physicke, and common experience tells vs, that they liue freest from all manner of infirmities, that make least vse of Apothecaries Physicke. Many are ouerthrowne by prepostorous vse of it, and thereby get their bane, that might otherwise haue escaped; * some thinke Physitians kill as many as they saue, & who can tell, k *Quot Themison ægros autumno occiderit vno?* How many murders they make in a yeare, *quibus impunè licet hominem occidere,*

§ *Lib.1.hist.*
† *Parvo vicentes, laboriosi, longævi, suo contenti, ad centum annos vivunt.*
* *Lib.6.de Nup, Philol. Vltra humanam fragilitatem prolixo, ut immaturè, pereat qui centenarius moriatur, &c.*
h *Victus eorum caseo & lacte consistit, potus aqua & serum, pisces loco panis habent, ita multos annos sæpé 250. absq; medico & medicina vivunt.*
f *Lib.de 4. complex.*
* *Per mortes agunt experimẽta, & animas nostras negotiantur, & quod aliis exitiale hominem occidere, iis impunitas summa. Plinius.*
k *Iuven.*

336 that may freely kill folkes & haue a reward for it, for according to the *dutch proverbe, a new Physitian must haue a new Churchyard; and who daily obserues it not. Many that did ill vnder the Physitians hands, haue happily escaped, when they haue beene giuen ouer by them; left to God and Nature, and themselues. 'Twas *Plinies dilemma* of old,[l] *Every disease is either curable or incurable, a man recouers of it, or is killed by it, both waies Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe.* *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their citty, as *Pliny* & *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither) as † *Pet. And. Canonherius* a Patritian of *Rome* & a great Doctor himselfe, *one of their owne tribe*, proues by 16 arguments, because it is mercenary as now vsed, base, and as Fidlers play for a reward.

Iuridicis, medicis, fisco, fas viuere rapto, tis a corrupt trade, no science, art, or profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Divell himselfe was the first inventer of it: *Inventum est medicina meum*, said *Apollo*, and what was *Apollo* but the Divell. The *Greekes* first made an Art of it, and they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may beleeue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his Oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another God) by charmes, spells, and ministery of bad spirits, performed most of their cures. The first that euer wrot in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentatour *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as [m] *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, [n] and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselues Idiots and Infants, as are all their Academicall followers. The *Arabians* receaued it from the *Greekes*, and so the *Latines*, adding new precepts and medicines of their owne, but so imperfect still, either through ignorance of Professors, Impostors, Mountebankes, Empiricks, disagreeing of Sectaries, (which are as many almost as there bee diseases) envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution,* disease, and causes of it, they giue quite contrary physicke, *one saith this, another that*, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, † *Plus á medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them, *All arts* (saith P *Cardan*) *admit of cosening, Physicke amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised

[l] *Omnis morbus lethalis aut curabilis, in vitam desint aut in mortem. Vtroq; igitur modo medicina inutilis, si lethalis, curari non potest; si curabilis, non requirit medicum, Natura expellet.*

† *In interpretationes politico morales in 7. Aphorism. Hippoc. libros.*

m *Præfat. de contrad. med.*

n *Opinio facit medicos:* a faire gowne, a velvet cap, the name of a Doctor is all in all.

† *Morbus alius pro alio curatur aliud remedium pro alio.*

o *Contrarias proferunt sententias. Cardan.*

p *Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatiues, *omnia perturbabant*. If the party miscarried, *Curtium damnabant, Curtius* killed him, that disagreed from them: If hee recouered, then ¶ they cured him themselues. Much emulation, imposture, malice, there is amongst them: if they be honest, and meane well, yet a knaue Apothecary, that administers the Physick, and makes the medicine, may doe infinit harme, by their old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo*, &c. See *Fuchsius lib.1.sect.1.cap.8. Cordus Dispensatory*, and *Brassivola's examen simpl.&c.* But it is their ignorance that doth more harme, then rashnes, their Art is wholly coniecturall, if it be an art, vncertaine, imperfect, and got by killing of men, they are a kinde of butchers, leeches, men-slayers; Surgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselues come not farre behinde; for according to that facete Epigramme of *Maximilianus Vrentius*, what's the difference?

Chirurgus medico quo differt? scilicet isto,
Enecat hic succis, enecat ille manu,
Carnifice hoc ambo tantum differre videntur,
Tardius hi faciunt, quod facit ille citò.

But I returne to their skill, many diseases they cānot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram,

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they knowe not how to iudge of it. If by Pulses, that doctrine some hold, is wholly superstitious, &I dare boldly say with[r] *Andrew Dudeth that variety of pulses described by* Galen, *is neither obserued nor vnderstood of any.* And for vrine, that is *meretrix medicorum*, the most deceiptfull thing of all, as *Forestus* and some other Physitians haue proued at large: I say nothing of *Criticke* dayes, errours in Indications &c. The most rationall of them, and skilfull, are so often deceaued, that as[s] *Tholosanus* inferres, *I had rather beleeue and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their Patients to the market to bee cured:* Which *Herodotus* relates of the *Ægyptians, Strabo, Sardus*, and *Aubanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take vpon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experience did serue, † *One cured the eyes, a second the teeth, a third the head, another the lower parts,&c.* not for gaine, but in charity, to doe good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians *were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths.* But I will vrge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the vse, in this and many other Arts, and Sciences, † *aliud vinum, aliud ebrietas*

¶ *Omnis ægrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa.*

r *Lib.3 Crat.ep. Wenceslao Raphano. Ausim dicere, tot pulsuum differentias, quæ describuntur à Galeno nec à quoquam intelligi, nec obseruari posse.*

s *Lib. 28.cap.7. Syntax ori.mirab: Mallem ego expertis credere solùm, quam meræ ratiocinantibus, neq; satis laudare possum institutum Babylonicum, &c.*

† *Herod. Euterpe de Ægyptiis. Apud eos singulorum morborũ sunt singuli medici, alius oculos alius dentes, alius caput, partes, occultos morbos alius.*

† *Cyrip.lib.1. Velut amissũ refractorum resarcinatores, &c*

† *Chrysost.hom.*

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ebrietas, wine and drunkennesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *meritò pro dijs habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Ciprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places, *Æsculapius* had his Temple and Alters every where, in *Corinth*, *Lacedemon*, *Athens*, *Thebes*, *Epidaure* &c. as *Pausanius* records, for the latitude of his art, diety, worth, and necessity. With all vertuous and wise men therefore I honor the name, & calling, as I am inioyned *to honour the Physitian for necessitie sake. The knowledge of the Physitian lifteth vp his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them*, *Eccles.* 58.1. One thing I will adde, that this kinde of Physicke is very moderately and aduisedly to be vsed, vpon good occasion, when the former of Diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphoris. [t] *A discreet and godly Physitian doth first endeauour to expell a disease by medicinall diet, then by pure medicine:* and in his ninth, [u] *he that may be cured by Diet, must not meddle with Physicke.* So in his 11 Aphoris.[x] *A modest and wise Physitian, will never hasten to vse medicines, but vpon vrgent necessity, & that sparingly too*: because (as he adds in his 13. Aphoris.) [y] *Whosoeuer takes much Physicke in his youth, shall soone bewaile it in his old age*: Purgatiue Physicke especially, which doth much debilitate nature. For which causes some Physitians refraine from the vse of Purgatiues, or else sparingly vse them.[z] *Henricus Ayrerus* in a consult ation, for a melancholy person, would haue him take as few purges as hee could, *because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia*, which [a] *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himselfe confesseth, *that purgatiue Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies.* But this without question, is to bee vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, aswell as most other infirmities. Of Alteratiues & Cordials no man doubts, be they simples, or compounds. I will amongst that infinite varietie of medicines, which I finde in every *Pharmacopæa*, every Physitian, Herbalist, &c. single out some of the chiefest.

t *Prudens & pius medicus, morbum ante expellere satagit, cibis medicinalibus, quam puris medicinis.*
u *Cuicunq; potest per alimenta restitui sanitas, fugiendus est penitus vsus medicamentorum.*
x *Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate.*
y *Quicunq; pharmacatur in iuuentute, deflebit in senectute.*
z *Hildesh. spic. 2. de mel. fol. 276. Nulla est firme medicina purgans, quæ non aliquam de viribus, & partibus corporis deprædatur.*
a *Lib. 1. & Bart lib. 1. cap. 12.*
b *2. de vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus abducit, substantiam corporis ausert.*

Svbsec. 2.

Simples proper to Melancholy, Against Exoticke Simples.

MEdicines properly applyed to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alteratiue* or *Purgatiue*. *Alteratiues* are such as correct, strengthen, Nature, alter, any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities, continually vexing vs

c Νοῦσοι δ' ἀνθρώ φοισὶφόϊν ἡμέρη ἠδ' ἐπὶ νυκλὶ
Αυτόματοι φοιλῶσι, κακὰ θνητοῖσι φέρουσαι
Σιγῆ, ἐπεὶ φωνὴν ἐξείλετο μήδεα Ζευς.

Diſeaſes ſteale both day and night on men,
For *Iupiter* hath taken voice from them,

So there be ſeuerall remedies, as [d]he ſaith *each diſeaſe a medicine, for every humour*; and as ſome hold, euery clime, every country; and more then that every priuate place hath his proper remedies growing in it; peculiar almoſt to the domineering and moſt frequent maladies of it. As [e] one diſcourſeth, *Wormewood growes ſparingly in Italy, becauſe moſt part there they bee miſaffected with hot diſeaſes, but henbane, poppy, and ſuch cold hearbes: With vs in Germany, Poland, great ſtore of it in euery waſte. Baracellus Horto geniali, and Baptiſta Porta Phyſiognomicæ, lib.6 cap.13.* gaue many inſtances and examples of it, and bring many other proofes. For that cauſe belike that learned *Fuchſius* of *Noremberge*, [f] *when hee came into a Village, conſidered alwaies what hearbes did grow moſt frequently about it, and thoſe he diſtilled in a ſilver limbecke*, making vſe of others amongſt them as occaſion ſerued. I knowe that many are of opinion, our Northerne ſimples are weake, vnperfect, not ſo well concocted, of ſuch force, as thoſe in the Southerne parts, not ſo fit to be vſed in Phyſicke, and will therefore fetch their druggs a farre off: *Sena, Caſſia* out of *Ægypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*, Turbith, Agarick, Mirabolanes, Hermodactils, from the Eaſt *Indies*, *Tobacco* from the VVeſt, and ſome as farre as *China*, Hellebor from the *Antyciræ*, or that of *Auſtria* which beares the purple flower, which *Mathiolus* ſo much approues, and ſo of the reſt. In the kingdome of *Valence* in *Spaine*, [g] *Maginus* commends two mountaines, *Mariola* and *Rena Goleſa*, famous for ſimples, *Leander Albertus*, † *Baldus* a mountaine neare the lake *Benacus* in the territory of *Verona*, to which all the herbaliſts in the country continually flocke: *Ortelius* one in *Apulia*, *Munſter Mons maior* in *Hiſtria*: [i] others *Montpelier* in *France*, *Proſper Altinus* preferres *Egyptian* ſimples, *Garcias ab Horto*, *Indian* before the reſt, another thoſe of *Italy*, *Crete*, *&c.* Many times they are ouercurious in this kinde, whom *Fuchſius* taxeth, *Inſtit.lib.*1.*ſec.*1.*cap.*1. *that thinke they doe nothing, except they rake ouer all India, Arabia, Æthiopia for remedies, and fetch their Phyſicke from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few knowne and common garden hearbes, then our bumbaſt Phyſitians, with all their prodigious ſumptuous, far fetched, rare, coniecturall medicines.* Without all queſtion if wee haue not theſe rare Exoticke ſimples, we hold that at home which is in vertue equivalent vnto them, ours will ſerue as well as theirs if thēy bee taken in a proportionable quantity, fitted and qualified aright, if not much better, and more proper to our conſtitutions. But ſo 'tis for the moſt part, as *Pliny* writes to *Gallus*, * *wee are careleſſe of that which is neere vs, and follow that which is a farre off, to knowe which we will trauell and ſayle beyond the ſeas, wholy neglecting that which is vnder our eyes. Opium* in *Turkie* doth ſcarce offend, with vs in a ſmall quantitie it ſtupifies: *cicuta* or hemlocke is a ſtrong poyſon in *Greece*, but with

c Heſiod. op.

d Heurnius præf. prax. med. Quot morborum ſunt Ideæ, tot remediorum genera variis potentiis decorata.

e Penottus denar. med. Quæcunq; regio producit ſimplicia, pro morbis regionis, Creſcit raro abſynthium in Italia quod ibi plerunq; morbi calidi. ſed cicuta, papaver, & herbæ frigidæ, apud nos Germanos & Polonos vbiq; prouenit abſynthium.

f Quum in villam venit, conſideravit quæ ibi creſcebant medicamenta, ſimplicia frequentiora, & iis plerunq; vtus diſtillatis, & aliter, alimbecum ideo argenteum circumferens

g Herbe medicis vtiles omnium in Apulia feraciſſimæ.

h Geog. Ad quos magnus herbariorum numerus vndiq; confluit. Sincerus Itiner. Gallia.

† Baldus mons prope Benacum herbilegis maxime notus.

k Qui ſe nihil eſſeciſſe arbitrātur niſi Indiam Æthiopiam, Arabiam, & vltra Garamantas à tribus mundi partibus exquiſita remedia corradunt. Tutiùs ſæpe medetur ruſtica annus vna, &c. * Epiſt. lib.8. Proximorum incurioſi longinqua ſectantur, & ad ea cognoſcenda iter ingredi & mare tranſmittere ſolemus, at quæ ſub oculis poſita negligimus.

340 vs it hath no such violent effects: I conclude with [f] *I. Voschius*, (who as hee much inveyes against those exoticke medicines, so hee promiseth by our *European*, a full cure, and absolute of all diseases, *à capite ad calcem*) *nostræ regionis herbæ nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domesticke Physicke. So did † *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T.B.* with vs, as appeareth by a treatice of his divulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs, as in those countries, whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue beene diuerse worthy Physitians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Besler*, *Gerard*, *&c.* but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost and charges of the right Honourable the Lord *Danuers* Earle of *Danbye*) are much to be commended, wherein all Exoticke plants almost are to be seene, and a liberall allowance yearely made for their better maintenance, that young students may be the sooner informed in the knowledge of thē: which as [m] *Fuchsius* holdes, *is most necessary for that exquisite manner of curing*, and as great a shame for a Physitian not to obserue them, as for a workeman not to knowe his axe, saw, squire, or any other toole, which hee must of necessity vse.

[f] *I Part.2. de pest.cap.17.*
† *Exotica reiecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit.eius.*
[m] *Institit.lib.1. cap.8 sec.1.ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Svbsec. 3.

Alteratiues, Hearbes, Other vegetals, &c.

AMongst those 800 simples, which *Galeottus* reckons vp, *lib. 3. de promisc.doctr.cap.3.* and many exquisite Herbalists haue written of; these few following alone, I finde appropriated to this humour: Of which some be alteratiues, [n] *which by a secret force*, saith *Renodæus*, *and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects.* This is as well obserued in other plants, stones, minerals, and creatures as in hearbs, in other maladies as in this. How many things are related of a mans skull? What seuerall vertues of cornes in a horse legge, [o] of a Woolfes liuer, &c. of diverse [p] excrements of beasts, all good against seuerall diseases? What extraordinary vertues are ascribed vnto plants? *Satyrium & eruca, Penem erigunt, vitex & nymphea semen extinguunt*, [r] some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennes, &c. and that which is more to bee admired, that such & such plants, should haue a peculiar vertue to such particular parts, [s] as to the head Aniseeds, foalefoot, Betony, Calamint, Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Lichoras, Enula campana, Hysop, Horehound, water Germander, &c. For the heart, Borage, Bugloss, Saffron,

[n] *Sine cæcâ vi ac specifica qualitate morbos futuros arcent Lib.1.cap.10. Institit. Phar.*
[o] *Galen.lib. epar lupi epaticos curat.*
[p] *Stercus pecoris ad Epilepsiam &c.*
[q] Prestpintle, rocket.
[r] *Sabina fœtum educit.*
[s] *Wecker. Vide Oswaldum Crollium lib.de Internis rerum signaturis, de herbis particularibus parti cuiq; conuenientibus.*

Saffron, Bawm, Basil, Rosemary, Violets, Roses,&c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Purslan. For the liuer, Darthspine or *Camæpitis*, Germander, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries, For the spleene, maiden-haire, fingerferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidneyes, grummell, parsly, saxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, sauine,&c. For the ioynts, Camomile, St Iohnswort, organ, rue, couslips, centaury the lesse,&c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in euery part. See more in *Wecker, Renodeus, Heurnius liber.2.cap.19.&c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* braggs, that hee hath done more cures on melancholy men [t] by moistning, then by purging of them. 341

[t] *Idem Laurentius cap.9.*

In this Catalogue, Borage and Bugloss may chalenge the chiefest place, whether in substance, iuice, roots, seeds, flowers, leaues, decoctions, distilled waters, extracts, oyles,&c. for such kinde of hearbs be diuersly varied. Bugloss is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and [u] exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib.4.cap.123. Pliny* much magnifies this plant. It may be diuersly vsed; as in Broth, in [x] Wine, in Conserues, Syrups,&c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearbe indeede of such Soueraignety, that as *Diodorus lib.7.bibli. Plinius lib.25.cap.2. & lib.21.cap.21. Plutarch.sympos.lib.1.cap.1. Dioscorides lib.5.c. 40. Cælius liber.19.cap.3.* suppose it was that famous *Nepenthes* of [†] *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Ægypt*) sent *Helena* for a token, of such rare vertue, that if taken steept in wine, if wife and children father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not griue or shed a teare for them.

[u] *Dicor Borago, gaudia semper ago.*

[x] *Vino infusum bilaritatem facit.*

[†] *Odyss. A.*

Qui semel id pater â mistum Nepenthes Iaccho
Hauserit, hic lachrymam non fi suauissima proles
Si germanus ei charus, mater q́, pater q́,
Oppetat, ante oculos, ferro confossus atroci.

Helenas commended boule, to exhilarate the heart, had no other ingredient, as most of our Critickes coniecture, then this of borage.

Borage.

Melissa Bawme, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drinke, extracted, or otherwise taken. *Cardan lib.8.* much admires this hearbe. It heats and dries, saith [y] *Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathiol. in lib.3.cap.10. in Dioscoridem.* Besides they ascribe other vertues to it, [z] *as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations:* The same words in effect are in *Auicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and euery Herbalist.* Nothing better for him that is melancholy then to steepe this & Borage in his ordinary drinke.

Bawme.

[y] *Lib.2.cap.2. prax. med. mira ui letitiam præbet, & cor confirmat, vapores melancholicos purgat a spiritibus.*

[z] *Proprium est eius animum hilarem reddere, concoctionem iuuare, cerebri obstructiones resecare, solitudines fugare, solicitas imaginationes tollere.*

Mathiolus in his fift booke of medicinall Epistles, reckons vp *Scorzonera*, [a] *not against poyson only, falling sickneesse, and such as are vertiginous, but to this malady; the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.*

Scorzonera.

[a] *Non solum ad viperarum morsus, comitiales, vertiginosos. sed per se accommodata radix tristitiam discutit, hilaritatem q́, conciliat.*

Gerard,

342 *Antony Musa* that renowned Physitian to *Cæsar Augustus*, in his booke which he writ of the vertues of *Bettony*, *cap.6.* wonderfully commends that hearbe, *animas hominum & corpora custodit, securas de metu reddit*, it preserues both body and minde, from feares, cares, griefes, cures falling-sickneſſe, this and many other diseases, to whom *Galen* subscribes *lib.7. simpl.med. Dioscorides lib.4.cap.1.&c.*

Marigold is much approued against Melancholy, and often vsed therefore in our ordinary broth, as good against this and many other diseases.

Hop. *Lupulus, hop*, is a soueraigne remedy, *Fuchsius cap.58. Plant.hist.* much extolls it, [b] *it purgeth all choler, and purifies the blood. Mathiol. cap.* 140. *in* 4. *Dioscor.* wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth: we vse it to this purpose in our ordinary beere, which before was thicke and fulsome.

b *Bilem vtramq; detrahit, sanguinem purgat.*

Wormwood, Centaury, Penniriall, are likewise magnified & much prescribed as I shall after shew, especially in Hypocondriake melancholy, dayly to be vsed, sod in whay: & as *Ruffus Ephesius*, [c] *Aretæus* relate, by breaking winde, helping concoction, many melancholy men haue beene cured with the frequent vse of them alone.

c *Lib.7.cap.5.*

And becaus the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, Cuscuta, Ceterache, Mugwort, Liuerwort, Ashe, Tameriske, Genist, Maydenhaire, &c. which much helpe and ease the spleene.

d *Heurnius li.2. consil.185. Scoltzii consil.77.*

To these I may adde Roses, Violets, Capers, Fetherfewe, Scordium, Stæchas, Rosemary, Rose Solis, Saffron, Ocyme, sweete Apples, Wine, Tobacco, Sanders, &c. And to such as are cold, the [d] decoction of Guiacum, Salsaperilla, Sassafras, the flowers of *Carduus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Egubinus*, and others. [e] *Bernardus Penottus* preferrs his *Herba Solis*, or dutch Sindaw, before all the rest in this disease, *and will admit of no hearbe vpon the earth to be comparable to it.* It excells *Homers* Moly, cures this, falling sickneſſe, and almost all other infirmities. The same *Penottus* speakes of an excellent Balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, [f] *will cause a sudden alteration, driue away dumps, and cheare vp the heart. Ant.Guianerius* in his Antidotary hath [g] many such, *Iacobus de Dondis* the *Aggregator*, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot bee generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap.* 58. admires Rue and commends it to haue excellent vertue, *to* [h] *expell vaine imaginations, Diuells, and to ease afflicted soules.* Other things are much magnified by [i] writers as an old Cock, a Rammes head, a Wolfes hart borne or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of *Nilus*, *Gomesius* all Sea water, and at seasonable times to bee sea sicke: Goats milke, Whay, &c.

e *Præf.de nat med. Omnes capitis dolores & phantasmata tollit, scias nullam herbam in terris huic comparandam viribus & bonitate nasci.*

f *Optimum medicamentum in veteri cordis confortatione, & ad omnes qui tristantur &c.*

g *Rondoletius Elenum quod vim habit miram ad hilaritatem, & multi pro secreto habent. Sckenkius observ.med.cen. 5. obser.86.*

h *Afflictas mentes relevat, animi Imaginationes & Dæmones expellit.*

i *Sckenkius. Mizaldus. Rhasis.*

Svbsec. 4.

Pretious stones, Mettals, Minerals, Alteratiues.

PRetious stones are diuersly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an epistle of his to *Peter Monauius*, [k] *that stones can worke any wonders, let them beleeue that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them.* But *Matthiolus* in his Comment vpon [l] *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan, Renodeus, Alardus, Rueus, Encelius. Marbodeus, &c.* [m] *Mathiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* preferrs the salt of *Corall.* [n] *Christoph Encelius lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against melancholy, sorrow, feare, dulnesse and the like. [o] *Renodeus* admires them, *besides they adorne Kings Crownes, grace the fingers, enrich our houshold stuffe, defend vs from enchantments, preserue health, cure diseases, they driue away griefe, cares, and exhilarate the minde.* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, [p] *if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreats the heart.* The same properties I finde ascribed to the *Iacinth* and *Topaze*, [q] they allay anger, griefe, diminish madnesse, much delight and exhilarate the minde. [r] *If it be either carried about, or taken in a potion, it will increase wisdome,* saith *Cardan, expell feare, he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad againe as ever they were at first. Petrus Bayerus, lib. 2. cap. 13. veni mecum, Fran: Rueus cap. 19. de gemmis,* say as much of the *Chrysolite*, [s] a friend of wisdome, an enimie to folly. *Pliny l. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius, lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, [t] *it much availes to a good vnderstanding, represseth vaine conceits, evill thoughts, causeth mirth, &c.* In the belly of a swallow, there is a stone found called *Chelidonius*, [u] *which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes, mad men, make them amiable and merry.*

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, [x] *availes much against phantasticke illusions which proceed from melancholy*, preserues the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to sliken their gold with, borne about or giuen to drinke; [y] hath the same properties or not much vnlike.

Levinus Lemnius Institut. ad vit. c. 58. amongst other Iewels makes mention of two more notable; *Carbuncle* and *Corall*, [z] *which driue away childish feares. Diuells, ouercome sorrow, & hung about the necke represse troublesome*

[k] *Cratonis epist. vol. 1. Credat qui vult gemmas mirabilia efficere, mihi qui & ratione & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.*

[l] *Lib. de gemmis*

[m] *Margaritæ & corallum ad melancholiam præcipue valent*

[n] *Margaritæ & gemmæ spiritus confortant & cor, melancholiam fugant.*

[o] *Præfat. ad lap. prec. lib. 2. sec. 2. de mat. med. Regum coronas ornant, digitos illustrant, supellectilia ditant, à fascino tuentur, morbis medentur, sanitatem conseruant, mentem exhilarant, tristitiam pellũt.*

[p] *Encelius lib. 3. c. 4. Suspensus vel ebibitus tristitiæ multum resistit, & cor recreat.*

[q] *Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat, & animi tristitiam pellit.*

[r] *Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos hac sanaui, & quum lapidem*

[t] *Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.* [u] *Albertus. Encelius cap. 44. lib. 3. Plinius lib. 37. cap. 10. Iacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos.* [x] *Valet contra phantasticas illusiones ex melancholia.* [y] *Amentes sanat tristitiam pellit, iram, &c.* [z] *Valet ad fugandos timores & dæmones, turbulenta somnia abigit, & nocturnos puerorum timores compescit.*

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dreames, which properties almoſt *Cardan* giues to that greene coloured [a] *Emmetris*, if it bee carried about, or worne in a ring; *Rueus* to the *Diamonde*.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the minde, others the *Saphire*, which is *the* [b] *faireſt of all pretious ſtones, of skie colour, and a great enimy to blacke choler, frees the minde, mends manners, &c. Iacobus de Dondis* in his Catalogue of ſimples, hath *Amber Greece, os in Corde cerui*, [c] the bone in a Stags heart, a Monocerots horne, *Bezoars* ſtone [d] (of which elſewhere) it is found in the belly of a little beaſt in the Eaſt *Indies* brought into *Europe* by *Hollanders* and our countrimen Marchants. *Renodeus cap.22.lib.3.de ment.med.* ſaith hee ſaw two of theſe beaſts aliue, in the Caſtle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* becauſe they purge, ſhall bee mentioned in their place.

Of the reſt in briefe thus much I will adde out of *Cardan, Renodeus, cap.23. lib.3. Rondoletius lib.1.de Teſtat.cap.15. &c. That almoſt all Iewells and pretious ſtones, haue excellent vertues* to pacifie the affections of the minde, for which cauſe rich men ſo much couet to haue them: [f] *and thoſe ſmaller vnions which are found in ſhells amongſt the Perſians and Indians*, by the conſent of all writers, *are very cordiall*, and moſt part availe to the exhilaration of the heart.

Moſt men ſay as much of Gold, and ſome other Mineralls, as theſe haue done of pretious ſtones. *Eraſtus* ſtill maintaines the oppoſite part. *Diſputat. in Paracelſum cap.4.fol.196.* hee confeſſeth of Gold, [g] *that it makes the heart merry, but in no other ſenſe but as it is in a miſers cheſt: at mihi plaudo ſimulac nummos contemplor in arcâ*, as he ſaid in the Poet, it ſo revives the ſpirits, & is an excellent receipt againſt melancholy;

† For gold in Phyſicke is a cordiall,
Therefore he loued gold in ſpeciall.

Aurum potabile, he diſcommends and inveighes againſt, by reaſon of the corroſiue waters which are vſed in it. Which argument our Dr *Guinne* vrgeth againſt Dr *Antonius*. [i] *Eraſtus* concludes their Philoſophicall ſtones & potable gold, &c. *to be no better then poyſon*, a meere impoſture, a *non Ens*, digged out of that broody hill belike this goodly golden ſtone is, *vbi naſcetur ridiculus mus. Paracelſus* and his Chymiſticall followers, will cure all manner of diſeaſes with Mineralls, accounting them the onely Phyſicke on the other ſide. † *Paracelſus* calls *Galen, Hippocrates*, and all their adherents, Infants, idiots, Sophiſters, &c. not worthy the name of Phyſitians; for want of theſe remedies, and braggs that by them he can make a man liue 160 yeares or to the Worlds end: That he was *primus medicorum*, and did more famous cures then all the Phyſitians in *Europe* beſides, * *a drop of his preparations, ſhould goe farther then a dramme, or ounce of theirs*. But theſe are both in extreames, the middle ſort approue of Mineralls, though not in ſo high a degree. *Lemnius lib.3.cap.6.de occult:nat.mir.* commends Gold inwardly, and outwardly vſed, as in Rings, excellent good in medicines; and ſuch mixtures as are made formelancholy men, ſaith *Wecker. Antid.ſpec.lib.*1. to whom *Re-*

[a] *Somnia læta facit argenteo annulo geſtatus.*
[b] *Atræ bili adverſatur, omnium gemmarum pulcherrima, cæli colorem refert, animam ab errore liberat, mores in melius mutat.*
[c] *Longis ineroribus feliciter medetur, deliquijs &c.*
[d] *Sec.5. Mem.1.Subſ.5*
[e] *Geſtamen lapidum & gemmarum maximum fert auxilium & inuamen, vnde qui dites ſunt, gemmas ſecum ferre ſtudent.*
[f] *Margaritæ & vniones quæ a conchis & piſcibus apud Perſas & Indos, valde cordiales ſunt, &c.*
Minerals.
[g] *Aurum lætitiam generat, non in corde, ſed in arca virorũ*
[h] *Aurum non aurum. Noxium ob aquas vrodentes.*
† *Chaucer.*
[i] *Epiſt. ad Monauium Metallica omnia in vniverſum quouiſmodo parata, nec tuto, nec commodè intra corpus ſumi.*
† *In parerg.* *Stultiſſimus pilus occipitis mei plus ſcit, quam omnes veſtri doctores, & calceorum meorum annuli doctiores ſunt quam veſter Galenus & Auicenna, barba mea plus experta eſt quam veſtræ omnes Academiæ.* * *Plus proſiciet gutta mea, quam totius eorum drachmæ & unciæ.*

nodeus

nodeus subscribes, *lib.2.cap.2.Ficinus lib.2.cap.19. Fernel.meth. med.lib.5.c. 21. de Cardiacis, Andernacus, Libauius, Quercetanus, Oswaldus Crollius, Eunonymus, Rubeus,* and *Mathiolus* in the fourth booke of his Epistles, *Andreas à Blawen epist.ad Mathiolum,* as commended and formerly vsed by *Avicenna, Arnoldus,* and many others. [k] *Mathiolus* in the same place approues of potable gold, *Mercury,* with many such Chimicall confections, and goes so farre in approbation of them, that he holds [l] *no man can be an excellent Physitian that hath not some skill in Chymisticall distillations, and that Chronicke diseases can hardly be cured without minerall medicines.* Looke for *Antimony* amongst purgers.

k *Nonnulli huic supra modum indulgent, vsum etsi non adeo magnum non tamen abijciendum censeo.*

l *Ausim dicere neminem medicum excellentē qui non in hac distillatione chimica sit versatus. Morbi Chronici deuinci citra metallica vix possint, aut vbi sanguis corrumpitur,*

Svbsect. 5.

Compound Alteratiues, censure of Compounds and mixt Physicke.

P*Liny lib.24..c.1.* bitterly taxeth all compound medicines. [m] *Mens knavery, imposture, and captious wits haue inuented these shops, in which euery mans life is set to sale: and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as farre as the red Sea, &c.* And 'tis not without cause which he saith, for out of question they are much to [n] blame in their compositions, whilst they make infinite variety of mixtures, as [o] *Fuchsius* notes, *They thinke they get themselues great credit, excell others, and to be more learned then the rest, because they make many variations, but he accounts them fooles, and whilest they bragge of their skill, and thinke to get themselues a name, they become ridiculous, bewray their ignorance and error.* A few simples well prepared and vnderstood, are better then such an heape of non-sense confused compounds, which are in Apothecaries shops ordinarily sold. *In which many vaine, superfluous, corrupt, exolete things out of date are to be had.* (saith * *Cornarius*) *a company of barbarous names giuen to Syrupes, Iulips, an vnnecessary company of mixt medicines; rudis indigestaq; moles.* Many times (as *Agrippa* taxeth) there is by this meanes, [p] *more danger from the medicine then from the disease,* when they put together they know not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horror for health. Those old Physitians had no such mixtures, a simple potion of *Hellebor,* in *Hippocrates* time, was the ordinary purge, and at this day, saith [r] *Mat.Riccius,* in that flourishing common wealth of *China, Their Physitians giue precepts quite opposite to ours, not vnhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their Physicke in a manner is comprehended in an herball,* no science, no schoole, no art, no degree, *but like a trade, euery man in priuate is instructed of his master.* † *Cardan* cracks that he can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one me-

m *Fraudes hominum & ingeniorum capturæ, officinas inuenere istas, in quibus sua cuiq; venalis promittitur vita, statim compositiones & mixturæ inexplicabiles ex Arabia & India, vlceri parvo medicina à rubro mari importatur.*

n *Arnoldus Arbor.15. Fallax medicus qui potens mederi simplicibus, composita dolosè aut frustra quærit.*

o *Lib.1.sec.1. cap.8. Dum infinita medicamenta miscent, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisq; quo plura miscuerit, eo se doctiorem putet,*

inde fit vt suam prodant inscitiam, dum ostentāt peritiam, & se ridiculos exhibeant &c. p *Multo plus periculi à medicamento quam à morbo, &c.* r *Expedit.in Sinas lib.1.cap.5. Præcepta medici dant nostris diversa, in medendo non infælices, pharmacis vtuntur simplicibus herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur; nullus ludus huius artis, quisq; priuatus a quolibet magistro eruditur.* † *Lib.de Aqua.*

dicine

346 dicine. Let the beſt of our rationall Phyſitians demonſtrate and giue a ſufficient reaſon for thoſe intricate mixtures, why iuſt ſo many ſimples in *Methridate*, or *Treacle*, why ſuch or ſuch quantity; may they not bee reduced to halfe, or a quarter? *Fruſtra fit per plura* (as the ſaying is) *quòd fieri poteſt per pauciora*, 300 ſimples in a Iulip, potion, or a little pill, to what end or purpoſe? I knowe what [s] *Alkindus*, *Capivaccius*, *Montagna*, and *Simon Eitover*, the beſt of them all, and moſt rationall haue ſaid in this kinde; but neither he, they, nor any one of them, giues his Reader, to my iudgement, that ſatisfaction which he ought, why ſuch, ſo many ſimples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained ſome things but not cleared. *Mercurialis* in his booke *de compoſit. medicin.* giues inſtance in *Hamech*, and *Philonium Romanum*, which *Hamech* in *Arabian*, and *Philonius* a *Roman* long ſince compoſed, but *craſſe* as the reſt. If they bee ſo exact, as by him it ſeemes they were, and thoſe mixtures ſo perfect, why doth *Fernelius* alter the one, and why is the other abſolete? [t] *Cardan* taxeth *Galen* for preſuming out of his ambition to correct *Theriachum Andromachi*, and we as iuſtly may carp at all the reſt. *Galens* medicines are now exploded and reiected, what *Nicholas Meripſa*, *Meſue*, *Celſus*, *Scribanius*, *Actuarius*, &c. writ of old are moſt part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* ſtates haue their ſeuerall receipts, and Magiſtralls: They of *Noremberge* haue theirs, and *Auguſtana Pharmacopæa*, peculiar medicines to the Meridian of the Citty: *London* hers, every citty, Towne, almoſt euery priuate man hath his owne mixtures, compoſitions, receipts, magiſtralls, precepts, as if he ſcorned antiquity, and all others in reſpect of himſelfe. But each man muſt correct and alter to ſhew his skill, every opinatiue fellow muſt maintaine his owne paradoxe, bee it what it will; *Delirant reges, plectuntur Achivi:* they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it.

[s] *Opuſc. de Doſ.*

[t] *Subtil. cap. de ſcientiis.*

[u] *Quercetan. pharmacop. reſtitut. cap. 2. Nobiliſſimum & utiliſſimum inventum, ſummâ cum neceſſitate adinventum & introductum.*

Thus others obiect, thus I may conceiue out of the weakneſſe of my apprehenſion; but to ſay truth, there is no ſuch fault, no ſuch ambition, no novelty, or oſtentation, as ſome ſuppoſe, but as [u] one anſweres, this of compound medicines, *is a moſt noble and profitable inuention, found out, and brought into Phyſicke with great iudgement, wiſdome, counſell and diſcretion.* Mixt diſeaſes muſt haue mixt remedies, and ſuch ſimples are commonly mixt as haue reference to the part affected, ſome to qualifie, the reſt to comfort, ſome one part, ſome another. *Cardan* and *Braſſavola* both hold, that *Nullum ſimplex medicamentum ſine noxâ*, no ſimple medicine is without hurt or offence, and although *Hippocrates*, *Eraſiſtratus*, *Diocles* of old, in the infancy of this art, were content with ordinary ſimples, yet now, ſaith [y] *Ætius*, *neceſſity compelleth to ſeeke for new remedies, & to make compounds of ſimples, as well to correct their harmes if cold, dry, hot, thicke, thinne, inſiped, noyſome to ſmell, to make them ſauory to the palat, pleaſant to taſte and take, and to preſerue them for continuance, by admixion of ſugar, hony, to make them laſt moneths, and yeares for ſeuerall vſes.* In ſuch caſes, compound medicines may be approued, and *Arnoldus* in his 18 Aphoriſme, doth allowe of it. [y] *If ſimple cannot, neceſſity compels vs to vſe compounds*, ſo for receipts and magiſtrals, *dies diem docet*, one day teacheth another, and they are as ſo many words or phraſes, *Quæ nunc ſunt in honore vocabula ſi volet vſus*: Ebbe and flow with

[x] *Cap. 25. Tetrabib. 4 ſer. 2. Neceſſitas nunc cogit aliquando noxia quærere remedia, & ex ſimplicibus compoſita facere, tum ad ſaporem odorem, palati gratiam, ad correctionem ſimplicium, tum ad futuros uſus, conſervationem, &c.*

[y] *Cum ſimplicia non poſſint, neceſſitas cogit ad compoſita.*

[z] *Lipſ. Epiſt.*

with the ſeaſon, and as wits vary, ſo they may be infinitely varied.

Quiſq; ſuum placitum quo capiatur habet,

Every man as he likes, ſo many men, ſo many mindes, and yet all tending to good purpoſe, though not the ſame way. As arts and ſciences, ſo Phyſicke is ſtill perfected amongſt the reſt, *horæ muſarum nutrices*, & experience teacheth vs euery day many things, which our Predeceſſors knew not of. Nature is not effœte, as he ſaith, or ſo lauiſh, to beſtow all her guifts vpon an age, but hath reſerued ſome for poſterity, to ſhew her power, that ſhee is ſtill the ſame, and not old or conſumed. Birds and beaſts can cure themſelues by nature,† *naturæ vſu ea plerumq; cognoſcunt, quæ homines vix longo labore & doctrinâ aſſequuntur*, but men muſt vſe much labour and induſtry to finde it out. But I digreſſe.

Compound medicines, are *inwardly* taken, or *outwardly* applied. Inwardly taken, be either *liquid* or *ſolid*: liquid, are *fluid*, or *conſiſting*. Fluid, as Wines and Syrupes. The wines ordinarily vſed to this diſeaſe, are Wormewood wine, Tamarisk, and *Bugloſſatum*, wine made of Borage and Bugloſſe. The compoſition of which, is ſpecified in *Arnoldus Villanovanus*; of Borage, Bawme, Bugloſſe, Cinamom, &c. And highly commended for his vertues. [a] *it driues away Leproſie, Scabbs, cleeres the blood, recreates the ſpirits, exhilerates the minde, purgeth the braine of thoſe anxious, black, melancholy fumes, and cleanſeth the whole body of that black humour by vrine. To which I adde,* ſaith Villanovanus, *that it will bring madde men, and ſuch raging Bedlams as are tied in chaines, to the vſe of their reaſon againe. My conſcience beares mee witneſſe, that I doe not lye, I ſaw a graue matron helped by this meanes, ſhe was ſo cholericke, and ſo furious ſometimes, that ſhe was almoſt mad, and beſide her ſelfe, ſhe ſaid and did ſhe knew not what, ſcolded, beat her maids, and was now ready to be bound till ſhe dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a ſilly beggar taught her by chance, that came to craue an almes from doore to doore.* The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes ſliced and ſteeped, &c. ſaith *Ant. Mizaldus art. med.* who cites this ſtory *verbatim* out of *Villanovanus*, and ſo doth *Magninus* a Phyſitian of *Millan*, in his Regiment of health. Such another excellent compound water I finde in *Rubeus de diſtill. ſect.3.* which he highly magnifies out of *Savanarola*, [b] *for ſuch as are ſolitary, dull, heavy, or ſad without a cauſe, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, hee cites in the ſame place. [c] *If their melancholy bee not inflamed, or their temperature over hot. Euonymus* hath a precious *Aquavitæ* to this purpoſe, for ſuch as are cold. But he & moſt commend *Aurum potabile*, and every writer preſcribes clarified whay, with Borage, Bugloſſe, Endiue, Succory, &c. of Goats milke eſpecially, ſome indefinitely at all times, ſome 30 daies together in the ſpring, euery morning faſting, a good draught. Syrupes are very good, and often vſed to digeſt this humour in the heart, ſpleene, liuer, &c. As ſyrupe of Borage, *de pomis* of King *Sabor* now abſolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. Theſe are moſt vſed for preparatiues to other Phyſicke, mixt with diſtilled waters of like nature, or in Iulips otherwiſe.

Conſiſting, are conſerues or confections; conſerues of Borage, Bugloſſe, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roſes, Wormewood, &c.

† *Theod. Pedranus Amor. l.9.* x *Sanguinem corruptam emaculat, ſcabiem abolet, lepram curat, ſpiritus recreat, & animum exhilarat. Melancholicos humores per vrinam educit, & cerebrum à craſſis, ærumnoſis, melancholiæ. fumis purgat, quibus addo, demõtes & furioſos vinculis retinendos plurimum iuvat, & ad rationis vſum ducit. Teſtis eſt mihi conſcientia, quod viderim matronã quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda, tacenda loquebatur, adeo furens, vt ligari cogeretur. Fuit ei præſtantiſſimo remedio, vini iſtius vſus, indicatus à peregrino homine mendico, eleemoſynã præ foribus dictæ matronę implorante.*

b *Iis qui triſtãtur ſine cauſa, & vitant amicorum ſocietatẽ, & tremunt corde.*

c *Modo non inflammetur Melancholia, aut calidiore temperamento ſint,*

348 Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamomum:* Cold, as *Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion &c.* as every *Pharmacopœia* will shew you, with their tables or losinges that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alablastritum, Populeum*, some hot, some cold, to moisten, procure sleepe, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbes, flowers, rootes, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applied to the Hypocondries, and other parts when the body is empty.

Cærotes, are applyed to seuerall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or spunges, wet in some decoctions, &c. Epithemata, or those moist medicines laid on linnen, to bathe and coole seuerall parts misaffected.

Sacculi, or little bagges of hearbes, flowres, seeds, roots, and the like, applied to the head, heart, stomacke, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their seuerall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselues.

Meme. 2. Svbsect. 1.

Purging Simples Vpward.

M*Elanagoga*, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *vpward* or *downeward*. These following purge vpward. [d] *Asarum*, or *Asarabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, *it is commonly take in wine, whey*, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or annis seeds, to avoid the fulsomenesse of the taste, or as *Diaserum Fernely. Brassivola in Catart.* reckons it vp amongst those simples that only purge melancholy, & *Ruellius* confirmes as much out of his experience, that it purgeth [e] black choller, like *Hellebor* it selfe. *Galen lib.6.simplic.* and [f] *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

Laurell, by *Heurnius method.ad prax. l.2.cap.24.* is put amongst the strong [g] purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib.11.cap.114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist

d *Heurnius: datur in sero lactis aut vino.*

e *Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.*

f *Crassos & biliosos humores per vomitum educit.*

g *Vomitum & menses cit. valet ad Hydrop. &c.*

moist,as iuyce of Endiue,Purslane, and is taken in a potion to seauen graines and a halfe. But this and *Asrabecca*, euery Gentlewoman in the Countrey knowes how to giue,they are two common vomits.

Scilla,or Sea onyon,is hot and dry in the third degree. *Brassivola in Catart* out of *Mesue*,others,and his owne experience, will haue this simple to purge[h] melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

h *Materias atras educit.*

White Hellebor, which some call sneezing powder, a strong purger vpward,which many reiect,as being too violent, *Mesue* and *Averroes* will not admit of it,[i] *by reason of danger of suffocation*,[k] *great paine and trouble it puts the poore patient to*, saith *Dodonæus*. Yet *Galen lib.6.simpl. med.* and *Dioscorides cap.* 145. allow of it. It was indeed [l] *terrible in former times*, as *Pliny* notes,but now familiar, insomuch that many tooke it in those daies,[m] *that were Students,to quicken their wits*, which *Persius Sat.* 1. obiects to *Accius* the Poet,*Ilias Accii bibria veratro*.[n] *It helpes Melancholy,the falling sicknes, madnes, gout,&c.but not to be taken of old men,youths,such as are weaklings, nice,or effeminate,troubled with headach,high coloured, or feare strangling*, saith *Dioscorides*. [o] *Oribasius* an old Physitian, hath written very copiously, and approues of it, *in such affections, which can otherwise hardly bee cured. Heurnius lib.2.prax.med.de vomitorijs*,will not haue it vsed [p] *but with great caution,by reason of its strength, and then when Antimony will doe no good*, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues *c.7.comment.de Helleb.*)that will see all his souldiers goe before him and come *post principia*,like the bragging souldier, last himselfe, [q] when other helpes faile in inueterate melancholy,in a desperate case,this vomit is to be taken. And yet for all this,if it be well prepared,it may be [r] securely giuen at first. [f] *Mathiolus* bragges, that he hath often to the good of many, made vse of it,and *Heurnius*,[t] *that he hath happily vsed it,prepared after his owne prescript*,and with good successe. *Christophorus à Vega lib.3.cap.14.* is of the same opinion, that it may be lawfully giuen,and our country Gentlewomen finde it by their common practise, that there is no such great danger in it. Dr *Turner* speaking of this plant,in his Herball,telleth vs, that in his time it was an ordinary receipt among good wiues, to giue Hellebor in powder to ij[d] weight,and he is not much against it. But they doe commonly exceed,for who so bold as blinde *Bayard*, and prescribe it by penny worths, and such irrationall waies,as I haue heard my selfe market folkes aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly,breake a veine,make their eies ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will knowe therefore,when to vse,how to prepare it aright,and in what *dose*,let him read *Heurnius lib.2 prax.med. Brassivola de Catart. Godefridus Stegius* the Emperour *Rodolphus* Physitian *c.16.Mathiolus in Dioscor.*& that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where hee shall finde great diuersity of examples and Receipts.

Antimony or *Stibium*,which our Chymists so much magnifie, is either taken in substance or infusion,&c.and frequently prescribed in this disease. *It*

i *Ab arte ideo reiiciendum, ob periculum suffocationis.*

k *Cap.16. magna vi educit, & molestia cum summa.*

l *Quondam terribile.*

m *Multi studiorum gratia ad providenda acrius quæ commentabantur.*

n *Medetur comitialibus,melancholicis,podagricis,vetatur senibus,pueris, mollibus & effœminatis.*

o *Collect. lib.8. cap.3.In affectionibus iis quæ difficulter curantur,Helleborum damus.*

p *Non sine summa cautione hoc remedio vtemur, est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo validæ vires efflorescant.*

q *Ætius tetrabib.cap.* 11. *ser.2.Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timent, &c.*

r *Cum salute multorum.*

s *Cap.* 12. *de morbis cap.*

t *Non sæliciss. vtimur nostro preparato Helleboro albo;*

350 *helpes all infirmities*, saith [u] *Mathiolus*, *which proceed from black choller, falling sickneſſe, and Hypocondriacall paſſions*, and for farther proofe of his aſſertion, he giues ſeverall inſtances, of ſuch as haue beene freed with it. [x] One of *Andrew Gallus*, a Phyſitian of *Trent*, that after many other eſſayes, *imputes the recovery of his health, next after God, to this remedy alone.* Another of *George Handſhius*, that in like ſort, when other medicines failed, [y] *was by this reſtored to his former health, & which of his knowledge, others haue likewiſe tried, and by the helpe of this admirable medicine, beene recouered.* A third of a pariſh Prieſt at *Prage* in *Bohemia*, [z] *that was ſo farre gone with melancholy, that he doted, and ſpake he knewe not what, but after hee had taken* 12 *graines of Stibium, (as I my ſelfe ſaw, and can witneſſe, for I was called to ſee this miraculous accident) he was purged of a deale of black choler, like little gobbets of fleſh, and all his excrements were as blacke blood* (a medicine fitter for a horſe then a man) *yet it did him ſo much good, that the next day he was perfectly cured.* This very ſtory of the *Bohemian* Prieſt, *Sckenkius* relates *verbatim*, *Exoter. experiment. ad Var. morb. cent. 6. obſer. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it bee taken after meat to 6 or 8 graines, of ſuch as are apt to vomit. *Rodericus à Fonſeca* the Spaniard and late profeſſor of *Padua* in *Italy*, extolls it to this diſeaſe, *Tom. 2. conſult. 85.* ſo doth *Lod. Mercatus de Inter: morb: cur: lib. 1. cap. 17.* with many others: *Iacobus Gervinus* a French Phyſitian on the other ſide, *lib. 2. de Venenis confut.* explodes all this, and ſaith he tooke three graines only vpon *Mathiolus* and ſome others commendation, but it almoſt killed him, whereupon he concludes, [a] *Antimony is rather a poyſon then a medicine.* *Th. Eraſtus* concurres with him in his opinion, and ſo doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? 'tis the ſubiect of whole bookes, I might cite a century of Authors *pro* and *con.* I will conclude with [b] *Zuinger*, *Antimony* is like *Scanderbegs* ſword, which is either good or bad, ſtrong or weake, as the party is that preſcribes, or vſeth it, *a worthy medicine if it be rightly applied to a ſtrong man, otherwiſe poyſon.* For the preparing of it, looke in *Euonimi theſaurus*, *Quercetan*, *Oſwaldus Crollius Baſil. Chim. Baſil. Valentius*, *&c.*

Tobacco, divine, rare, ſuperexcellent *Tobacco*, which goes faire beyond all their Panaceas, potable gold, and Philoſophers ſtones, a ſoueraigne Remedy to all diſeaſes. A good vomit, I confeſſe, a vertuous hearbe, if it be well qualified, opportunely taken, and medicinally vſed, but as it is commonly abuſed by moſt men, which take it as Tinkers doe ale, 'tis a plague, a miſchiefe, a violent purger of goods, lands, health; helliſh, diueliſh and damned *Tobacco*, the ruine and ouerthrow of body and ſoule.

u *In lib. 5. Dioſcor. cap. 3. Omnibus opitulatur morbis, quos atrabilis excitavit, comitialibus iiſq; præſertim qui Hypocondriacas obtinent paſſiones.*

x *Andreas Gallus, Tridentinus medicus, ſalutem huic medicamẽto poſt deum debet.*

y *Integræ ſanitati, brevi reſtitutus. Id quod aliis accidiſſe ſcio, qui hoc mirabili medicamento vſi ſunt.*

z *Qui melancholicus factus plane deſipiebat, multaq; ſtulte loquebatur huic exhibitum* 12. *gr. ſtibium, quod paulò poſt atrãbilem ex alvo eduxit (vt ego vidi, qui vocatus tanquam ad miraculum adfui teſtari poſſũ) & ramenta tãquam carnis diſſecta in partes, totum excremẽtum tanquam ſanguinem nigerrimum repræſentabat.*

a *Antimonium venenum, non medicamentum.*

b *Cratonis epiſt. ſect. vol. ad Monavium epiſt. In vtramq; partem digniſſimũ medicamentum, ſi recte vtentur, ſecus venenum.*

Svbsect. 2.

Simples purging melancholy downeward.

Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioſcorides* will haue them void fleagme, but *Braſſivola* out of his experience averreth, that they purge this humor, they are vſed in decoction, infuſion, &c. ſimple, mixt, &c.

Mirabolanes

Mirabolanes, all fiue kindes, are happily [c] prescribed against melancholy and quartan agues, *Brassivola* speakes out *of a thousand* experiences, hee gaue them in pils, decoction, &c. looke for peculiar Receipts in him. 251

Stœchas, Fumitory, Dodder, hearb Mercury, roots of Capers, Genista or broome, Pennyriall and halfe-boyled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniacke [e] Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which *Fuchsius cap.* 168. and others take for Sene, but most distinguish. *Sene* is in the middle of violent and gentle purgers downeward, hot in the second degree, dry in the first. *Brassivola* cals it, [f] *a wonderfull hearbe against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as [g] *Dodonæus* tearmes it, inuented by the *Arabians*, and not heard of before. It is taken diuers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broath, with an old cocke, or in whay, which is the common convayer of all such things as purge blacke choller, or steeped in wine, which *Hurnius* accompts sufficient, without any farther correction.

Aloes by most, is said to purge choller, but *Aurelianus lib.2.c.6.de morb. chron. Arculanus cap.6.in 9.Rhasis. Iulius Alexandrinus, consil.* 185. *Scoltz. Crato consil.* 189. *Scoltz.* prescribe it to this disease, as good for the stomack, and to open the Hæmrods, out of *Mesue, Rhasis, Serapio, Avicenna: Menardus ep.lib.1.epist.*1. opposeth it, Aloes [h] *doth not open the veines*, or moue the Hæmrods, which *Leonhartus Fuchsius paradox.lib.* 1. likewise affirmes; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience, let [i] *Valesius* end the controversie.

Lapis Armenus and *Lazuli* are much magnified by [k] *Alexander lib.*1. *cap.* 16. *Avicenna, Ætius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fiftie times some say. [l] *That good Alexander* (saith *Guianerius*) *put such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue often times happily vsed it, and was never deceaued in the operation of it.* The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist.lib.*1. *cap.*65. relates, that the [m] Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus epist.lib.*3. [n] brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect.*1. *cap.*12. *in Antidotis*, [o] *and if this will not serue* (saith *Rhasis*) *then there remaines nothing, but Lapis Armenus, and Hellebor it selfe. Valescus* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen lib.*2. *cap.*12. *Hercules de Saxonia, &c.* speakes well of it. [p] *Crato* will not approue this, it and both *Hellebors*, hee saith are no better then poyson. *Victor Trincavelius, lib.* 2. *cap.*14. found it in his experience [q] *to be very noysome, to trouble the stomacke, & hurt their bodies that take it ouermuch.*

Blacke *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by

[c] *Maurores fugant, vtilissime dantur melancholicis & quaternariis.*
[d] *Milkies hactenus expertus sum.*
[e] *Sal nitrum Sal ammoniacũ, Dracontii radix dictamnum.*
[f] *Calet ordine secundo, siccat primo, aduersus omnia vitia atrę bilis valet, sanguinem mundat, spiritus illustrat mœrorem discutit herba mirifica.*
[g] *Cap* 4. *lib.*2.
[h] *Recentiores negant ora venarum reserare.*
[i] *An aloe aperiat ora venarum lib.*9. *cont.*3.
[k] *Vapores abstergit à vitalibus partibus.*
[l] *Tract.*15. *c.*6. *Bonus Alexander, tantam lapide A meno confidentiam habuit, vt omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissime vsus sum, & in eius exhibitione nunquam fraudatus fui.*
[m] *Mauroriũm medici hoc lapide plerumq; purgant melancholiam &c.*
[n] *Quo ego sæpè fœliciter vsus sum, & magno cum auxilio.*
[o] *Si non hoc, nihil restat nisi Helleborus, & lapis Armenus.*

Consil. 184. *Scoltzii.* [q] *Multa corpora vidi grauissimè hinc agitata, & stomacho multum obfuisse.* [r] *Cum vidisset ab eo curari capras furentes, &c.*

352 *Melanpodius* a ſhepheard,as *Pliny* records *lib.*25.*cap.*5. [r] Who ſeeing it to purge his Goats when they raued,practiſed it vpon *Elige* and *Calene*, King *Prætus* daughters,that ruled in *Arcadia*,neere the fountaine *Clitorius*, & reſtored them to their former health. In *Hippocrates* time it was in onely requeſt,inſomuch that he writ a booke of it, a fragment of which remaines yet. *Theophraſtus*,[s] *Galen*,*Pliny*,*Cælius Aurelianus*,as ancient as *Galen lib.* 1.*cap.* 6.*Areteus lib.*7.*cap.*5.*Oribaſius lib.*7.*collect.* a famous *Greeke*, *Ætius ſer.* 3. *cap.*112.*&* 113.*P.Ægineta Galens* Ape,*lib.*7.*cap.*4. *Actuarius*, *Tralliaſus lib.*5.*cap.*15.*Cornelius Celſus* only remaining of the old Latines. *lib.*3.*cap.*23. extoll and admire this excellent plant,and it was generally ſo much eſteemed of the ancients for this diſeaſe amongſt the reſt,that they ſent al ſuch as were craſed,or any way doted to the *Anticyræ*,or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage,*Naviget Anticyras*; a common prouerb amongſt the *Greeks* and *Latines*,to bid a diſard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*,*Tantale deſipis*,*helleboro epoto tibi opus eſt*, *eoq; ſanè meraco*,Thou art out of thy little wit *O Tantalus*,and muſt needs drinke *Hellebor*,and that without mixture. *Ariſtophanes in veſpis*,drinke *Hellebor*,*&c.* and *Harpax* in the [t] Comœdian,told *Simo* and *Ballio*, two doting ſellowes, that they had need to be purged with this plant. When that proud *Menacretes* δόξης,had writ an arrogant letter to *Philip* of *Macedon*, he ſent back no other anſwer but this;*Conſulo tibi vt ad Anticyram te conferas*,noting thereby that he was craſed,*atq; elleboro indigere*,had much need of a good purge. *Lilius Geraldus* ſaith, that *Hercules* after all his mad pranks vpon his wife & children,was perfectly cured by a purge of *Hellebor*,which an *Anticyrian* adminiſtred vnto him. They that were found commonly tooke it to quicken their wits,(as *Ennius* of old,† *Qui non niſi potus ad arma---proſiluit dicenda*, and our Poets drink ſack to improue their inuentions) I finde it ſo regiſtred by *Agellius lib.*17.*cap.*15. *Carneades* the *Academicke* when hee was to write againſt *Zeno* the Stoick,purged himſelfe with Hellebor firſt, which [u] *Petronius* puts vpon *Chryſippus*. In ſuch eſteeme it continued for many ages, till at length *Meſue* and ſome other *Arabians* beganne to reiect and reprehend it,vpon whoſe authority for many following luſters, it was much debaſed & quite out of requeſt, held to be poyſon and no medicine; and is ſtill oppugned to this day by [x] *Crato* and ſome *Iunior* Phyſitians. Their reaſons are, becauſe *Ariſtotle lib.*1.*de plant.cap.*3.ſaid Henbane and Hellebor were poyſon,and *Alexander Aphrodiſeus* in the preface of his Problemes, gaue out that (ſpeaking of Hellebor) [y] *Quàiles fed on that which was poyſon to men*, *Galen lib.*6.*Epid.com.*5.*Tex.*35.confirmes as much, *Conſtantine* the Emperour in his *Geoponicks*,attributes no other vertue to it, then to kill mice and rats,flies and mouldwarpes, and ſo *Mizaldus*. *Nicander* of old; *Gervinus*, *Skenkius*,and ſome other Neotericks that haue written of poyſons ſpeake of Hellebor in a chiefe place. [a] *Nicholas Leonicus* hath a ſtory of *Solon* that beſieging I know not what citty,ſteeped Hellebor in a ſpring of water, which by pipes was convaied into the middle of the towne,and ſo either poyſoned, or elſe made them ſo feeble and weake by purging, that they were not able to beare armes. Notwithſtanding all theſe cavills and obiections,moſt of our late writers doe much approue of it. [b] *Gariopontus lib.* 1. *cap.*13. *Codronchus com:*

[r] *Melanpodium* ſi vidiſſet Homerus, non dixiſſet Thersitem ſolum calvum eſſe. *Pli. lib.*25.*cap.*5.

[s] *Lib.*6.*ſimpl. med.*

[t] *Pſeudolo act.* 4.*ſcen.vlt.helleboro hiſce hominibus opus eſt.*

† *Hor.*

[u] *In Satyr.*

[x] *Crato conſil.* 16.*lib.*2.*Etſi multi magni viri probent,in bonam partem accipiant medici ſi non probem*

[y] *Veſcuntur veratro coturnices quod hominibus toxicum eſt.*

[z] *Lib* 23.*cap.*7. 12.14.

[a] *De var.hiſt.*

[b] *Corpus incolume reddit,& iuvenile efficit.*

com.de helleb.Falopius lib.de med.purg.simpl.cap.69.& consil.15.Trincauelij, Montanus 239.*Frisemelica consil.*14.*Herculès de Saxonia*, so that it bee opportunely giuen.*Iacobus de Dondis,Agg.Amatus Lusit.cent.*2.*cent.66.Godef. Stegius cap.*13.*Hollerius* and all our Herbalists subscribe.*Fernelius meth.med. lib.*5.*cap.*16.*confesseth it to be a terrible purge and hard to take,yet well giuen to strong men, and such as haue able bodies. P. Forestus* and *Capivaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which waies *P.Monavius* approues aboue all others,*Epist.*231.*Scoltzij. Iacchinus in* 9.*Rhasis*,commends a receipt of his own preparing; *Hildesheim spicel.*2.*de melancholia*,hath many examples how it should bee vsed, with diversity of receipts.*Heurnius lib.*7.*prax.med.cap.*24.*calls it an* [d] *innocent medicine howsoeuer,if it be well prepared.* The root of it is only in vse,which may be kept many yeares,and by some giuen in substance, as by *Falopius* and *Brassivola* amongst the rest,who [e] brags that he was the first that restored it againe to his vse,and tels a story how he cured one *Melataста* a mad man,that was thought to be possessed,in the Duke of *Ferrara's* court with one purge of blacke Hellebor in substance : the receipt is there to be seen,his excrements were like inke,[f] he perfectly healed at once. *Vidus Vidus* a Dutch Physitian,will not admit of it in substance, to whom most subscribe, but as before in the decoction,infusion,or which is all in all,in the Extract,which hee preferres before the rest,and calls *suaue medicamentum*,a sweet medicine, an easie,that may be securely giuen to women,children,and weaklings. *Baracellus horto geniali*, tearmes it *maximæ præstantiæ medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many others tell wonders of the Extract, *Paracelsus* aboue all the rest is the greatest admirer of this plant; and especially the extract,he calls it *Theriacum, terrestre Balsamum*,another Treacle,a terrestriall Bawme,*instar omnium,all in all,the* [g] *sole and last refuge to cure this maladie,the gout,Epilepsie,Leprosie, &c.* If this will not helpe, no Physicke in the world can but minerall,it is the vpshot of all. *Matthiolus* laughs at those that except against it, and though some abhorre it out of the autority of *Mesue*,and dare not adventure to prescribe it, [h] *yet I* (saith he)*haue happily vsed it six hundred times without offence, and communicated it to diverse worthy Physitians, who haue giuen me great thankes for it.* Looke for receipts,dose,preparation, and other cautions concerning this simple in him,*Brassivola,Baracellus,Codronchus*,and the rest.

[c] *Veteres non sine causa vsi sunt:Difficilis ex Helleboro purgatio,& terroris plena, sed robustis datur tamen &c.*

[d] *Innocens medicamentum, modo rite paretur,*

[e] *Absit iactantia,ego primus præbere cæpi, &c.*

[f] *In Catart. Ex vna sola evacuatione furor cessavit & quietus inde vixit, Tale exemplum apud Skenkium & apud Scoltzium epist.*231.*P.Monavius se stolidū curasse iactat hoc epoto tribus aut* 4. *vicibus.*

[g] *Vltimum refugium,extremū medicamentum, quod cętera omnia claudit,quęcunq; cæteris laxativis pelli non possunt ad hunc pertinent, si non huic,nulli cedūt*

[h] *Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo,&c.*

Svbsect. 3.

Compound Purgers.

Compound medicines which purge melancholy, are either taken in the *superior* or *inferior* parts : *superior* at *mouth* or *nostrills*. At the mouth *swallowed* or not *swallowed* : If swallowed *liquid* or *solid*: liquid as compound wine of Hellebor, Scilla or Sea-onion, Sena, *Vinum Scilliticum*, *Helleboratum*, which [i] *Quercetan* so much applauds,*for melancholy and madnesse, either inwardly taken, or outwardly applied to the head,with little peeces of linnen dipped warme in it.Oximel Scilliticum,Syrupus Helleboratus maior* and *minor* in *Quercetan*, and *Syrupus Genistæ*

[i] *Pharmacop. Optimum est ad maniam & omnes melancholicos affectus,tum intra assumptū, tum extra,secus capiti cum linteolis in eo madefactis tepide admotum.*

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nistæ for Hypocondriacal melancholy in the same author, compound Syrupe of Succorie, of Fumitory, Polypodie, &c. *Heurnius* his purging cock-broth. Some except against these Syrups, as appeares by [k] *Vdalricus Leonoras* his Epistle to *Matthiolus*, as most pernitious and that out of *Hippocrates*, *cocta movere, & medicari non cruda*, no raw things to be vsed in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, Receipts, are composed of these, as you shall finde in *Hildesheim spicel.2. Heurnius lib.2.c.14. George Skenkius Ital. med.prax.&c.*

k *Epist. Math. lib.3. Tales Syrupi nocentissimi & omnibus modis extirpandi.*

Solid purgers are confections, electuaries, pills by themselues or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of Fumitory, &c. Confection of Hamech, Diasenna, Diapolypodium, Diacassia, Diacatholicon, Weckers Electuarie de Epithymo, Ptolomies Hierologadium*, of which diuerse receipts are daily made.

Ætius 22.33. commends *Hieram Ruffi, Trincavelius consil.12.lib.1.* approues of *Hiera*; *non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* addes *pil. Aggregat*: pills *de Epithymo. pil. Ind. Mesue*, describe in the *Florentine Antidotary, Pilulæ sine quibus esse nolo, Pilulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinq; generibus mirabolanorum, &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Manna, Rubarb, Agarick, Elescophe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap.30.* and *Montanus*, *cholera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, [l] *that no Physicke doth purge one humour alone, but all alike or what is next*. Most therefore in their receipts & magistrals which are coyned here, make a mixture of seuerall simples & compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humour, because that as *Heurnius* & *Crato* obserue, *hic succus à sicco remedio ægrè trahitur*, this iuyce is not so easily drawn by dry remedies, and as *Montanus* aduiseth 25. *cons. All* [m] *drying medicines are to be repelled, as Aloe, Hiera*, and all pills whatsoeuer, because the disease is dry of it selfe.

l *Purgantia cẽsebant medicamenta, non vnũ humorem attrahere, sed quemcunq; attigerint in suam naturam conuertere.*

m *Religuntur omnes exsiccantes medicinæ, vt Aloe, Hiera, pilulæ quæcunq;*

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incurre the censure of *Forestus lib. 3. cap. 6. de vrinis*, [n] *against those that divulge and publish medicines in their mother tongue*. and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

n *Contra eos qui lingua vulgari & Vernacula remedia & medicamenta præscribunt, & quibusvis communia faciunt.*

Such as are not swallowed, but only kept in the mouth, are Gargarismes vsed commonly after a purge, when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, iuyce of Pimpernell, Onions, &c. Castor, Pepper; white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scammony, Hellebor, &c.

These

These are all vsed, and prescribed to this malady vpon seuerall occasions, as shall be shewed in his place. 355

Memb. 3.

Chirurgicall Remedies.

IN letting of blood three maine circumstances are to be considered, *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that hee bee of a competent age, not too young nor to old, ouerweake, fat, or leane, sore laboured, but to such as haue need, are full of bad blood, noxious humours, and may be eased by it. o *Quis, quantum, quando.*

The quantity depends vpon the parties habite of body, as hee is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it bee best fasting or full, whether the moones motion or aspect of planets be to bee obserued, some affirme, some deny, some grant in acute, but not in Chronicke diseases, whether before or after physicke. 'Tis *Heurnius* Aphorisme; *à Phlebotomia auspicandam esse curationem, non à pharmacia*, you must beginne with blood-letting and not physicke; some except this peculiar malady. But what doe I? *Horatius Augenius*, a Physitian of *Padua*, hath lately writ 17 bookes of this subiect, *Iobertus, &c.* p *Cum cruditas abest a ventriculo.*

Particular kinde of blood-letting in vse q are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit. q *Fernelius lib. 2. cap. 19.*

Cupping-glasses with or without scarification, *ocyssime compescunt*, saith *Fernelius*, they worke presently, and are applyed to seuerall parts, to diuert humours, aches, winde, &c.

Horse-leeches, are much vsed in melancholy, applyed especially to the hemrods. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, piso*, and many others, preferre them before any evacuations in this kinde.

r *Cauteries* or searings with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax* & *Synapismus* are inuented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed and the like. r *Renedeus lib. 5. cap. 21. debis Mercurialis lib. 3. de composit. med. cap. 24. Herniues lib. 1. prax. med. Wecker. &c.*

Issues still to be kept open, made as the former, and applied in and to seuerall parts, haue their vse here on diuerse occasions, as shall be shewed.

SECT. 5.

MEMB. I. SVBSEC. I.

Particular cure of the three seuerall kindes, of head Melancholy.

THE generall cures thus briefly examined and discussed, it remaines now, to apply these medicines to the three particular species or kinds, that acording to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must beginne with diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I haue read, saith *Laurentius cap.8. de Melanch.* that in old diseases which haue gotten the vpper hand or an habit, the manner of liuing is to more purpose, then whatsoeuer can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I haue said, is not onely in choice of meate and drinke, but of all those other non-naturall things. Let ayre be cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not to strong nor to small. *Make a melancholy man fat, as* † *Rhasis* saith, *and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil.*44. aboue the rest to avoide all passions and perturbations of the minde. Let him not be alone or idle, (in any kinde of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed & combed, according to his ability at least, in cleane sweete linnen, spruce, neate, decent, and good apparell, for nothing sooner deiects a man then want, squalor and nastines, foule, or old clothes out of fashion. Concerning the medicinall part, hee that will satisfie himselfe at large (in this precedent of diet) and see all at once; the whole cure and manner of it in euery distinct species; let him consult with *Gordonius, Valescus,* with *Prosper Calenius lib. de atra bile ad Card. Cæsium, Laurentius cap.8. & 9. de mela. Ælian Montaltus de mel. cap.26. 27. 28. 29. 30. Donat ab Altomari cap.7. artis med. Hercules de Saxonia in Panth. cap.7. & Tract. eius peculiar. de melan. per Bolzetam edit. Venetijs* 1620. *cap.* 17. 18. 19. *Sauonarola Rub.82. Tract.8. cap.1. Skenkius in Prax. curat. Ital. med. Heurnius cap.12, de morb. cap. Victorius Faventinus Pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Capivaccius, Rondoletius, Iason Pratensis. Salust. Salvian. de re med. l.2. c.1. Iacchinus in 9. Rasis, Lod. Mercatus de Inter: morb: cur. lib.1. c.17. Piso, Hollerius &c.* That haue culled out of those old *Greekes, Arabians,* & *Latines,* whatsoeuer is obseruable or fit to be vsed. Or let him read those coũsells & consultations of *Hugo Senensis consil.* 13. & 14. *Renerus Solinander cons. 6. sec.1. & consil.3. sec.3. Crato. consil.16. l.1. Montanus.* 20. 22. 229.

† *Cont. lib.1. cap 9. festimes ad im pinguationem, & cum impinguantur, removetur malum.*

† *Beneficium ventris.*

229. *and his following counsels, Lælius à Fonte Egubinus consult.* 44. 69. 77. 125. 129. 142. *Fernelius consil.* 44. 45. 46. *Iul. Cæsar Claudinus, Mercurialis, Frambesarius, &c.* Wherein he shall finde particular receipts, the whole method, Preparatiues, purgers, correcters, averters, cordialls in great variety and abundance. Out of which, because euery man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines. 337

SVBSECT. 2.

Blood-letting.

PHlebotomy is promiscuously vsed before & after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head melancholy. If the malady, saith *Piso cap.* 23. & *Altomarus cap.* 7. *Fuchsius cap.* 33. [u] *shall proceed primarily from the mis-affected braine, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to runne mad.* In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap.* 17 will not admit of Phlebotomy, *Laurentius cap.* 9. approues it out of the authority of the *Arabians*, but as *Mesue, Rhasis, Alexander*, appoint, [x] *especially in the head*, to open the veines of the fore-head, nose and eares; is good. They commonly set cupping-glasses on the parties shoulders, hauing first scarified the place, they apply horseleeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the hæmrods to be opened, hauing the eleuenth Aphorisme of the 6 booke of *Hippocrates*, for their ground and warrant, which saith, *that in melancholy and mad-men, the varicous tumor or hæmorroides appearing doth heale the same. Valescus* prescribes blood-letting in all three kinds, whom *Salust. Salvian* followes, [y] *If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue dayes after, open the head veine, and the veines in the forehead, or prouoke it out of the nostrills, or cupping glasses, &c. Trallianus* allowes of this, [z] *If there haue beene any suppression or stopping of blood at nose, or hæmrods, or womens monthes, then to open a veine in the head or about the ankles.* Yet he doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, [a] *except it primarily proceed from blood, or that the malady be increased by it, for bloud-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face.* Therefore I conclude with *Areteus*, [b] *before you let blood, deliberate of it:* and well consider all circumstances belonging to it.

u *Si ex primario cerebri affectu melancholici euaserint, sanguinis detractione nõ indigent, nisi ob alias causas sanguis mittatur, si mũltus in vasis &c. frustrà eximi fatigatur corpus &c.*

x. *competit iis phlebotomia frontis.*

y *Si sanguis abundet quod scitur ex venarum repletione victus ratione præcedente, risu ægri, ætate & aliis. Tundatur mediana & si sanguis apparet clarus & ruber supprimatur, aut si vere, si niger aut crassius permittatur fluere pro viribus ægri, dein post 8 vel 12 diem aperiatur cephalica partis magis affectæ & vena frontis aut sanguis, provocetur setis pernares. &c.*

z *Si quibus consuetæ suæ suppressæ sunt menses &c. talo secare oportet aut venã frontis si sanguis peccet cerebro.* a *Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum.* b *Cum sanguiem detrahere oportet, deliberatione indiget. Areteus, lib.* 7. *ca.* 5.

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Svbsect. 3.

Preparatiues and purgers.

AFter blood-letting we must proceed to other medicines, first prepare and then purge, *Augeæ stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis*, *Montaltus cap.* 30. *&c.* proceed from lenitiues to preparatiues and so purges. Lenitiues are well knowne, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, *&c.* preparatiues are vsually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithime, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated & vsed for many dayes together. Purges come last, *which must not be vsed at all, if the malady may be otherwise helped*, because they weaken nature and dry so much; and in giuing of them, [c] *wee must beginne with the gentlest first.* Some forbid all hot medicines as *Alexander* and *Salvianus*, *&c. Ne insaniores inde fiant*, Hot medicines increase the disease [d] *by drying too much.* Purge downeward rather then vpward, vse potions rather then pills, & when you beginne Physicke, perseuere & continue in a course, for as one obserues, *mouere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies naturæ*, they must now & then remit, and let nature haue some rest. The most gentle purges to begin with, are [f] *Sena*, *Cassia*, *Epythime*, *Myrabolanes*, *Catholicon*: If these prevaile not, we may proceed to stronger as the confection of *Hamech*, *Pil. Indæ*, *Fumitorie*, *de Assaieret*, of *Lapis Armenus and Lazuli*, *Diasena.* Or if pills bee too dry; [g] some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, [h] *because this disease will resist a gentle medicine.* *Laurentius* and *Hercules de Saxoniâ* would haue *Antimony* tryed last, [h] *if the party be strong, and it warily giuen.* [i] *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly reiects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sicke first is very good at seasonable times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many seuerall cures, [k] *I neuer gaue it* (saith he) *but after once or twice, by the helpe of God they were happily cured*, The manner of making of it he sets downe at large in his third booke of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser.* 37. That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. *pro melan. sacerdote*, *& consil.* 148. *pro Hypocondriaco*, and

cracks

c *A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusq; medicamentis purgantibus vtendum, ni sit opus.*

d *Quia corpus exiccant, morbũ augent.*

e *Guianerius Tract.* 15. *cap* 6

f *Piso.*

g *Rhasis, sæpe valent ex Helleboro.*

h *Lib.* 7. *Exiguis medicamentis morbus non obsequitur.*

h *Modo caute detur & robustis.*

i *Consil.* 10. *lib.* 1,

† *Plinius l.* 31. *cap.* 6. *Navigationes ob vomitionem prosunt plurimis morbis capitis, & omnibus ob quæ Helleborum bibitur. Idem Dioscorides lib* 5. *cap.* 13. *Avicenna tertia imprimis.*

k *Nunquam dedimus, quin ex una aut altera assumptione, Deo iuvante, fuerint ad salutem restituti.*

cracks,[m] *to be a moſt ſouereigne remedy for all melancholy perſons, which hee hath often giuen without offence, and found by long experience and obſeruation to be ſuch.* 358

Quercetan preferres a Syrupe of Hellebor in his *Spagirica pharmac.* and Hellebors Extract cap.5. of his inuention likewiſe (*a moſt ſafe medicine,*[n] *& not vnfit to be giuen children*) before all remedies whatſoeuer.

Paracelſus in his booke of blacke Hellebor, admires this medicine but as it is prepared by him.[o] *It is moſt certaine* (ſaith hee) *that the vertue of this hearbe is great, and admirable in effect, and little differing from Balme it ſelfe, and he that knowes well how to make vſe of it, hath more Art then all their bookes containe, or all the Doctors in Germany can ſhew.*

Ælianus Montaltus in his exquiſite worke *de morb. capitis cap.*31. *de mel.* ſets a ſpeciall receipt of Hellebor of his owne, which in his practiſe [p] *he fortunately vſed, becauſe it is but ſhort I will ſet it downe.*

R *Syrup de pomis* ℥ ij, *aquæ borag.* ℥ iiij,
Ellebori nigri per noctem infuſi in ligaturâ
6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the ſame to this purpoſe you ſhall finde in him. *Valeſcus* admires *pulvis Hali*, and *Iaſon Pratenſis* after him: the confection of which, our new *London* Pharmacopea hath lately reuiued.[r] *Put caſe* (ſaith he) *all other medicines faile, by the helpe of God this alone ſhall doe it, and t'is a crowned medicine which muſt be kept in ſecrèt.*

R *Epithymi* ℥ ß, *lapidis Lazuli, agarici ana* ℥ ij,
Scammonij, ʒ j, *Chariophillorum numero* 20 *pulveriſentur omnia, & ipſius pulveris ſcrup.* 4. *ſingulis ſeptimanis aſſumat.*

To theſe I may adde *Arnoldi vinum Bugloſſatum*, or Borrage wine before mentioned, which[f] *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchſafes to repeate *verbatim* amongſt other receipts. *Rubeus* his [t] compound water out of *Savanarola*: *Pinetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boaſtes that hee had cured many melancholy perſons in eight dayes, which [u] *Sckenkius* puts amongſt his obſeruable medicines: *Altomarus* his Syrupe, with which [x] hee calls God ſo ſolemnely to witneſſe, hee hath in this kinde done many excellent cures, and which *Sckenkius cent.7. med. obſerv.*80. mentioneth: *Rulandus* admirable water for melancholy, which *cent.2. cap.96.* he names *Spiritum vitæ aureum, Panaceam*, what not, and his abſolute medicine of 50 Egges, *curat. empir. cent.1. cur.5.* to be taken three in a morning, with a powder of his. [y] *Faventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three & three in like ſort, which *Saluſt Salvian* approues *de re med. lib.2. cap.1.* with ſome of the ſame powder, till all bee ſpent, a moſt excellent remedy for all melancholy and madmen.

R *Epithymi, thymi ana drachmas duas, ſacchari albi vnciam vnam, croci grana tria, Cinamomi drachmam vnam, miſce fiat pulvis.*

All theſe yet are nothing to thoſe [z] Chymicall preparatiues of *Aqua Chelidonia,*

m *Lib 2. Inter compoſita purgantia melancholiam.*

n *Longa experimento a ſe obſeruatum eſſe, melancholicos ſine offenſa egregie curandos valere.*

o *Idem reſponſione ad Aubertum, veratrum nigrum, alias timidum & periculoſum, vini ſpiritu cum & oleo comendum ſic vſui redditur, vt etiam pueris tuto adminiſtrari poſſit.*

o *Certum eſt huius herbæ virtutẽ maximã & mirabilem eſſe, parumq; diſtare a balſamo. Et qui norit eo recte uti, plus habet artis quã tota ſcribentiũ cohors aut omnes Doctores in Germania.*

p *Quo fœl citer uſus ſum.*

r *Hoc poſito quod aliæ medicinæ non valeant, iſtam tunc Dei Miſericordia valebit, & eſt medicina coronata, quæ ſecretiſſime teneatur.*

f *Lib. de artific. med*

t *Sect. 3 Optimum remedium aqua compoſita Savanarolæ.*

u *Sckenkius obſerv.31.*

x *Donatus ab Altomari cap.7. Teſtor Deum, me multos melancholicos,*

hxius ſolius ſyrupi uſu curaſſe, facta prius purgatione. y *Centum ova & unum, quolibet mane ſumant ova ſorbilia, cum ſequenti pulvere ſupra ovum aſperſa, & continuent quouſq; aſſumpſerint centum & unũ, maniacis & melancholicis utiliſſimum remedium.*

z *Quercetan cap.4. Phar. Oſwaldus Crollius.*

259 *lidonia*, quinteſſence of Hellebor, ſalts, extracts, diſtillations, oiles, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab. edit.* 1600. is all in all for it. [a] *And though all the ſchoole of Galeniſts, with a wicked and vnthankfull pride and ſcorne, deteſt it in their practiſe, yet in more grieuous diſeaſes, when their vegetals will doe no good*, they are comeplled to ſeeke the helpe of mineralls, though they *vſe them raſhly, vnprofitably, ſlackly, and to no purpoſe.* *Rhenanus*, a Dutch Chymiſt in his booke *de Sale è puteo emergente*, takes vpon him to Apologize for *Anthony*, and ſets light by all that ſpeakes againſt him. But what doe I meddle with this great Controverſie, which is the ſubiect of many Volumes? Leo *Paracelſus*, *Quercetan*, *Crollius*, and the brethren of the *Roſy croſſe* defend themſelues as they may. *Crato*, *Eraſtus*, and the *Galeniſts* oppugne. *Paracelſus*, he brags on the other ſide, hee did more famous cures by this meanes, then all the *Galeniſts* in *Europe*, and calls himſelfe a Monarch; *Galen*, *Hippocrates*, infants illiterate &c. As *Theſſalus* of old railed againſt *Aſclepiadean* writers, *he condemnes others, inſults triumphes, ouercomes all antiquity* (ſaith *Galen as if he ſpoake to him*) *declares himſelfe a conqueror, and crownes his owne doings.* [b] *One drop of their Chimicall preparatiues, ſhall doe more good, then all their fulſome potions.* *Eraſtus*, and the reſt of the *Galeniſts*, vilifie them on the other, as Hereticks in Phyſicke, [c] *Paracelſus did that in Phyſicke, which Luther in Diuinity.* [d] *A drunken roague hee was, a baſe fellow, a Magitian, he had the diuell for his maſter, diuels his familiar companions, and what he did, was done by the helpe of the diuell:* Thus they contend and raile, and every Marte write bookes *Pro* and *Con*, *& adhuc ſub iudice lis eſt*, let them agree as they will, I proceede.

a *Cap.1. Licet tota Galeniſt i-rum ſchola, mineralia non ſine impio & ingrato faſtu, à ſua practica deteſtentur, tamen in grauioribus morbis, omni vegetabilium derelicto ſubſidio, ad mineralia confugiunt, licet ex temere ignaviter, & inaluter vſurpent. Ad finem libri.*

† *Veteres maledictis inceſſit, vincit, & contra omnem antiquitatem coronatur ipſeq; a ſe victor declaratur. Gal. lib.1.meth.c.2.*

b *Codronchus de ſale abſinthij.*

c *Idem Paracelſus in medicina, quod Lutherus in Theologia.*

d *Diſput. in eundem parte 1, Magus ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares, &c.*

Svbsect. 3

Averters.

AVerters and purgers muſt goe together, as tending all to the ſame purpoſe, to diuert this rebellious humour, and turne it another way. In this range, Clyſters and ſuppoſitories chalenge a chiefe place, to draw this humour from the braine and heart, to the more ignoble parts. [e] Some would haue them ſtill vſed a few daies betweene, and thoſe to be made with the boyled ſeeds of Annis, Fennell, and baſtard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Bugloſſe, Polypody, Sene, Diaſene, Hamech, Caſſia, Diacatholicon, Hierologodium, oyle of Violets, ſweet almonds &c. For without queſtion, a Cliſter opportunely vſed, cannot chooſe in this, as moſt other maladies, but to doe very much good *Clyſteres nutriunt*, ſometimes Clyſters nouriſh, as they may be prepared, as I was informed not long ſince by a learned lecture of our naturall Philoſophy † Reader, which he handled by way of diſcourſe, out of ſome other noted Phyſitians. Such things as prouoke vrine moſt commend, but not ſweat. *Trincavelius conſi.16. cap.1.* in head melancholy forbids it. *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water. In ſteed of ordinary frictions, *Cardan* preſcribes rubbing with nettles, till they bliſter the skinne, which likewiſe † *Baſardus Viſontinus*

† Maſter D. Lapworth.

† *Ant. Philoſ. cap. de mel. in. frictio vrticæ, &c.*

ſontinus, ſo much magnifies.

Sneeſings, maſticatories, and naſals are generally receiued, *Montaltus cap.* 34. *Hildiſheim ſpicel.2.fol.*136. and 138. giue ſeuerall receipts of all three. *Hercules de Saxoniâ* relates of an Empiricke in *Venice*, g *that had a ſtrong water to purge by the mouth and noſtrils, which he ſtill vſed in head melancholy, and would ſell for no gold.*

To open monthes & Hemrods is very good Phyſicke, h *If they haue beene formerly ſtopped. Faventinus* would haue them opened with horſe-leaches, ſo would *Hercules de Sax. Iulius Alexandrinus conſil.* 185. *Scoltzij*, thinkes aloes fitter, i moſt approue horſe-leaches in this caſe, to bee applyed to the fore-head, k noſtrils, and other places.

*Montaltus cap.*29. out of *Alexander* & others, preſcribes l *cupping-glaſſes, and iſſues in the left thigh, Areteus lib.7.cap.*5. m *Paulus Regolinus, Sylvius,* will haue them without ſcarification, *applyed to the ſhoulders & backe, thighs and feet.* n *Montaltus cap.*34. *bids open an iſſue in the arme, or hinder part of the head.* o *Piſo* inioynes ligatures, frictions: ſuppoſitories, & cupping-glaſſes, ſtill without ſcarification, and the reſt.

Cauteries and hot irons are to be vſed p *in the ſuture of the Crowne, and the ſeared or vlcerated place, ſuffered to runne a good while. T'is not amiſſe to bore the skulle with an inſtrument, to let out the fuliginous vapors. Saluſt. Salvianus de re med.lib.2.c.*1. q *Becauſe this humour hardly yeelds to other Phyſicke would haue the leg cauteriſed, or the left leg below the knee,* r *and the head bored in two or three places,* for that it much availes to the exhalation of the vapours, s *I ſaw* (ſaith he) *a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the ſcull broken he was excellently cured.* Another to the admiration of the beholders, *breaking his head with a fall from on high, was inſtantly recouered of his dotage. Gordonius cap.*19.*part.*2. would haue theſe cauteries tried laſt, when no other Phyſicke will ſerue, u *The head to bee ſhaued and bored to let out fumes, which without doubt will doe much good. I ſaw a melancholy man wounded in the head with a ſword, his braine pan broken, ſo long as the wound was open he was well, but when his wound was healed, his dotage returned againe.*

Guianerius cap. 8. *Tract.*15. cured a Nobleman in *Savoy*, by boring alone, x *leauing the hole open a month together*, by meanes of which, after two yeares melancholy and madneſſe, he was deliuered. All approue of this remedy in the ſuture of the Crowne, but y *Arculanus* would haue the Cauterie to bee made with gold. In many other parts, theſe cauteries are preſcribed for melancholy men, as in the thighes, (*Mercurialis conſil.*86.) armes, legges. *Idem conſil.6.& 19.& 25. Montanus* 86. *Rodericus a Fonſeca Tom.2.conſult.*84. *pro hypocond: coxâ dextrâ, &c.* but moſt in the head. z *If other Phyſicke will doe no good.*

g *Aqua fortiſſima, piè gaiſos, nares, quam non vult auro vendere.*

h *Mercurialis conſil.6.& 30. hæmorroidum & menſium prouocatio uviat, modò ex eorum ſuppreſſione ortum habuerit.*

i *Laurentius, Bruel, &c.*

k *P. Bayerus lib. 2. cap.* 13. *naribus, &c.*

l *Cucurbitulæ ſiccæ, & fontanellæ crure ſiniſtro.*

m *Hildiſheim ſpicel 2. Vapores a cerebro trahendi ſunt frictionibus univerſi, cucurbitulis ſiccis, humeris ac dorſo affixis, circa pedes & crura.*

n *Fontanellam aperi iuxta occipitium, aut brachium.*

o *Baleni, ligaturæ, frictiones, &c.*

p *Cauterium fiat ſutura coronali, diu ſluere permittantur loca vlceroſa. Trepano etiam cranii denſitas imminui poterit, ut vaporibus fuliginoſis exitus pateat.*

q *Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure ſiniſtro infra genu.*

r *Fiant duo aut tria cauteria, cum oſſis perforatione.*

s *Vidi Romæ melancholicum, qui adhibitis multis remedijs, ſanari non poterat, ſed cum cranium gladio fractum eſſet, optimè ſanatus eſt.*

t *Et alterum vidi melancholicum, qui ex alto cadens, non ſine aſtantium admiratione, liberatus eſt.*

u *Radatur caput, & fiat cauterium in capite, proculdubio iſta faciunt ad fumorum exhalationem. vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optimè, at cum vulnus ſanatum, reverſa eſt mania.*

x *Vſq; ad duram matrem trepanari feci, & per menſem aperte fletit.*

Svbsect. 5.

Alteratiues and Cordials, corroborating, resoluing the reliques, and mending the Temperament.

BEcause this humour is so maligne of it selfe, and so hard to bee remoued, & the reliques are to bee cleansed, by alteratiues, cordials and such meanes, the temper is to bee altered and amended, with such things as fortifie and strengthen the heart and braine, a *which are commonly both affected in this malady, and doe mutually misaffect one another:* which are still to be giuen every other day, or some few dayes inserted after a purge, or like Physicke, as occasion serues, and are of such force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphorismes, are to be *preferred before all other medicines, in what kinde soeuer.*

Amongst this number of Cordials and Alteratiues, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it bee soberly and opportunely vsed. It makes a man bold, hardy, couragious, c *whetteth the wit*, if moderately taken, (and as d *Plutarch* saith, *Symp. 7. quæst. 12.*) *it makes those which are otherwise dull, to exhale and evaporate like frankinsense*, or quicken (*Xenophon* addes) † as oyle doth fire. e *A famous Cordiall* Matthiolus in Dioscoridem *calls it, an excellent nutriment to refresh the body, it makes a good color a flourishing age, helpes concoction, fortifies the stomacke, takes away obstructions, provokes vrine, driues out excrements, procures sleepe, cleares the blood, expels winde, and cold poysons, attenuates, concocts, dissipates all thicke vapors, and fuliginous humors.* And that which is all in all, and to my purpose, it takes away feare and sorrow,

† *Curas edaces dissipat Euius.*

It glads the heart of man, Psal. 104. 15. *hilaritatis dulce seminarium, Helenas* boule, the sole nectar of the Gods, or that true *Nepenthes* in *Homer*, which puts away care and griefe, which as *Oribasius* 5. *Collect. cap.* 7. and some others will, was naught else but a cuppe of good wine, *it makes the minde of the King and of the fatherlesse both one, of the bond and freeman, poore and rich, it turneth all his thoughts to ioy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speake by talents, Esdras* 3. 19. 20. 21. It giues life it selfe, spirits, wit, &c. For which cause, the Ancients called *Bacchus, Liber pater à liberando*, and f sacrificed to *Bacchus* and *Pallas* stil vpon an altar. g *Wine mesurably drunke, and in time, brings gladnesse and chearefulnesse of minde, it cheareth God and men, Iudges* 9. 12. *lætitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery, to forget ill, and bee h merry.

Bacchus & afflictis requiem mortalibus affert,
Crura licet duro compede vincta forent.
Wine makes a troubled Soule to rest,
Thugh feet with fetters be oppresst.

Demetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in *Syria*, † *spent his time with dice and drinke, that he might so ease his discon-*

a *Cordis ratio semper habenda, quod cerebro cũpatitur & sese invicem afficiũt.*
b *Aphor.* 38. *Medicina Theriacalis præ cateris eligenda.*
c *Galen de temp. lib. 3. cap. 3. moderatè sumptũ, acuit ingenium.*
d *Cardos aliter & tristes thuris in modum exhalare facit.*
† *Hilaritatem, ut oleum flamam excitat.*
e *Viribus resiciendis cardiacũ eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fouet, concoctionem iuuat, stomachum roborat excrementis viam parat, vrinam mouet, somnũ consiliat, venena frigida, flatus dissipat, crassos humores attenuat, coquit, discutit. &c.*
† *Hor. lib. 2. Od.* 11.
† *Odyss. A.*
f *Pausanias,*
g *Syracides* 31. 28.
h *Legitur & prisci Catonis, Sæpe mero caluisse virtus.*
† *In pocula & aleam se præcipitauit & ijs fere tempus traduxit, vt ægram crapula mentem leuaret, & conditionis præsentis cogitationes quibus agitabatur sobrius, euitaret.*

ted

ted minde,& avoid those continuall cogitations of his present condition,where with he was tormented. Therefore *Solomon Prov.*31.6. *bids wine be giuen to him that is ready to* † *perish,and to him that hath griefe of heart,let him drink that he forget his poverty,and remember his misery no more. Sollicitis animis onus eximit*,it easeth a burdened soule, nothing speedier, nothing better: which the Prophet *Zachary* perceiued, when hee said, i *that in the time of Messias,they of Ephraim should bee glad, and their heart should reioyce as through wine.* All which makes me very well approue of that pretty description of a feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed,and the Guests sufficiently exhilerated,with good discourse, sweet musicke,daintie fare,*exhilerationis gratia,pocula iterum atq; iterum offeruntur*,as a Corollary to conclude the Feast, and continue their mirth, a grace cup came in to cheere their hearts, and they dranke healths to one another againe and againe. Which as *Ioh.Fredericus Matenesius Crit. Christ. lib.* 2. *cap.*5.6.& 7.was an old custome in all ages in every Commonwealth, so as they be not enforced,*bibere per violentiam*,but as in that royall feast of † *Assuerus* which lasted an 180 daies,*without compulsion they dranke by order in golden vessells*,when,and what they would themselues. This of drinke is a most easie and parable remedy,a common, a cheap, still ready against feare, sorrow,and such troublesome thoughts,that molest the minde,as brimstone with fire,the spirits on a sudden are enlightned by it. *No better Physick*(saith k *Rhasis*) *for a melancholy man; and he that can keepe company, and carouse, needs no other medicines*, 'tis enough. His countryman *Avicenna* 3.1.*doct.*2. *cap.*8.proceeds farther yet, and will haue him that is troubled in minde,or melancholy,not to drinke only, but now and then to be drunke: excellent good Physicke it is for this and many other diseases.*Magninus Reg.san.part.* 3.*cap.*31.will haue them to be so once a month at least, and giues his reasons for it, l *because it scowres the body by vomit, vrine,sweat, of all manner of superfluities,and keepes it cleane.* Of the same minde is *Seneca* the Philosopher in his book *de tranquil. lib.*1.c.15.*nonnunquam vt in alijs morbis ad ebrietatem vsq; veniendum; Curas deprimit,tristitiæ medetur.* It is good sometimes to be drunke,it helpes sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes,Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureall tenents,tending to loosenesse of life, Luxury and Atheisme,maintained alone by some Heathens, dissolute Arabians, prophane Christians,and are exploded by *Rabbi Moses Tract.*4. *Guliel. Placentinus lib.*1.*cap.*8.*Valescus de Taranta*, and most accurately ventilated by *Io.Sylvaticus*,a late writer and Physitian of *Millan, med.cont.cap.*14. where you shall finde this tenent copiously confuted.

† So did the *Athenians* of old,as *Suidas* relates, and so doe the *Germans* at this day.

† *Lib.*6.*cap.*23. & 24.*de rerum proprietat.*

† *Hester.*1.8.

k *Tract.*1. *cont. lib* 1.*Non est res laudabilior eo,vel cura melior.qui melancholicus, vtatur societate hominū & liberia,& cui potest sustinere vsum vini, non indiget alia medicina,quod eo sunt omnia ad vsum necessaria huius passionis.*

l *Tum quod sequatur inde ardor,vomitus, vrina,à quibus superfluitates à corpore removentur & remanet corpus mundum.*

Howsoever you say,if this be true, that wine and strong drinke haue such vertue to expell feare and sorrow,and to exhilarate the minde, ever hereafter lets drinke and be merry.

m *Prome reconditum Lyda strenua cæcubum,*
Capaciores puer huc affer Scyphos,
Et Chia vina aut Lesbia.
Come lusty Lyda,fill's a cup of sack,
And sirra Drawer,bigger pots we lack,
And *Scio* wines that haue so good a smick,

m *Horat.*

364. I say with him in [n] *Agellius, let vs maintaine the vigour of our soules with a moderate cup of wine, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulnes, let's wash it all away.--Nunc vino pellite curas:* so saith † *Horace*, so saith *Anacreon*,

* Μεθυόντα γὰρ με χεῖθες
Πολὺ κρέισσον ἢ διψόντα.

Let's driue downe care with a cup of wine: and so say I too, (though I drink none my selfe) for all this may be done, so that it be modestly, soberly, opportunely vsed. So that, *they be not drunke with wine, wherein is excesse*, which our † Apostle forewarnes; for as *Chrysostome* well comments on that place, *ad lætitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madnesse: And will you knowe where, when and how that is to bee vnderstood? *Vis discere vbi bonum sit vinum? Audi quid dicat Scriptura*, heare the Scriptures. *Giue wine to them that are in sorrow*, or as *Paul* bid *Timothy* drinke wine for his stomack sake, for concoction, health, or some such honest occasion. Otherwise, as [o] *Pliny* telleth vs: If singular moderation be not had, *nothing so pernitious, tis meere vinegar, blandus dæmon, poyson it selfe.* Let not good fellows triumph therefore (saith *Matthiolus*) that I haue so much commended wine if it be immoderately taken, *insteed of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart.* And 'twas well said of the Poet of old, *Wine causeth mirth and griefe*, [q] nothing so good for some, so bad for others, especially as [r] one obserues, *qui à causa calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselues, they must not vse wine as an [s] ordinary drinke, or in their diet. But to determine with *Laurentius c.8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, may be very good.

I may say the same of the Decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guaiacum*, *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, euen so *Salsaparilla* prouokes sweat mightily, *Guaiacum* dries. *Claudinus consult. 89. & 46. Montanus, Capivaccius consult. 188. Scoltzij.* make frequent and good vse of *Guaiacum*, and *China*, [c] *so that the liuer be not incensed*, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot. Borrage, Bawme, Saffron, Gold, I haue spoken of; *Montaltus cap.23.* commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib.2. cap.25.* makes mention of a herbe called *Datura*, [u] *which if it be eaten for 24 houres following, takes away all sense of griefe, makes them incline to laughter and mirth*: and an other called *Bauge*, like in effect to *Opium*, [x] *which puts them for a time into a kinde of Extasis*, and makes them gently to laugh. One of the *Roman* Emperours had a seed, which hee did ordinarily eat to exhilerate himselfe. [y] *Christophorus Ayrerus* preferres *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. [z] *Alkermes comforts the inner parts*, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, [a] *it refresheth the heart, and corroborates the whole body.* [b] *Amber* provokes vrine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr of *Bezoar* stone, and 3 gr. of *Amber Greece*, drunke, or taken in Borage

n *Lib.15.2.noct Att. Vigorem animi moderato vini vsu tueamur, & calefacto simul, resotoq; animo, si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, diluamus.*
† *Od.7. lib.1.*
* *26. Nam præstat ebrium me quam mœstum incedere*
† *Ephes.5.18.*
ser.19. in cap 5.
o *Lib 14 5. Nihil pernitiosius vitiosus q modus abijt, vinum.*
p *Theocritus eclog.13 vinum dari lætitiam & dolorem.*
q *Renodeus.*
r *Mercurialis consil. 25. Vinũ frigida optimum & pessimum ferina melancholia*
s *Fernelius consil.44.& 45. vinum prohibet assiduum, & aromata,*
t *Modo iecur non incendatur,*
u *Per 24 horas sensum doloris omnem tollit, & videre facit.*
y *Hildesheim spicel.2.*
z *Alkermes, omnia vitalia viscera mire confortat.*
a *Contra omnes melancholicos affectus confert. ac certum est ipsius vsu omnes cordis & corporis vires, mirum in modum reficiri*
b *Succinum vero albissimum confortat ventriculum, flatum discutit, urinam mouet. &c.*

rage or Bugloſſe water, in which gold hot hath beene quenched, will doe much good, and the purge ſhall diminiſh leſſe (the heart ſo refreſhed) of the ſtrength and ſubſtance of the body.

R. *confect. Alkermes* ʒ ß *lap. Bezoar* ℈j.
Succini albi ſubtiliſ. pulveriſat. ℈ij *cum*
Syrup. de cort. citri, fiat electuarium.

To *Bezoars* ſtone moſt ſubſcribe, *Manardus*, and [c] many others, *it takes away ſadneſſe, and makes him merry that vſeth it, I haue ſeene ſome that haue beene much diſeaſed with faintneſſe, ſwouning, and melancholy, that taking the weight of three graines of this ſtone, in the water of Oxtongue, haue beene cured. Garcias ab Horto* brags how many deſperate cures he hath done vpon melancholy men, by this alone, when all Phyſitians had forſaken th.m. But *Alchermes* many except againſt, in ſome caſes it may helpe, if it be good, and of the beſt, ſuch as that of *Monſpelier* in *France*, which [d] *Iodocus Sincerus Itinerario Galliæ*, ſo much magnifies, and would haue no traueller omit to ſee it made. But it is not ſo generall a medicine as the other. *Fernelius conſil.* 49. ſuſpects *Alchermes*, by reaſon of its heat, [e] *nothing* (ſaith hee) *ſooner exaſperates this diſeaſe, then the vſe of hot working meats and medicines, & would haue them for that cauſe warily taken.* I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*; No remedy could be preſcribed for it, *Nam quod vni profuit, hoc alijs erat exitio:* There is no Catholike medicine to be had, that which helpes one, is pernitious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium lætificans Galeni & Rhaſis, De gemmis, Dianthos, Diamoſcum dulce & amarum, Electuarium Conciliatoris, ſyrup. Cidoniorum de pomis, conſerues of Roſes, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vſe.

R. *Diamoſchi dulcis & amari ana* ʒ ij.
Diabugloſſati, Diaboraginati, ſacchari violacei
ana ʒ j. *miſce cum ſyrupo de pomis.*

Euery Phyſitian is full of ſuch receipts, one only I will adde for the rareneſſe of it, which I finde recorded by many learned [f] Authors, as an approued medicine againſt dotage, head melancholy, and ſuch diſeaſes of the braine. Take a [g] Rammes head that neuer medled with an Ewe, cut off at a blowe, and the hornes onely taken away, boyle it well skinne and wooll together, after it is well ſod, take out the braines, and put theſe ſpices to it, Cinamome, Ginger, Nutmeg, Mace, Cloues *ana* ʒ ß, mingle the powder of theſe ſpices with it, and heat them in a platter vpon a chafing-diſh of coales together, ſtirring them well, that they doe not burne, take heed it bee not ouermuch dried, or dryer then a calues braines ready to be eaten. Keepe it ſo prepared, and for three daies giue it the patient faſting, ſo that he faſt two houres after it. It may be eaten with bread, in an egge or broath, or any way, ſo it be taken. For 14 daies let him vſe this diet, drinke no wine, &c. *Gesner. hiſt. animal. lib.* 1. *pag.* 917. *Caricterius pract. cap.* 13. *in Nich. de metri pag.* 129. *Iatro. Witenberg. edit Tubing. pag.* 62. mention this medicine, though with ſome variation, hee that liſt may try it, [g] and many ſuch.

Odoraments to ſmell to, of Roſe water, Violet Flowres, Bawme, Roſe-

[c] *Garcias ab Horto aromatum lib.* 1. *cap.* 15. *aduerſus omnes morbos melancholicos conducit & venenum. Ego (inquit) vtor in morbis melancholicis, &c. & deploratos huius vſu, ad priſtinam ſanitatē reſtitui.* See more in Banhimus book *de lap. Bezoar. c.* 45

[d] *Edit.* 1617. *Monſpelij electuarium fit precioſiſſimum Alchermes &c.*

[e] *Nihil morbum hunc æque exaſperat, ac alimentorum vel calidiorum vſus. Alchermes ideo ſuſpectus, & quod ſemel meam; caute adhibenda calida medicamenta.*

[f] *Sckenkius lib.* 1. *obſervat. de Mania, ad mentis alienationem, & deſipientiam vitio cerebri obortam, in manuſcripto codice Germanico, tale medicamentum reperi.*

[g] *Caput arietis nondum experti venerem, vno ictu amputatū, cornibus tantum demotis, integrū cum lana & pelle, bene elixabis; tum aperto cerebrum eximes, & addens aromata &c.*

[g] *Cinis teſtudinis vſtus, & vino potus melancholiam curat, & raſura cornu Rhinocerotis, &c. Skenkius.*

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cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say nourish, 'tis a question commonly controuerted in our schooles, *an odores nutriant*, let *Ficinus lib.2.cap.18.* decide it, [h] many arguments hee brings to proue it; as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrills, for some few daies, when for old age he could eate no meat. *Ferrerius lib.2.meth.* speakes of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, & dying men, to smell to, and by it to haue done very much good, *æquè fere profuisse olfactu & potu*, as if he had giuen them drinke. Our noble and learned Lord † *Verulam*, in his booke *de vitâ & morte*, commends therefore all such cold smels, as any way serue to refrigerate the spirits. *Montanus consil.* 31. prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, [i] *of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers head, &c.* must bee vsed many mornings together. *Montanus consil.* 31. would haue the head so washed once a a weeke. *Lælius à fonte Eugubinus consult.44.* for an *Italian* Count, troubled with head melancholy, repeats many medicines which hee tried, [k] *but two alone which did the cure, vse of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, comomile, &c. vpon the future of the crowne. Piso* commends a Rammes lungs, applied hot to the forepart of the head, or a young lamb diuided in the back, exenterated, &c. al acknowledge the chiefe cure to consist in moistning through out. Some, saith *Laurentius*, vse powders, and caps to the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administred.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius c.9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water lilly, Violet waters, sweet wine, Bawme leaues, Nutmegs, Cloues, &c.

For the Belly, make a Fomentation of oyle, [m] in which *the seeds of Cummin, Rue, Carrets, Dill, haue beene boyled.*

Baths are of wonderfull great force in this maladie, much admired by [n] *Galen*, [o] *Ætius, Rhasis, &c.* of sweet water, in which is boyled the leaues of Mallowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Bugloss Camomile, Melilot, &c. *Guianer.cap.8.tract.15.* would haue them vsed twice aday, and when they come forth of the Bathes, their backe bones to be anointed with oyle of Almonds, Violets, Nymphea, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by *Renodeus, Platerus, (amuleta inquit non negligenda)* and others, looke for them in *Mizaldus, Porta, Albertus, &c. Bessardus Visontinus ant. philos.* commends *Hypericon*, or S[t] *Iohns wort* gathered on a friday in the houre of *Iupiter, when it comes to his effectuall operation (that is about the full Moone in Iuly) so gathered and borne, or hung about the necke, it mightily helpes this affection, and driues away all phantasticall spirits.* [*] *Philes* a *Greeke* author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddes skin, whom a Woulfe werried,

† *Hædus*

h *Inflat in matrice, quod sursù & deorsum ad odoris sensum præcipitatur.*
† Vicount St Albans.
i *Ex decocto florum nymphææ, lactucæ,, violarum, chamomillæ, altheæ, capitis vervicum, &c.*
k *Inter auxilia multa adhibita, duo visa sunt remedium adferre, vsus seri caprini, cum extracto Hellebori & irrigatio ex lacte Nymphææ violarum, &c. futuræ coronali adhibita, his remediis sanitatẽ pristinam adeptus est.*
l *Confert & pulmo arietis, calidus agnus per dorsum diuisus, exenteratus admotus sinciputi.*
m *Semina Cumini, rutæ, dauci, anethi cocta.*
n *Lib.3. de locis affect.*
o *Tetrab 2. ser. 1.cap.10.*
† *Cap.de melan. collectam die veneris hora Iouis, cum ad Energiam venit. c 1. ad pleniluniũ Iulij) inde gesta & collo appensa hunc affectum apprime iuuat & fanaticos spiritus expellit.*
* *Lib.de proprietat. animal. ouis à lupo correptæ pellem nõ esse pro indumẽto corporis vsurpandum, cordis enim palpitationem excitat, &c*

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, *becauſe it cauſeth palpitation of the heart*, not for any feare, but a ſecret vertue which Amulets haue. A ring made of the hooffe of an Aſſes right forefoot carried about, &c. I ſay with *Renodeus*, they are not altogether to be reiected, Piony doth cure Epilepſie, pretious ſtones moſt diſeaſes, q a Wolues dung borne with one helpes the Cholicke, r a Spider an Ague, &c. Being in the country in the vacation time, not many yeares ſince, at *Lindly* in *Leceſterſhire* my fathers houſe, I firſt obſerued this Amulet of a Spider in a nut-ſhell lapped in ſilke, &c. ſo applied for an Ague by * my mother. Whom although I knew to haue excellent skill in Surgery, ſore eies, aches, &c. and ſuch experimentall medicines, as all the country where ſhee dwells can witneſſe, to haue done many famous cures (and ſtill doth) vpon diuerſe poore folkes that were otherwiſe deſtitute of helpe: Yet among all other experiments, this me thought was moſt abſurd and ridiculous, I could ſee no warrant for it. *Quid Arane cum febre?* for what Antipathy? till at length rambling amongſt authors (as often I doe) I found this very medicine in *Dioſcorides* approued by *Matthiolus*, repeated by *Alderouandus cap. de Araneis lib. de inſectis*, I begann to haue a better opinion of it, and to giue more credit to Amulets, when I ſaw it in ſome parties anſwer to experience. Such medicines are to bee exploded, that conſiſt of words, characters, ſpells, and charmes, which can doe no good at all, but out of a ſtrong conceit, as *Pomponatius* proues, or the Diuells pollicy, who is the firſt founder and teacher of them.

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† *Mart.*
p *Phar. lib. 1. cap. 12.*
q *Ætius cap. 31 Tetr. 3. ſer. 4.*
r *Dioſcorides, Vlyſſes Aldero-uandus de aranea.*
* *Miſtris* Dorothy Burton.

Svbsect. 6.

Correctors of accidents to procure ſleepe. Againſt fearefull dreames, redneſſe, &c.

WHen you haue vſed all good meanes and helpes of alteratiues, auerters, diminutiues, yet there will be ſtill certaine accidents to be corrected and amended, as waking, fearefull dreames, flushing in the face, to ſome ruddineſſe, &c.

Waking, by reaſon of their continuall cares, feares, ſorrowes, dry braines, is a ſymptome that much crucifies melancholy men, and muſt therefore bee ſpeepily helped, and ſleep by all meanes procured, which ſometimes is a ſufficient remedy of it ſelfe without any other Phyſicke. *Skenkius* in his obſeruations hath an example of a woman that was ſo cured. The meanes to procure it, are inward or outward. Inwardly taken, are ſimples, or compounds, ſimples, as Poppy, Nymphæa, Violets, Roſes, Lettice, Mandrake, Henbane, Nightſhade or Solanum, Saffron, Hempſeed, Nutmegs, Willows: with their ſeeds, iuyce, decoctions, diſtilled waters, &c. Compounds are ſyrupes, or opiats, ſyrup of Poppy, Violets, Verba ſco, which are commonly taken with diſtilled waters. R. *diacodij* ℥j *dioſcordij* ℥ ß *aquæ lectucæ* ℥ iij ß

miſta fiat potio ad horam ſomni ſumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynogloſſa Dioſcoridum, Laudanum Paracelſi, Opium, are in vſe, &c. Countrey folkes commonly make a poſſet of hempe-ſeed, which *Fuchſius* in his herball ſo

§ *Solo ſomno curata eſt citra medici auxilium fol. 154.*

368 much discommends, yet I haue seene the good effect, and it may bee vsed where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, to smell to in a ball; though commonly so taken by the Turkes to the same quantity [t] for a cordiall, and at *Goa* in the *Indies*, the *dose* 40 or 50 graines.

Rulandus calls *requiem Nicholai, vltimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Faventinus cap. de phrenesi. Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expression with Rose water to annoint the temples, oiles of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montanus consil. 24 & 25. much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders & nodules, see the receipts in him; *Codronchus* [u] wormewood to smell to.

Vnguentum Alabastritum, populeum, are vsed to annoint the temples, nostrills, or if they be too weake they mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone, and after mingle with it as much *Vnguentum populeum* as a nut, vse it as before: or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni.*

Sacks of Wormewood, [x] Mandrake, [y] Henbane, Roses made like pillows and laid vnder the patients head, are mentioned by [z] *Cardan* and *Mizaldus*, *to annoint the soles of the feet with the fat of a dormouse, the teeth with eare-wax of a dogge, swines gall, hares eares:* charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphea, Violet leaues, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia*, *stillicidia* or droppings, &c. Lotions of the feet doe much availe of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behinde the eares, and apply Opium to the place.

Bayerus lib. 2. c. 13. sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest; would haue you take Hippoglossa, or the hearbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onyons, Cabbidge, Venison, Hare, vse Black wines, or any meat hard of digestion at supper, or lye on their backes, &c.

Rusticus Pudor, bashfulnesse, flushing in the face, high colour, ruddines are common

[t] *Bellonius observat. l. 3. c. 15. lassitudinem & labores animi tollunt inde Garcias ab Horto lib. 1. cap. 4. simp. med.*

[u] *Absinthium somnos allicit olfactu.*

[x] *Read Lemnius lib. her. bib. cap. 2. of Mandrake.*

[y] *Hyoscyamus sub cervicali viridis.*

[z] *Plantam pedis inungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sordities aurium canis somnū profundum conciliare &c. Cardan de rerum variet.*

[t] *Veni mecum lib.*

common grievances which much torture many melancholy men, when they meet a man or come in [a] company of their betters, ſtrangers, after a meale, or if they drinke a cup of wine or ſtrong drink, they are as red and flect & ſweat, as if they had beene at a Maiors feaſt, *præſertim ſi metus acceſſerit*, it exceeds [b] they thinke euery man obſerues, takes notice of it: and feare alone will effect it, ſuſpition without any other cauſe. *Skenkius obſervat.med.lib.*1. ſpeaks of a waiting Gentlewoman in the Duke of *Savoyes* Court, that was ſo much offended with it, that ſhe kneeled downe to him and offered *Byarus* a Phyſitian, all that ſhe had to be cured of it. And 'tis moſt true, that [c] *Antony Lodovicus*, ſaith in his booke *de Pudore*, *Baſhfulneſſe either hurts or helpes*, ſuch men I am ſure it hurts. If it proceed from ſuſpition or feare, [d] *Felix Plater* preſcribes no other remedy but to reiect and contemne it: *Id populus curat ſcilicet*, as a † worthy Phyſition in our towne ſaid to a friend of mine in like caſe, complaining without a cauſe, ſuppoſe one looke red, what matter is it, make light of it, who obſerues it?

If it trouble at, or after meales, (as [e] *Iobertus* obſerues, *med.pract.lib.*1.*l.*7) after a little exerciſe or ſtirring for many are then hot and red in the face, or if they doe nothing at all, eſpecially women, he would haue them let blood in both armes, firſt one, then another, two or three daies betweene if bloud abound, to vſe frictions of the other parts, feet eſpecially, and waſhing of them, becauſe of that conſent which is betwixt the head and the feet. [f] And withall to refrigerate the face, by waſhing it often with roſe, Violet, Nenuphar, Lettice, Lovage waters and the like: but the beſt of all is that *lac virginale*, or ſtrained liquor of Litargy: It is diverſly prepared, by *Iobertus* thus R. *lithar.argenty* ℥ j *ceruſſæ candidiſſimæ.* ℥ iij. *caphuræ.* ℈ ij. *diſſolvantur aquarum ſolani, lactucæ, & nenupharis ana* ℥ iij. *aceti vini albi.* ℥ j. *aliquot horas reſideat, deinde tranſmittatur per philt. aqua ſeruetur in vaſe vitrio, ac eâ bis terue facies quotidie irroretur.* [g] *Quercetan ſpagir.phar. cap.*6. commends the water of frogges ſpawne for ruddineſſe in the face. [h] *Crato conſil.*283. *Scoltzy* would faine haue them vſe all ſummer, the condite flowres of Succory, Strawbury water, Roſes (cupping glaſſes are good for the time) *conſil.*284 & 285. and to defecate impure blood with the infuſion of Sene, Savory, Bawme water. [i] *Hollerius* knewe one cured alone with the vſe of Succory boyled, and drunke for fiue monthes, every morning in the ſummer.

[k] It is good ouer night to annoint the face with Hares blood, and in the morning to waſh it with Strawbury and cowſlip water, of the iuyce of diſtilled Lemmons, iuyce of Cowcumbers, or to vſe the ſeeds of Mellons, or kernells of Peaches, beaten ſmall, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in ſtrawbury water, [l] or to put freſh cheeſe curdes to a red face.

If it trouble them at meale times that fluſhing, as oft it doth, with ſweating or the like, they muſt avoid all violent paſſions and actions as laughing, &c. ſtrong drinke, and drinke very little, [m] one draught, ſaith *Crato*, and that about the midſt of their meale, avoid at all times indurate ſalt, and eſpecially ſpice and windie meat.

[n] *Crato* preſcribes the condite fruit of wild roſe, to a nobleman his patient

a *Aut ſi quid incautius exciderit aut, &c.*
b *Nam qua parte pauor ſimul eſt pudor additus illi.* Statius.
c *Olyſipponenſis medicus. pudor aut iuvat aut ledit.*
d *De mentis alienat.*
e *Facies nonnulliis maximè calet rubetq; ſi ſe paululum exercuerint nonnullis quieſcentibus iaem accidit, fœminis præſertim cauſa quicquid feruidum aut halituoſum ſanguinem facit.*
† Mr Doctor Aſhworth.
f *Interim faciei proſpiciendum vt ipſa refrigeretur; vtrumq; præſtabit frequens lotio ex aqua roſarum, violarum nenupharis &c.*
g *Ad faciei rubborem aqua ſpermatis ranarum.*
h *Recte vtantur in eſtate floribus Cichorii ſaccharo conditis, vel ſaccharo roſaceo. &c.*
i *Solo vſu decocti Cichorii.*
k *Vtile imprimis nocte faciem illinire ſanguine leporino, & mane aqua fragorum vel aqua e floribus*
l *Vtile rubenti faciei caſeum recentem imponere.* m *Conſil.*21. *lib.vnico vini hauſtu ſit contentus.* n *Idem conſil.*283. *Scoltzii laudatur condit. roſæ cannæ fructus ante prandium & cœnam ad magnitudinem caſtaneæ. Decoctum radicum Sonchi, ſi ante cibum ſumatur, valet plurimum.*

to

370 to be taken before dinner or supper,to the quantity of a Chestnut. It is made of sugar,as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approued. To eat of a baked apple some advise,or of a preserued Quince,Comminseed prepared, with meat insteed of salt, to keepe downe fumes: not to study or to bee intentiue after meales. R.*nucleorum persic seminis melonum ana* ʒ ß *aquæ fragrorum* ℔.ij.*misce vtatur mane.*

o To apply cupping glasses to the shoulders is very good. For the other kinde of ruddinesse which is setled in the face with pimples, &c. because it pertaines not to my subiect,I will not meddle with it. I referre you to *Crato's Counsells, Arnoldus lib.*1.*breviar.cap.*39.1. *Rulande*, *Peter Foreſtus de Fuco, lib.*31.*obser.*2. To *Platerus, Mercurialis, Ymus, Randoletus, Heurnius, Menadous*, and other that haue written largely of it.

o *Cucurbit.ad scapulas appositæ.*

Those other grieuances and symptomes of headach, palpitation of heart, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled a part in every Physitian,I doe voluntarily omit.

Memb. 2.

Cure of Melancholy over all the body.

WHere the melancholy blood possesseth the whole Body with the Braine,p it is best to beginne with bloud letting. q The *Greekes* prescribe the q *Median* or middle veine to be opened, & so much bloud to be taken away,as the patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arme,on which side there is more paine and heauinesse in the head. If blacke bloud issue forth,bleed on,if it be cleare and good, let it be instantly suppressed,r *because the malice of melancholy is much corrected by the goodnes of the bloud.* If the parties strength will not admit much evacuation in this kinde at once,it must be assayed againe and againe, if it may not be conveniently taken from the arme,it must be taken from the knees and anckles: especially to such men or women whose hæmrods or monthes haue beene stopped.s If the maladie continue,it is not amisse to evacuate in a part,in the forehead,and to virgins in the anckles,which are melancholy for loue matters,so to widdowes that are much grieued and troubled with sorrow and cares: for bad bloud flowes in the heart,and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches,&c. see more in *Montaltus cap.*29.*Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh,much bleeding freed him from melancholy. Diet,Diminutiues,Alteratiues,Cordials, correctors as before, intermixt as occasion serues,u *all their study must be to make a melancholy man fat, & then the cure is ended. Diuretica* or medicines to procure vrine are prescribed by some in this kinde,hot and cold: hot where the heat of the liuer doth not forbid,cold where the heat of the liuer is very great,x amongst hot are Parsley roots, Lovage,Fennell,&c.cold Mellon seeds,&c, with whay of Goats milke which is the common conveigher.

p *Piso.*
q *Mediana præ cæteris.*
r *Succi melancholici malitia à sanguinis bonitate corrigitur.*
s *Perseuerante malo ex quacũq; parte sanguis detrahi debet.*
t *Observat fol.* 154.*curatus ex vulnere in crure ob cruorem amissum.*
u *Studium sit omne vt melancholicus impinguetur: ex quo enim pingues & carnosi, illico sani sunt.*
x *Hildesheim spicel.*2. *Inter calida radix petroselini apii feniculi Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculũ.*

To purge and purifie the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus

Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Bugloſſe, Borage, &c. with their iuyce, decoctions, diſtilled waters, Syrups, &c.

Oſwaldus Crollius baſil. Chym. much admires ſalt of Coralls in this caſe & *Ætius Tetrabib. ſer. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to putifie the blood, [y] *for all melancholy affections, falling ſickneſſe, none to be compared to it.*

[y] *Hoc vnum prymoneo domine vt ſis diligens circa victum ſine que cetera remedia fruſtra adhibentur. a Piſo.*

Memb. 3. Svbsect. 1.

Cure of Hypocondriacall melancholy.

IN this cure as in the reſt, is eſpecially required the rectification of thoſe ſix non-naturall things aboue all, as good diet, which *Montanus conſil. 27.* inioynes a French Nobleman, [z] *To haue an eſpeciall care of it, without which all other remedies are in vaine.* Blood-letting is not to be vſed, [a] except the patients body be very full of blood, and that it bee deriued from the liuer and ſpleene to the ſtomacke and his veſſells, then [b] to draw it backe, to cut the inner veine of either arme, ſome ſay the *ſalvatella*, and if the maladie be continuate, [c] to open a veine in the forehead.

Preparatiues and Alteratiues may be vſed as before, ſauing that there muſt be reſpect had as well to the liuer, ſpleene, ſtomacke, hypocondries, as to the heart and braine. To comfort the ſtomacke and inner parts againſt winde and obſtructions, by *Aretæus, Galen, Ætius, Aurelianus, &c.* and many latter writers, are ſtill preſcribed the decoctions of Wormewood, Centaury, Peneriall, Betony, ſod in whay and dayly drunke: many haue beene cured by this medicine alone.

Proſper Altinus and ſome others, as much magnifie the water of *Nilus* againſt this malady, an eſpeciall good remedy for windy melancholy. For which reaſon belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King ſo *Aſſyria* (as *Celſus lib. 2. records*) *magnis impenſis Nili aquam afferi iuſſit*, to his great charge cauſed the water of *Nilus* to be carried with her, and gaue command, that during her life ſhee ſhould vſe no other drinke. I finde thoſe that commend vſe of apples, in Splenaticke and this kinde of melancholy (lambſwooll ſome call it) which howſoeuer approued, muſt certainely be corrected of cold, rawneſſe and winde.

Codronchus in his booke *de ſale abſin.* magnifies the ſalt of Wormewood aboue all other remedies, [d] *which workes better and ſpeedier then any ſimple whatſoeuer, and much to be preferred before all thoſe fulſome decoctions, and infuſions, which much offend by reaſon of their quantity, this alone in a ſmall meaſure taken expells winde, and that moſt forcibly, moues vrine, cleanſeth the ſtomacke of all groſſe humours, crudities, helpes appetite, &c.* *Arnoldus* hath a Wormewood wine which he would haue vſed, which euery *Pharmacopœa* ſpeakes of.

Diminutiues and purgers may [e] be taken as before, of *hiera, manna, caſſia*, which *Montanus conſil. 230.* for an *Italian* Abbot, in this kind preferres before all other ſimples. [f] *And theſe muſt be often vſed, ſtill abſtaining from thoſe which are more violent, leſt they doe exaſperate the ſtomacke, &c. and the miſchiefe by that meanes be increaſed.* Though in ſome Phyſitians I finde very ſtrong purgers, Hellebor it ſelfe preſcribed in this affection. If it long

[a] *Laurentius cap. 15. i euulſionis gratia venam interiorem alterius Brachii ſecamus.*

[b] *Si pertinax morbus venam fronte ſecabis. Brunel.*

[c] *† Ego maximã curam ſtomacho delegabo. Oſtas. Horatianus lib. 2. cap. 5.*

[d] *Citius & efficatius ſuas vires exercet quam ſolent decocta ac diluta in quantitate multa, & magna cum aſſumentium moleſtia deſumpta. Flatus hic ſal efficaciter diſſipat, vrinam mouet, humores craſſos abſtergit, ſtomachum egregiè confortat, cruditatem, nauſeam, appetentiam mirum in modum renouat &c.*

[e] *Piſo, Altomarus. Laurentius cap. 15.*

[f] *His vtendum ſæpius iteratis a vehementioribus ſemper abſtinendum ne ventrem exaſperent.*

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continue, vomits may bee taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap.* 33. prescribes Hellebor, but still take heede in this malady, which I haue often warned of hot medicines, g *because* (as *Saluianus* addes) *drought followes heate, which increaseth the disease*: and yet *Baptista Siluaticus controu.* 32. forbids cold medicines, h *because they increase obstructions, and other bad symptomes.* But this varies as the parties doe, and t'is not easie to determine which to vse. i *The stomacke most part in this infirmity is cold, the liuer hot, scarce therefore* (which *Montanus* insinuates *consil.* 229. for the Earle of *Manfort*) *can you helpe the one, and not hurt the other*: much discretion must be vsed, take no Physicke at all he concludes without great need. *Lælius Ægubinus consil.* 77. for an Hypocondriacall *German* Prince, vsed many medicines, *but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.* In his 108 *Consult.* hee vsed as happily the same remedies, this to a third might haue bin poyson, by ouerheating his liuer and blood.

For the other parts looke for remedies in *Savanarola, Gordonius, Mercatus, Iohnson, &c.* one for the spleene, amongst many other, I will not omit, cited by *Hildesheim spicel.* 1. prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius. Antony Benevenius* in an Hypocondriacall passion, l *Cured an exceeding great swelling of the Spleene with Capers alone, a meate befitting that infirmitie, and frequent vse of the water of a Smiths forge, by this Physicke he cured a sicke man, whom all other Physitians had forsaken, that for seauen yeares had beene Splenitick.* And of such force is this water, m *that those creatures as drinke of it, haue commonly little or no spleene.* See more excellent medicines for the spleene in him, and † *Lod: Mercatus*, who is a great magnifier of this medicine, *Averters* must bee vsed to the liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or provoke vrine. You can open no place better then the hemrods, *which if by horseleeches they be made to flow,* n *there may not be againe such an excellent remedy,* as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, hee found all mad and melancholy men worse for other blood-letting. *Laurentius cap.* 15. calls this of horse-leeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil.* 241. is against it, o *to other men* (saith he) *this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behinde.*

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend *Diuretickes*, or such things as provoke vrine, as Annise eeds, Dill, Fennel, Germander, ground Pine, sod in water, or drunke in powder, and yet P. *P. Bayerus* is against them. *All melancholy men* (saith he) *must avoide such things as provoke vrine, because by them the subtile or thinnest is evacuated, the thicker matter remaines.*

Clysters are in good request, *Trincavelius lib.* 3. *cap.* 38. for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ Panth.*

g *Lib.* 2 *cap.* 1. *Quoniam caliditate coniuncta est siccitas quæ malum auget.*

h *Quisquis frigidis auxilijs hoc morbo vsus fuerit, is obstructionem, aliaq; symptomata augebit.*

i *Ventriculus plerumq; frigidus, par calidum; quomodo ergo ventriculi calefaciet, vel refri crabit hepar sine alterius maximo detrimento.*

k *Significatum per literas, incredibilem utilitatem ex decocto Chinæ, & Sassafras percepisse.*

l *Tumorem splenis incurabilem, sola cappari curavit cibo, tali ægritudine aptissimo. Soloq; usu aquæ, in quo faber ferrarius sæpè candens ferrum extinxerat, &c.*

m *Animalia quæ apud hos fabros educantur, exiguos habent lienes.*

† *Lib.* 1. *cap.* 17.

n *Si hæmorroides fluerint, nullum præstantius esset remedium, quæ sanguisugis admotis provocari potuerunt. observat. lib.* 1. *pro hypoc. legulcio.*

o *Alijs apertio hæc in hoc morbo videtur utilissima, mihi non admodum probatur, quia sanguinem tenuem attrahit, & crassum relinquit.*

p *Lib.* 2. *cap.* 13 *omnes melancholici debent omittere urinã provocantia, quoniam per ea educitur subtile, & remanet crassum.*

lib.

lib.1.cap.16. is a great approuer of them. q *I haue found* (saith hee) *by experience, that many Hypocondriacall melancholy men, haue beene cured by the sole vse of Clysters,* receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like vsed for the Liuer, Spleene, Stomack, Hypocondries, &c. *In crudity* (saith *Piso*) *tis good to binde the stomacke hard,* to hinder winde and to helpe concoction.

Of inward medicines I need not speake, vse the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as *Auicenna,* r *Trincauellius* Mithridate, s *Montaltus* Piony seedes, Vnicornes horne; *os de corde cervi &c.*

Amongst Topickes or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hipocondries are very good, of wine and water, in which are sod southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also x *Cerots,* y Playsters, Liniments, Oyntments, for the spleene, Liuer, and Hypocondries, of which looke for examples in *Laurentius, Iobertus lib.3.cap.1.prac.med. Montanus consil.231. Montaltus cap.33. Hercules de Saxonia, Faventinus.* And so of Epithemes, digestiue powders, bagges, oyles, *Octavius Horatius lib.2.cap.* 5. prescribes calasticke Cataplasmes, or dry purging medicines: *Piso* z Dropaces of pitch and oyle of Rue, applyed at certaine times to the stomacke, to the metaphrene or part of the backe, which is ouer against the heart, *Aëtius* synapismes; *Montaltus cap.35.* would haue the thighes to be a cauterised, *Mercurialis* prescribes beneath the knees; *Lælius Ægubinus cons. 77.* for an Hypocondriacal Dutchman, will haue the cautery made in the right thigh, and so *Montanus consil.55.* The same *Montanus consi.34.* approues of issues in the armes, or hinder part of the head. *Bernardus Paternus* in *Hildesheim spicel.2.* would haue b issues made in both the thighes: *Lod. Mercatus* prescribes them neare the spleene, *aut prope ventriculi regimen,* or in either of the thighes. Ligatures, Frictions, and Cupping glasses aboue or about the belly, without sacrification, which † *Felix Platerus* so much approues, may be vsed as before.

q *Ego experientia probaui, multos Hypocondriacos, solo vsu Clysterum fuisse sanatos.*

r *In cruditate optimum, ventriculum arctius alligari.*

s j *Theriacè, Vere præsertim & æstate.*

t *Consil.12.lib.1*

u *Cap.33.*

x *Trincauellius consi.15. cerotum pro sene melancholico ad iecur optimum.*

y *Emplastra pro splene. Fernelius consil.45.*

z *Dropax e pice nauali, & oleo rutaceo affigatur ventriculo, & toti metaphreni.*

a *Cauteria cruribus inusta.*

b *Fontanellæ sint in utroq; crure.*

* *Lib.1.cap.17.*

† *De mentis alienat.c.3. flatus egregiè à scutiunt materiamq; euocant.*

Svbsect. 3.

Correctors to expell winde, Against costiuenesse, &c.

IN this kinde of melancholy one of the most offensiue symptomes, is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken or outwardly. Inwardly to expell winde, are simples or compounds. Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Ciclaminus, China, Dittander, Pennyriall, Rue, Calamint, Bayberries and Bay leaues, Betany, Rosemary, Hyssope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus castus,* Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Amni, Cary, Nettle, Rue, &c. Iuniper berries, grana

374 Paradisi, Compounds, *Dianisum, Diagalanga, Diaciminum, Diacalaminth, Electuarium de baccis lauri, Benedicta laxatiua, Pulvis ad flatus Antid. Florent. pulvis Carminativus, Aromaticum Rosatum,* Treacle, *Mithridate,* &c. This one caution of [c] *Gualter Bruel* is to be obserued in the administring, of these hot medicines and dry, *that whilst they covet to expell winde, they doe not inflame the blood, and increase the disease, sometimes* (as hee saith) *medicines must more decline to heat, sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.*

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Pennyriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. [d] *Aretæus* prescribes Cataplasmes, of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

[e] Cupping-glasses applyed to the Hypocondries, without scarification, doe wonderfully resolue winde. *Fernelius consil.* 43. much approues of them at the lower end of the belly, † *Lod: Mercatus* calles them a powrefull remedy and testifies moreouer out of his owne knowledge, how many he hath seene suddenly eased by them. *Iulius Cæsar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of *Galen*, [f] *a kinde of enchantment, they cause such present helpe.*

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amatus Lusitanus, cent.* 4. *curat.* 54. for an hypocondriacall person, that was extreamely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde. *Natura non admittit vacuum.* He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de Flatibus cap.* 26. *& passim alias.*

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read *Hercules de Saxoniâ*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitiues, powder of Sene, condit Prunes &c. R. *Elect. lenit. è succo rosar. ana* ʒ j. *misce.* Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or *pil. mastichina* ʒ j. in six pills, a pill or two at a time. See more in *Montanus consi.* 229. *Hildesheim spicel.* 2. *P. Cnemander*, and *Montanus*, commend [g] *Cyprian Turpentine, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke if need be, for besides that, it keepes the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liver, provokes vrine.*

These in briefe are the ordinary medicines which belong to the cure of melancholy which if they be vsed aright, no doubt may doe much good, *Si non levando saltem leniendo valent, peculiaria benè selecta,* saith *Bessardus*, a good choice of particular receipts, must needes ease, if not quite cure: not one, but all or most, as occasion serues.

Et quæ non prosunt singula, multa iuvant.

FINIS.

[c] *Cavendum hic diligenter a multum calefacientibus, atq; exsiccantibus, sive alimenta fuerint hæc sive medicamenta, nonnulli enim ut ventositates & rigitus compescant, huiusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. & frigidum.*

[d] *Cap. 5 lib. 7.*

[e] *Piso Bruel. mire flatus resolvit.*

[f] *Velut incantamentum quoddam ex flatuoso spiritu, dolorem orium levant,*

† *Lib 1. cap. 17. nonnullos præ tensione ventris deploratos, illico restitutos bis vidimus.*

[g] *Terebinthinâ cypriam habeant familiarem; ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cenâ, ter singulis septimanis prout expedire videbitur. nam præterquam quod aluum mollem efficit obstructiones aperit, ventriculum purgat, vrinam provocat, hepar mundificat.*

ANALYSIS OF THE THIRD PARTITION.

Loue and Loue Melancholy, *Memb.1. Sect.1.*

- Præface or Introduction. *Subsect.1.*
- Loues definition, Pedegree, Obiect, Faire, Amiable, Gratious & Pleasant, from which comes beauty, grace, which all desire and loue, parts affected.
- Diuision or kinds. *Subs.2.*
  - Rationall.
    - Naturall, in things without life; as loue & hatred of elements, & with life, as vegetall, vine and elme, sympathy, antipathy, &c.
    - Sensible, as of Beasts, for pleasure, preseruation of kinde, mutuall agreement, custome, bringing vp together, &c.
    - or
      - Simple which hath 3 obiects as Me.1
        - Profitable, *Su.1*
          - Health, welth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of cõmodity
          - Things without life, made by art, pictures, sports, games, sensible obiects, as hawks, hounds, horses. Or men themselue: for similitude of manners, naturall affection as to friends, childrẽ, kindsmẽ, &c. for glory, such as cõmend vs
          - Of women, as
            - Before marriage, as *Heroicall mel. Se. 2. vide* ϒ.
            - Or after marriage, as *Iealousie Sect.3. vide* ♂.
        - Pleasant *Subs.2.*
        - Honest *Subs.3.*
          - Fucate in shew by some error or hypocrisie, some seeme & are not, or truely, for vertue, honesty, good parts, learning, eloquence, &c.
      - or
        - Mixt of all three which extẽds to *Mem.3.*
          - Common good, our neighbour, coũtry, friends, which is charity the defect of which, is cause of much discontent & Melancholy.
          - or God *Sec.4.*
            - In Excesse, *vide* ♊.
            - In Defect. *vide* ♋.

Heroicall or Loue Melancholy, in which consider ϒ

- *Memb.1.*
  - His pedegree, power, extent to vegetals & sensible creatures, aswell as men, to spirits, divels, &c.
  - His name, definition, obiect, part affected, tyranny.
- Causes *Memb.2.*
  - Starres, temperature, full diet, place, country, clime, condition, Idlenes. *S.1.*
  - Naturall allurements, & causes of loue, as Beauty, its praise, how it allureth. Comlines, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. *Subs.2.*
  - Artificiall allurements, & provocations of lust & loue, gestures, apparell, dowry, mony, &c.
  - *Quest.* Whether beauty owe more to Art or Nature. *Subs.3.*
  - Opportunity of time & place, conference, discourse, musicke, singing, dancing, amarous tales, lasciuious obiects, familiarity, gifts, promise, &c. *Su.4.*
  - Bawdes and philters. *Subs.5.*
- Symptomes or signes, *Memb.3*
  - Of Body
    - Dryenesse, paleness, leanelesse, waking, sighing, &c.
    - Quæst. *An detur* [illegible] *ius amatorius?*
  - or
    - of minde
      - Bad as
        - Feare, sorrow, suspition, anxiety, &c.
        - or
          - An hell, torment, fire, blindnesse, &c.
          - Dotage slauery, neglect of businesse.
      - Good as
        - Spruceness, neatness, courage, aptnesse to learne musicke, singing, dancing, poetry, &c.
- Prognostickes; Despaire, Madnesse, Phrensie, Death. *Memb.4.*
- Cures *Mem.5*
  - By labour, diet, physicke, abstinence. *Subs.1.*
  - To withstand the beginnings, avoid occasiõs, faire & fowle means, change of place, contrary passion, witty inuentions, discommend the former, bring in another. *Subs.2.*
  - By good counsell, perswasion, from future miseries, inconueniences, &c. *S.3.*
  - By Philters, magicall, & poeticall cures, *Su.4.* To let them haue their desire disputed *pro* and *con.* Impediments remoued, reasons for it. *Sub.5.*

8 Iealousie. *Sect.3.*

- His name, definition, extent, power, tyranny. *Memb.1.*
- Division, Æquivocationis, kindes *Subs.1.*
  - Improper
    - To many beasts; as swannes, cockes, Bulls.
    - To kings and Princes of their subiects, successors.
    - To friends, parents, tutors ouer their children, or othehwise.
  - or
  - Proper
    - Before marriage, corrivals, &c.
    - After, as in this place our present subiect.
- Causes *Sect.3.*
  - In the parties themselues
    - Idlenesse, impotensie in one party, melancholy, long absence.
    - They haue bin naught themselues. Hard vsage, vnkindnes, wantonnes
    - Inequality of yeares, persons, fortunes, &c.
  - or
  - Frō others
    - Outward entisements and provocations of others.
- Symptomes. *Memb.2.* Feare, sorrow, suspition, anguish of minde, strange actions, gestures, lookes, speaches, locking vp, outrages, seuere lawes, prodigious trials, &c.
- Prognosticks *Memb.3.* Despaire, Madnesse, to make away themselues and others.
- Cures *Mem.4.*
  - By avoiding occasions, alwaies busie, neuer to be idle.
  - By good counsell, advise of friends, To contemne or dissemble it. *Subs.1.*
  - By prevention before marriage, Platoes communion,
  - To marry such as are equall in yeares, birth, fortunes, beauty, of like cōditions, &c.
  - Of a good family, good education. To vse them well.

11 Religious melancholy. *Sect.4.*

- A proofe that there is such a species of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part & parties tffected, superstitious Idolaters, Prophets, Hereticks, &c. *Sub.1.*
- Causes. *Sub.2.*
  - From others
    - The diuels allurements, false miracles, Priests for their gain.
    - Polititians to keep men in obedience, Bad instructors, Blind Guides.
  - Or
  - From themselues
    - Simplicity, feare, ignorance, solitarinesse, Melancholy, curiosity, pride, vaineglory, decayed Image of God.
- Symptomes *Subs.3.*
  - Generall
    - Zeal without knowledg, obstinacy, superstitiō, strange devotiō, stupidity, confidence, stiffe defence of their tenents, mutual loue & hate of other sects, belief of incredibilities, impossibilities
  - Or
  - Particular.
    - Of Hereticks, pride, contumacy, contempt of others, wilfulnesse, vainglory, singularity, prodigious paradoxes.
    - In superstitious blinde zeale, obedience, strange workes, fasting, sacrifices, oblatiōs, prayers, vowes, pseudomartyrdome, mad and ridiculous customes, ceremonies, obseruations.
    - In Pseupoprophets, uisions, revelations, dreames, propheties, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.
- Prognosticks. *Sub.4.* New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
- Cures. *Sub.5.* By Physicke if need be, conference, good counsel, perswasion, compulsion, correction, punishment, *quæritur an cogi debent? Affir.*

In excesse or such as doe that which is not required. *Me.1.*

- Secure, void of grace and feares. Epicures, Atheists, Magitians. Hypocrites, such as haue cautherised consciences, or els are in a reprobate sense, worldly secure, some Philosophers, impenitent sinners. *Sub.1.*

In defect, as *Me.2.*

- Or Distrustful, or too timorous, as desperat. In despair cōsider
- Causes *Sub.2.*
  - The diuel & his allurements. Rigid Preachers, that wound their consciences, Melancholy, contemplation, solitarines.
  - How melancholy & despair differ. Distrust, weaknes of faith.
  - Guilty cōscience for offence cōmmitted, misvnderstāding Scr.
- Symptoms *Sub.3.* Feare, sorrow, anguish of mind, extreame tortures & horror of conscience, fearfull dreames, conceipts, visions, &c.
- Prognosticks; Blasphemy, violent death, *Sub.4.*
- Cures *S.5*
  - Physick, as occasiō serues, cōferēce, not to be idle or alone.
  - Good coūsel, good cōpany, all comforts and contents, &c.

THE THIRD PARTITION. LOVE MELANCHOLY.

THE FIRST { SECTION. MEMBER. SVBSECTION.

The Preface.

HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which [a] *Erasmus* in his Preface to Sr *Thomas Moore* suspects of his) *that it is too light for a Divine, too Comicall a subiect* to speake of Loue Symptomes, too phantasticall, and fit alone for a wanton Poet, a feeling young louesicke gallant, an effeminate Courtier, or some such idle person. And t'is true they say, for by the naughtines of men t'is so come to passe, as † *Caussinus* obserues, *vt Castis auribus vox amoris suspecta sit, & invisa,* the very name of loue is odious to *Chaster* eares; And therefore some againe out of an affected gravity, will dislike all for the name sake before they read a word; dissembling with him in [b] *Petronius*, and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. They cannot abide to heare talke of loue toyes, or amorous discourses, *vultu, gestu, oculis*, in thier outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *Iohn* answered the Queene in that Italian *Guazzo*, an old, a graue discreet man is fittest to discourse of loue matters, because hee hath likely more experience, obserued more, hath a more stayed iudgement, can

[a] *Encom. Moriæ leniores esse nugas quam vt Theologum deceant.*

† *Lib. 8. Elequent: cap. 14. de affectibus: mortalium vitio fit qui præclara quæq; in parvos vsus erunt.*

[b] *Quoties de amatoriis mentio facta est tam vehementer excandui, tam severa tristitia violari aures meas obscæno sermone nolui, vt me tanquam vnum ex Philosophis intuerentur.*

* *Lib. 4. of ciuil conuersation.*

376 can better descerne, resolue, discusse, advise, giue better cautions, and more solid precepts, better informe his auditors in such a subiect, and by reason of his riper eares sooner diuert. Besides, *nihil in hâc amoris voce subtimendum*, there is nothing here to be excepted at; Loue is a species of melancholy, and a necessary part of this my treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians* Dialogues, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerus*, for his edition of *Aristænetus* shall be mine, * *If I haue spent my time ill to write, let not them be so idle as to read.* But I am perswaded it is not so ill spent, I ought not to excuse or repent my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Auicenna*, *Leon: Hebreus* in three large dialogues, *Xenophon sympos. Theophrastus*, if wee may beleeue *Athenæus lib.* 13. *cap.* 9. *Picus Mirandula*, *Marius Æquicola*, both in Italian, *Kornmannus de linea Amoris, lib.* 3. *Petrus Godefridus* hath handled in three bookes, *P. Hædus*, and which almost euery Physitian, as *Arnoldus*, *Villanovanus*, *Valleriola obseruat. med. lib.* 2. *obser.* 7. *Ælian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savanarola*, *Langius*, *&c.* haue treated of a part, and in their workes. I excuse my selfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in [c] *Langius* words. *Cadmus Milesius* writ foureteene bookes of Loue, *and why should I be ashamed to write an Epistle in fauour of young men, of this subiect?* A company of sterne readers dislike the second of the *Æneads*, and taxe *Virgills* grauity, for inserting such amorous passions in an heroicall subiect; but † *Seruius* his commentator iustly vendicates the poets worth, wisdome, and discretion in doing as he did. *Castalio* would not haue young men reade the * *Canticles*, because to his thinking it was too light and amourous a tract, a *Ballat* of *Ballads*, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loues of *Iacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reiect the booke of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*; That of *Iudges* for *Sampson* and *Dalilahes* embracings, that of the *Kinges*, for *Dauid* and *Bersheba's* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* concubines, &c. The stories of *Ester*, *Iudith*, *Susanna*, and many such. *Dicearchus*, and some other carpe at *Plato's* maiesty, that hee would vouchsafe to indite such loue toyes, amongst the rest, for that dalliance with *Agatho*,

Suauia dans Agathoni, animam ipse in labra tenebam,
Ægra etenim properans tanquam abitura fuit.

† For my part saith † *Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not onely admire, but stand amased to reade, that *Plato* and *Socrates* both should expell *Homer* from their citty, because he writ of such light and wanton subiects, *quod Iunonem cum Ioue in Idâ concumbentes inducit, ab immortali nube contectos, Vulcans* net, *Mars* and *Venus* fopperies, before all the Gods, because *Apollo* fled, when he was persequuted by *Achilles*, the † Gods were wounded and runne whining away, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselues: *quid enim tam distat* (as he follo-

lowes

* *Si male locata est opera scribendo, ne ipsi locent in legendo.*

[c] *Med. epest. l.* 1. *cp.* 14. *Cadmus Milesius teste Suida de hoc Erotico Amore.* 14 *libros scripsit, nec me pigebit in gratiam adolescentum hanc scribere epistolâ*

† *Comment. in* 2 *Æned.*

* *Meros amores meram impudicitiam sonare videtur, nisi, &c.*

† Ser. 8.

† *Quod risum & eorum potius & amores commemoret.*

lowes it *Iquam amans à temperante, formarum admirator à demente*, what can be more absurde then for graue Philosophers to treat of such fooleries, to admire *Autiloquus*, *Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Critobulus*, delicate *Agatho*, young *Lysis*, fine *Charmides*, hæccine philosophum decent? Doth this become graue Philosophers? Thus peradventure *Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or some of his adversaries and æmulators might obiect, but nether they, nor * *Anytus* and *Melitus* his bitter enimies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogges and plane trees, for his iugling sophistry, &c. neuer so much as vpbraided him with impure loue, writing or speaking of that subiect, and therefore without question, as hee concludes, both *Socrates* and *Plato* in this are iustly to be excused. But suppose they had beene a little overseene, should divine *Plato* be diffamed? no, rather as he said of *Cato*'s drunkennesse, if *Cato* were drunke, it should bee no vice at all to bee drunke. They reproue *Plato* then, but without cause (as *Ficinus* pleades) *for all loue is honest and good, and they are worthy to bee loued that speake well of loue.* Being to speake of this admirable affection of loue (saith *Valleriola*) *there lies open a vast and philosophicall field to my discourse, by which many lovers become madde: let me leaue my more serious meditations, wander in these Philosophicall fields, and looke into those pleasant Groues of the Muses, wherewith vnspeakable varietie of flowres, wee may make Garlands to our selues, not to adorne vs onely, but with their pleasant smell and iuyce to nourish our soules, and fill our mindes desirous of knowledge, &c.* After an harsh and vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with [f] *Godefridus* the Lawyer, and *Laurentius* (*cap.* 5.) to recreate himselfe in this kind after his laborious studies, *since so many graue Divines and worthy men haue without offence to manners, to helpe themselues and others voluntarily written of it.* *Heliodorus* a Bishop, penned a loue story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, choose rather, saith [g] *Nicephorus*, to leaue his Bishopricke then his booke. *Æneas Silvius* an ancient Divine and past 40 yeares of age, as [i] he confesseth himselfe, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light phantasticall subiects, *Beroaldus*, *Erasmus*, *Alpheratius*, twenty foure times printed in *Spanish*, *&c.* Giue me leaue then to refresh my muse a little, and my weary Readers, to expatiate in this delightsome field, *hoc delitiarum Campo*; as *Fonseca* tearmes it, to [k] season a surly discourse, with a more pleasing aspersion of loue matters: *Edulcare vitam convenit*, as the Poet invites vs, *curas nugis &c.* 'tis good to sweeten our life with some pleasing toyes to relish it, and as *Pliny* tell's vs, *magna pars studiosorum, amœnitates quærimus*, most of our students loue such pleasant † subiects. Though *Macrobius* teach vs otherwise, *that those old Sages banished all such light Tracts from their studies, to Nurses cradles, to please only the eares*; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon*, *Plato*, [m] *Xenophon*, *Adrianon convenire. Æneas Silvius præfat qui iam meridiem prætergressus in vesperum feror.* [k] *Vt severiora studia his amœnitatibus lectur condire possit. Accius.* † *Discum quam philosophum audire malunt.* [l] *In Som. Scip. e sacrario suo tum ad cunas nutricum sapientes elimiarunt, solas aurium delicias profitentes.* [m] *Babylonius & Ephesius qui de Amore scripserunt vterq; amores Myrrhe, Cyrenes & Adonidis. Suidas.*

* *Quum multa ei obiecissent quod Critiam tyrannidem docuisset, quod platanum iuraret, loquacem sophistam &c. accusationem amoris nullam fecerunt Ideoq; honestus amor, &c.* d *Carpunt alij Platonicam maiestatem quod amori nimium indulserit, Dicæarchus & alii sed male. Omnis amor honestus & bonus & amore digni qui bene dicunt de Amore.*

e *Med. obser. l. 2. cap. 7. de admirando amoris effectu dicturus ingens patet campus & Philosophicus, quo sæpè homines ducuntur ad insaniam libeat modo vagari, &c.*

Quæ non ornet modo sed fragrantia & succulentia Iucunda plenius alant &c.

f *Lib. 1. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati quando & Theologisse his iuvari & iuvare illæsis moribus volunt.*

g *Hist. lib. 12. cap. 34.*

i *Præfat. quid quadragenario convenit cum amore.*

Ego vero agnosco amatorium scriptum mihi

378 *an,&c.* that as highly approue of theſe Treatiſe. On the other ſide me thinks they are not to be diſliked, they are not ſo vnfit. I will not peremptorily ſay as one did, *tam ſuavia dicam facinora, vt malè ſit ei qui talibus non delectatur.* I will tell you ſuch pretty ſtories, that fowle befall him that is not pleaſed with them; *Neq; dicam ea, quæ vobis vſui ſit audiviſſe, & voluptati meminiſſe,* with that confidence, as *Beroaldus* doth his enarrations on *Propertius*, I will not preſſe you with my Pamphlets, or begge attention, but if you like them you may. *Pliny* holds it expedient, and moſt fit, *ſeveritatem iucunditate etiam in ſcriptis condire*, to ſeaſon our workes with ſome pleaſant diſcourſe, *Syneſius* approues it, *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miſcuit vtile dulci,

And there bee thoſe without queſtion, that are more willing to read ſuch toyes, then † I am to write: Let me not liue, ſaith *Aratines Antonia*, *If I had not rather heare thy diſcourſe,* * *then ſee a play.* No doubt but there bee more of her minde, ever haue beene, ever will be, as ○ *Hierome* beares me witneſſe. *A farre greater part had rather read* Apuleius *then Plato: Tully* himſelfe confeſſeth hee could not vnderſtand *Plato's Timæus*, and therefore cared leſſe for it, but every ſchoole boy hath that famous teſtament of *Grunnius Corocotta Porcellus* at his fingers ends. I thinke I haue ſaid enough; If not: let him that is otherwaies minded, remember that of † *Maudarenſis*, *hee was in his life a Philoſopher.* (as *Auſonius* apologizeth for him) *in his Epigrams, a Lover; in his precepts moſt ſevere; in his Epiſtles to Cærellia, a wanton. Annianus, Sulpitius, Euemus, Menander*, and many old Poets beſides, did *in ſcriptis prurire*, write Feſcennines, Attellanes, and laſciuious ſongs; *lætam materiam*, yet they had *in moribus cenſuram, & ſeveritatem*, they were chaſt, ſevere, and vpright livers.

Caſtum eſſe decet pium poetam
Ipſum, verſiculos nihil neceſſe eſt,
Qui tum denig; habent ſalem & leporem;

I am of *Catullus* opinion, and make the ſame Apology in mine owne behalfe: Hoc etiam quod ſcribo, pendet plerumq; ex aliorum ſententia & authoritate, nec ipſe forſan inſanio ſed inſanientes ſequor. Atqui detur hoc inſanire me, *Semel inſanivimus omnes*, et tute ipſe opinor inſanis aliquando, & is, & ille, & ego, ſcilicet

Homo ſum, humani à me nihil alienum puto:

And which he vrgeth for himſelfe, accuſed of the like fault, I as iuſtly plead,

n *Laſciva eſt nobis pagina, vita proba eſt,*

However my lines erre, my life is honeſt. *Vita verecunda eſt, muſa iocoſa mihi.*

But I preſume I need no ſuch Apologies, I need not as *Socrates* in *Plato*, cover his face when he ſpake of loue, or bluſh and hide mine eyes, as * *Pallas* did in her hood, when ſhe was conſulted by *Iupiter* about *Mercuries* marriage, *quod ſuper nuptijs virgo conſulitur*, it is no ſuch laſciuious, obſceane or wanton diſcourſe, I haue not offended your chaſter eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, *qui tam atrociter* (*one notes) *hoc genere peccarûnt vt multa ingenioſiſſimè ſcripta obſcœnitatum gratia caſtæ mentes abhorreant.* Tis not ſcurrile this, but chaſt, honeſt, moſt part ſerious and euen of religion it ſelfe. ○ *Incenſed* (as he ſaid) *with the loue of finding loue, we haue ſought it, & found it.* More yet, I haue augmented and added ſomething to this light Treatiſe (if light) which was not in the former Edition, I am not aſhamed to confeſſe

† *Pet. Areline dial. Ital.*
* *Hor.*
† *Legendi cupidiores, quam ego ſcribendi,* ſaith *Lucian.*
* *Plus capio voluptatis inde, quam ſpectandis in theatro ludis,* ○ *Proem in Iſaiam. Multo maior pars Mileſias fabulas revolventium quam Platonis libros.*
† *In vita philoſophus in Epigram: amator, in Epiſtolis petulans, in præceptis ſeverus.*
n *Mart.*
† *Ovid.*
* *Barthius notis in cælestinam, ludum Hiſp*
○ *Ficinus comment cap. 17. Amore incenſi inveniendi amoris, amorem quæſivimus & invenimus.*

confeſſe it, with a good † author, quod extendi & locupletari hoc ſubjectum pleriq; poſtulabant, & eorum importunitate victus, animum vtcunq; reniten-tem eò adegi, vt iam tertiâ vice calamum in manum ſumerem, ſcriptioniq; longè & à ſtudijs & profeſſione meâ alienæ me accingerem, horas aliquas à ſerijs meis occupationibus interim ſuffuratus, eaſq; veluti ludo cuidam ac re-creationi deſtinans; etſi non ignorarem nouos fortaſſe detractores, nouis hiſce interpolationibus meis minimè defuturos.

And thus much I haue thought good to ſay by way of preface, leaſt any man (which P *Godefridus* feared in his booke) ſhould blame in me lightneſſe, wantonneſſe, raſhneſſe, in ſpeaking of loues cauſes, entiſements, ſymptomes, remedies, lawfull and vnlawfull loues, and luſt it ſelfe, q *I ſpeake it only to tax and deterre others from it, not to teach, but to apply remedies vnto it.* I will treat of this with like liberty as of the reſt.

† *Sed dicam vobis, vos porrò dicite multis*
Millibus, & facitè hæc charta loquatur anus.

Condemne me not good Reader then, or cenſure me hardly, if ſome part of this Treatiſe to thy thinking as yet be too light, but conſider better of it, *Omnia munda mundis*, a naked man to a modeſt woman is no otherwiſe then a picture, as *Auguſta Livia* truly ſaid, and * *mala mens malus animus*, 'tis as 'tis taken. If in thy cenſure it be too light, I aduiſe thee as *Lipſius* did his Reader for ſome places of *Plautus*, *Iſtos quaſi Sirenum ſcopulos prætervehare*, If they like thee not let them paſſe, or oppoſe that which is good to that which is bad, and reiect not therefore all. For to invert that verſe of *Martial*, & with *Hierom Wolfius* to apply it to my preſent purpoſe,

Sunt mala, ſunt quædam mediocria, ſunt bona plura, ſome is good, ſome bad, ſome's indifferent. I ſay farther with him yet, I haue inſerted (* *levicula quædam & ridicula aſcribere non ſum gravatus, &c.*) ſome things more homely, light, or comical, *litans Gratijs*, &c. which I would requeſt every man to interpret to the beſt, and as *Iulius Cæſar Scaliger* beſought *Cardan* (*Si quid vrbaniuſculè luſum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beſeech thee good Reader, not to miſtake me, or miſconſter what is here written. *Per Muſas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me male capias.* 'Tis a Comicall ſubiect, in ſober ſadneſſe I craue pardon of what is amiſſe, and deſire thee to ſuſpend thy iudgement, winke at ſmall faults, or to be ſilent at leaſt; but if thou likeſt, ſpeake well of it, and wiſh me good ſucceſſe.

Extremum hunc Arethuſa mihi concede laborem.

I am reſolued howſoeuer, *velis, nolis*, in this Trage-comedy of Loue, to Act ſeverall parts, ſome Satyrically, ſome Comically, ſome in a mixt Tone, as the ſubiect I haue in hand giues occaſion, and preſent Sceane ſhall require or offer it ſelfe.

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† *Author Cœleſtine Barthio interprete.*

P *Hæc prædixi nè quis timere nos putaret ſcripſiſſe de amorum lenociniis de praxi, fornicationibus, adulteriis &c.*

q *Taxando & ab his deterrendo humanam laſciviam & inſaniam, ſed & remedia docendo, non igitur candidus lector nobis ſuccenſeat, &c. Commonitio critiuenientibus hæc, hiſce vt abſtineat magis & omiſſa laſciuia quæ homines reddit inſanos, virtutis incumbant ſtudiis (Æneas Sylv.) & curam amoris ſi quis neſcit hinc poterit ſcire.*

* *Martianus Capella lib. 1. de nupt. philol. virginali ſuffuſæ rubore oculos peplo obnubens, &c.*

† *Catullus.*
o viros nudos caſtæ feminæ nihil a ſtatuis diſtare.

* *Hony Soit qui mal y penſe.*

* *Præfat. Suid.*

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Svbsect. 2.

Loues beginning, Obiect, Definition, Division.

LOues limits are ample and great, and a ſpatious walke it hath, beſet with thornes, and for that cauſe, which *Scaliger* reprehends in *Cardan, not lightly to be paſſed ouer.* Leaſt I incurre the ſame cenſure, I will examine all the kinds of loue, his nature, beginning, difference, obiects, how it is honeſt, or diſhoneſt, a vertue or vice, a naturall paſſion or a diſeaſe, his power and effects, how farre it extends: of which, although ſomething hath beene ſaid in the firſt Partition, in thoſe Sections of Perturbations ([f] *for loue and hatred are the firſt and moſt common paſſions, from which all the reſt ariſe, and are attendant*, as *Picolomineus* holds, or as *Nich: Cauſſinus*, the *primum mobile* of all other affections, which carry them all about with them) I will now more copiouſly dilate, through all his parts and ſeverall branches, that ſo it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is moſt ordinary and common) immoderate, and in exceſſe, cauſeth melancholy.

Loue vniuerſally taken, is defined to be a *Deſire*, as a word of more ample ſignification: and though *Leon: Hebreus* the moſt copious writer of this ſubiect, in his third Dialogue makes no difference, yet in his firſt he diſtinguiſheth them againe, and defines loue by deſire. [t] *Loue is a voluntary affection, & deſire to inioy that which is good.* [u] *Deſire wiſheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is preſent, that which we deſire is abſent.* [x] *It is worth the labour*, ſaith *Plotinus*, to conſider well of *Loue, whether it be a God or a Divell, or paſſion of the minde, or partly God, partly Divell, partly paſſion.* He concludes loue to participate of all three, to ariſe from Deſire of that which is beautifull and faire, and defines it to be *an action of the minde, deſiring that which is good.* [y] *Plato* calls it the *great Divell*, for his vehemency and ſoueraignty ouer all other paſſions, and defines it an appetite, [z] *by which wee deſire ſome good to bee preſent. Ficinus* in his Comment addes the word Faire to this Definition, Loue is a deſire of enioying that which is good and faire. *Auſtin* dilates this common definition, and will haue loue to be a delectation of the heart; [a] *for ſomething which we ſeeke to winne, or ioy to haue, coveting by deſire, reſting in ioy.* [b] *Scaliger exer.* 301. taxeth theſe former Definitions, and will not haue loue to be defined by Deſire or Appetite, *for when we inioy the things we deſire, there remaines no more appetite*: as he defines it, *Loue is an affection by which we are either vnited to the thing we loue, or perpetuate our vnion*, which agrees in part with *Leon Hebreus.*

Now this loue varies as his obiect varies, which is alwaies *Good*, *Amiable*, *Faire*, *Gracious* and *Pleaſant.* [c] *All things deſire that which is good*, as we are taught in the Ethicks, or at leaſt that which to them ſeemes to be good, *quid enim vis mali* (as *Auſtin* well inferres) *dic mihi? puto nihil in omnibus actionibus*; thou wilt wiſh no harme I ſuppoſe, no ill in all thine actions, thoughts

f *Exercit. 301. Campus amoris maximus & ſpinis obſitus, nec leviſſimo pede tranſvolandus.* [f] *Grad. 1. c. 29. Ex Platone. primæ & communiſſimæ perturbationes ex quibus cæteræ oriuntur & earum ſunt pediſſequæ.*

t *Amor eſt voluntarius affectus & deſiderium re bona fruendi.*

u *Deſiderium optantis, amor eorum quibus fruimur amoris principium, deſiderii finis, amatum adeſt.*

x *Principio lib. de amore. Operæ pretium eſt de amore conſiderare, vtrum Deus, an Dæmon, an paſſio quædã animæ, an partim deus, partim Dæmon, paſſio partim, &c. Amor eſt actus animi bonum deſiderans.*

y *Magnus Dæmon: convivio.*

z *Boni pulchriq; fruendi deſiderium.*

a *Godefridus, lib. 1. cap. 2. Amor eſt delectatio cordis, alicuius ad aliquid, propter aliquod deſiderium in appetendo & gaudium perfruendo per deſiderium currẽs, requieſcens per gaudium.*

b *Non eſt amor deſiderium aut appetitus vt ab omnibus hactenus traditum. Nam cum potimur, amata re non manet appetitus. Eſt igitur affectus quo cum re amata aut vnimur, aut vnionem perpetuamus.*

c *Omnia appetunt bonum.*

or

or desires, *nihil mali vis*,† thou wilt not haue bad corne, bad soile, a naughty tree, but all good; a good seruant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes beauty; from beauty, grace, & comelinesse, which result as so many rayes from their good parts, make vs to loue, and so to couet it: for were it not pleasing and gratious in our eyes, we should not seeke. [d] *No man loues* (saith *Aristotle 9. mor. cap. 5.*) *but hee that was first delighted with comelinesse and beauty.* As this faire obiect varies, so doth our loue, for as *Proclus* holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gratious in our eyes, or at least we doe so apprehend, and still esteeme of it. [e] *Amiablenes is the obiect of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde covets to enioy.* And it seemes to vs especially faire and good, for good, faire, and vnity, cannot be separated. Beauty shines, *Plato* saith, and by reason of its splendor and shining causeth admiration, and the fairer the obiect is, the more eagerly it is sought. For as the same *Plato* defines it, [f] *Beauty is a liuely shining or glittering brightnesse, resulting from effused good, By Ideas, seeds, reasons, shadowes, stirring vp our mindes, that by this good they may be vnited and made one.* Others will haue beauty to bee the perfection of the whole composition, [g] *caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are gratious.* For Grace and Beauty are so wonderfully annexed, [h] *so sweetly and gently winne our soules, and strongly allure, that they confound our iudgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne*, which are diuerse, as they proceed from the diuerse obiects, to please & affect our seuerall senses; [i] *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phædro, Hyppias*, & after many sophisticall errours confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as *Valesius* inferres hence, whatsoeuer pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightsome to vs. [k] *And nothing can more please our eares then musick, or pacifie our mindes.* Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable vnto vs; whatsoeuer pleaseth our eyes and eares, we call beautifull and faire; [l] *Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the obiects vary and are diuerse, so they diuersly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kindes of loue as there bee obiects: One Beauty ariseth from God, of which and diuine loue, S. *Dionysius* with many fathers and Neotericks, haue written iust volumes, *de amore Dei*, as they tearme it, many paraneticall discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as *Austin* calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as *Tully* saith, if wee could discerne with these corporall eyes, *admirabiles sui amores excitaret*, would

† *Terram non vis malam, malam segetem, sed bonam arborem, equum bonum, seruum bonum, &c.*

d *Nemo amore capitur nisi qui fuerit ante formæ specie, delectatus.*

e *Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia amamus. Animus enim aspirat vt eo fruatur, & formam boni habet & præcipuè videtur & placet, Picolomineus, grad. 7. cap. 2 & grad. 8. cap. 35.*

f *Forma est vitalis fulgor ex ipso bono manans per ideas semina, rationes vmbras effusus, animos excitans vt per bonum in vnum redigatur*

g *Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchræ gratiosæ*

h *Gratia & pulchritudo ita suauiter agimos demulcent, ita vehementer alliciunt, & adeo mirabiliter connectuntur, vt in vnum confundant & distingui non possint, & sunt tanquã radij & splendores diuini solis in rebus variis vario modo fulgentes.*

i *Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.*

k *Nihil hinc magis animos conciliat quàm Musica, pulchræ picturæ, ædes, &c.*

l *In reliquis sensibus voluptas in his pulchritudo & gratia.*

† *Lib. 4. de diuinis.*

382 cauſe admirable affections,and rauiſh our ſoules. This other Beauty which ariſeth from thoſe extreame parts,and graces which proceed from geſtures ſpeeches,ſeverall motions, and proportions of creatures, men and women (eſpecially from women,which made thoſe old Poets put the three *Graces* ſtill in *Venus* company,as attending on her, and holding vp her traine) are infinite almoſt,and vary their names with their obiects, as loue of mony, covetouſneſſe,loue of Beauty,Luſt, immoderate deſire of any pleaſure, concupiſcence,friendſhip,loue,good will, &c. and is either vertue or vice, honeſt, diſhoneſt,in exceſſe,defect,as ſhall be ſhewed in his place: Heroicall Loue, Religious Loue,&c. which may be reduced to a twofold Diuiſion,according to the principall parts which are affected, the Braine and Liuer: *Amor & amicitia* which *Scaliger exercitat.*301.*Valeſius* and *Melancthon* warrant out of *Plato* φιλεῖν & ἐρᾶν, from that ſpeech of *Pauſanias* belike, that makes two *Veneres* and two loues.[m] *One Venus is ancient without a mother, and deſcended from heauen,whom we call cæleſtiall; The younger,begotten of Iupiter and Dione,whom commonly we call Venus.* *Ficinus* in his Comment vpon this place *cap.*8.following *Plato*,calls theſe two loues,two Diuells,[n] or good,and bad Angells according to vs,which are ſtill houering about our ſoules,[o] *The one reares to heaven,the other depreſſeth vs to hell; the one good,which ſtirres vs vp to the contemplation of that divine beauty; for whoſe ſake we performe Iuſtice,and all godly offices,ſtudy Phyloſophy, &c. the other baſe, and though bad,yet to be reſpected; for indeed both are good in their owne natures: procreation of children is as neceſſary as that finding out of truth, but therefore called bad,becauſe it is abuſed,and which drawes our ſoule from the ſpeculation of that other,to viler obiects*; So farre *Ficinus*. *S.Auſtin lib.*15. *de civ. Dei & ſup.Pſal.*64. hath deliuered as much in effect. [p] *Euery creature is good,and may be loved* well or ill: And [q] *Two citties make two loues,Ieruſalem & Babylon,the loue of God the one, the loue of the world the other, of theſe two Cities we are all Citizens,as by examination of our ſelues we may ſoone finde,and of which:* The one loue is the root of all miſchiefe,the other of all good.So in his 15.*cap.lib.de mor.Eccleſiæ*,he will haue thoſe foure cardinall vertues to be naught elſe but loue rightly compoſed,in his 15 booke *de civ.Dei,cap.*22.he calls Vertue the order of Loue,whom *Thomas* following 1.*part.*2 *quæſt.*55. *art.*1.and *quæſt.*56.3.*queſt.*62.*art.*2.confirmes as much,and amplifies in many words.[r] *Lucian* to the ſame purpoſe hath a diuiſion of his owne,*One loue was borne in the ſea,which is as various and raging in young mens breaſts as the Sea it ſelfe,and cauſeth burning luſt: the other is that golden chaine which was let downe from heauen,& with a divine Fury raviſheth our Soules,made to the image of God, and ſtirres vs vp to comprehend that innate and incorruptible beauty,to which we were once created.* *Beroaldus* hath expreſſed all this in an Epigram of his;

Dogmata divini memorant ſi vera Platonis,
Sunt geminæ veneres,& geminatus amor,
Cæleſtis Venus eſt nullo generata parente,
Quæ caſto ſanctos nectit amore viros.
Altera ſed Venus eſt totum vulgata per orbem,
Quæ divûm mentes alligat,atq; hominum,
Improba,ſeductrix,petulans,&c.

Conuiuio Platonis.

[m] *Duæ veneres duo amores,quarum vna antiquior & ſine matre cœlo nata quam cœleſtem venerem nuncupamus,altera vero Iunior a Jove & Dione prognata, quam vulgarem venerem vocamus.*

[n] *Altera ad ſuperna erigit, altera deprimit ad inferna.*

[o] *Alter excitat hominem ad divinam pulchritudinem luſtrãdam,cuius cauſa philoſophiæ ſtudia & iuſtitiæ,&c.*

[p] *Omnis creatura cum bona ſit, & benè amari poteſt & male.*

[q] *Duas civitates duo faciunt amores, Ieruſalem facit amor Dei,Babylonem amor ſæculi,vnuſquiſq; ſe quid amet interroget & invenict unde ſit civis.*

[r] *Alter mari ortus,ferox, varius,fluctuans, inanis Iuvenum mare referẽs&c. Alter aurea catena cœlo demiſſa bonum furorem mentibus mittens,&c.*

If

If divine *Plato's* Tenents they be true,
Two *Veneres*, two loues there be,
The one from heauen, vnbegotten still,
Which knits our soules in vnitie,
The other famous ouer all the world,
Binding the hearts of God and men,
Dishoneſt, wanton, and seducing she,
Rules whom she will, both where and when,

This two-fold diuision of *Loue*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the divell, as hee holds, (vnderstanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. *Austin* in another Tract, makes a threefold Division of this Loue, which we may vse well or ill: [s] *God, our neighbour, and the world: God aboue vs, our neighbour next vs, the world beneath vs. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, and ordinarily so runnes. From God, when it receaues from him, whence, & for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose & rest it selfe in him. Our Loue to our neighbour, may proceed from him, & run with him, not to him: From him, as when we reioyce of his good safety, and well doing: with him, when we desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our loue comes, when we beginne to admire the Creator in his workes: and glorifie God in his Creatures. With the world it should runne, if according to the immutabilitie of all temporalties, it should bee deiected in aduersity, or ouer elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies.* Many such partitions of loue I could repeat, and subdivisions, but lest (which *Scaliger* obiects to *Cardan*, *Exercitat.*501.) [t] *I confound filthy burning lust, with pure and divine Loue,* I will follow that accurate Division of *Leon Hebræus dial.*2. betwixt *Sophia* & *Philo*, where he speakes of *Naturall*, *Sensible*, and *Rationall* Loue, and handleth each a-part. Naturall loue or hatred, is that Sympathy or Antipathy, which is to be seene in animate, & inanimate cretures, in the foure Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire vpward, and Rivers to the Sea. The Sunne, Moone and Starres goe still round, † *amantes naturæ debita exercere*, for loue of perfection. This loue is manifest, I say, in inanimate cretures, how comes a loadstone to draw iron to it; get, chaffe; the ground to couet showres, but for loue? No creture S. *Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of loue. Tis more eminent in Plants, Hearbes, and is especially obserued in vegetals; as betwixt the Vine and Elme a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Oliue, [u] *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, [x] *nor his smell, and will kill him, if he grow neere him*; the Burre and the Lintle cannot endure one another; the Oliue and the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in *Picolomineus*

[s] *Tria sunt, quæ amari à nobis bene vel male possunt, Deus, proximus, mundus, Deus supra nos, iuxta nos, proximus, infra nos mundus. Tria Deus, duo proximus, vnũ mundus habet, &c.*

[t] *Ne confundam vesanos & fœdos amores beatis, sceleratum cum puro, diuino, & vero, &c*

† Fonseca cap. 1. *Amor. ex Augustini forsan lib.*11. *de Civit. Dei. Amore inconcussus stat mundus, &c.*

u *Alciat.*

x *Porta. Vitis laurum non amat, nec eius odorem. si prope crescat, enecat. Lappus lenti adversatur.*

y *Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus secret. cent.*1.47.

384 *Picolomineus grad.7.cap.1.Crescentius l.5.de agric. Baptista Porta de mag. lib. 1.cap.de plant,odio & Element.sym.Fracastorius de sym. & Antip.*of the loue and hatred of Planets,consult with every Astrologer: *Leon. Hebræus* giues many fabulous reasons,and morallizeth them withall.

Sensible loue,is that of brute beasts,of which, the same *Leo Hebræus dial.* 2.assignes these causes. First,for the pleasure they take in the Act of Generation,male and female loue one another. Secondly,for the preservation of the species,and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui,Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*,as *Epicharmus* held. Fourthly,for custome, vse, and familiarity,as if a dog be trained vp with a Lion and a Beare,contrary to their natures,they will loue each other. Hawkes,dogges,horses, loue their masters & keepers: many stories I could relate in this kinde,but see *Gillius de hist. anim. lib.3.cap.*14. those two Epistles of *Lipsius*,of dogges and horses,*Agellius*,&c Fiftly,for bringing vp,as if a bitch bring vp a kid,a hen ducklings, an hedge-sparrow a cuckow,&c.

The third kinde is *Amor cognitionis*,as *Leon* calls it,Rationall loue,*Intellectivus amor*,and is proper to men, on which I must insist. This appeares in *God,Angells,Men.* God is loue it selfe,the fountaine of loue, the disciple of loue,as *Plato* stiles him,the seruant of peace,the God of loue and peace;haue peace with all men,and God is with you.

z *Mantuan.*

——*Quisquis veneratur Olympum,*
Ipse sibi mundum subijcit atq; Deum:

a *Charitas munifica, qua mercamur de Deo regnum Dei.*

a *By this Loue* (saith *Gerson*) *we purchase Heaven*, and buy the Kingdome of God. This b Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne,&c. *Ioh.*3.55. and 5.20. and 14.31.or towards vs his creatures,as in making the world. *Amor mundum fecit*, Loue built Citties,*mundi anima*,inuented Arts, Sciences, and all good things, incites vs to vertue and humanity, combines and quickens; keepes peace on earth,quietnesse by sea,mirth in the windes and elements,expells all feare,anger and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Impreses, † Emblemes, of rings,squares,&c.shadow vnto vs,

b *Polanus partit. Zanchius de natura Dei, c.3. copiose de hoc amore Dei agit.*

Si rerum quæris fuerit quis finis & ortus,
Desine,nam causa est vnica solus amor.

† *Nich. Bellus discurs.28.de amatoribus. virtutem provocat, conseruat pacem in terra, tranquillitatem in aere, ventis lætitiam,&c.*

If first and last of any thing you wit,
Cease,loue's the sole and only cause of it.

† *Camerarius Emb.*1co. *cent.* 3.

c *Dial.3.* Loue,saith c *Leo*,made the world,and afterwards in redeeming of it, *God so loued the world,that he gaue his only begotten Sonne for it*,Iohn 3.16. *Behold what loue the Father hath shewed on vs, that we should be called the sonnes of God.*1.Iohn 3.1.Or by his sweet providence, in protecting of it; either all in generall,or his Saints elect and Church in particular: whom hee keepes as the apple of his eye,whom he loues freely,as *Hosea* 14.5.speakes, and dearely respects, d *Charior est ipsis homo,quàm sibi.* Not that we are faire, nor for any merit or grace of ours,for we are most vile and base; but out of his incomparable loue and goodnesse, out of his divine Nature. And this is that *Homers* golden chaine,which reacheth downe from Heaven to earth, by which every

d *Iuven.*

euery creature is annexed, and depends on his Creator. He made all, saith [c] *Moses, and it was good*, and he loues it as good. 385

The loue of Angels and liuing soules, is mutuall amongst themselues, towards vs militant in the Church, and all such as loue God; as the Sunne beames irradiate the earth from those celestiall thrones, they by their well wishes reflect on vs, † *in salute hominum promouendâ alacres, & constantes administri*, there is ioy in heauen for euery sinner that repenteth, they pray for vs, are sollicitous for our good, [f] *Castigeny*.

Vbi regnat charitas, suave desiderium,
Lætitiaq; & amor Deo coniunctus.

Loue proper to mortall men, is the third member of this subdiuision, and the subiect of my following discourse.

[c] *Gen.* 1.

† *Caussinus.*

[f] *Theoderet in Plotino.*

Memb. 2. Svbsec. 1.

Loue of men, which varies as his obiects, profitable, pleasant honest.

VAlesius *lib.* 3. *controv.* 13. defines this loue which is in men, *To bee* [g] *an affection of both powers, Appetite and Reason.* The rationall resides in the Braine, the other in the Liuer (as before hath beene said out of *Plato* and others) the heart is diuersly affected of both, and carried a thousand wayes by consent. The Sensitiue faculty most part ouer rules reason, the Soule is carried hoodwinked, and the vnderstanding captiue like a beast. [h] *The Heart is variously inclined, sometimes they are merry, sometimes sad, and from loue arise Hope and Feare, Iealousie, Fury, Desparation.* Now this loue of men is diuers, and varies as the obiect varies, by which they are entised, as vertue, wisedome, eloquence, profit, wealth, money, fame, honour, or comelinesse of person, &c. *Leon Hebræus* in his first Dialogue, reduceth them all to these three, *Vtile, Iucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike 8 *moral.*) of which he discourseth at large, and whatsoeuer is beautifull & faire, is referred to them, or any way to be desired. [i] *To profitable, is ascribed, health, wealth, Honour, &c. which is rather ambition, Desire, Couetousnesse, then Loue*, Friends, Children, loue of women, all delightfull and pleasant obiects, are referred to the second. The loue of honest things, consists in vertue & wisedome, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. [l] Saint *Austin* calls *profitable, worldly; Pleasant, carnall, Honest, spirituall.* [m] *Of and from all three, result Charity, Friendship, and true Loue, which respects God & our neighbour.* Of each of these I will briefly dilate, and shew in what [illegible] they cause melancholy.

Amongst all these faire entising obiects, which procure Loue, and bewitch the Soule of man, there is none so mouing, so forcible as profite and that which carrieth with it a shew of commodity. Health indeed is a precious thing, to recouer and preserue which, wee will vndergoe any misery, drinke bitter potions, freely giue our goods: restore a man to his health, his purse lyes open to thee, bountifull he is, thankfull and beholding to thee: but giue him wealth and honour, giue him gold, or what shall be for his aduan-

[g] *Affectus nunc appetitivæ potentiæ, nunc rationalis, alter cerebro residet alter epate, cor &c*

[h] *Cor varie inclinatur, nunc gaudens, nunc mærens, statim ex timore nascitur Zelotypia, furor, spes, desperatio.*

[i] *Ad vtile sanitas refertur, vtilium est ambitio, cupido, desiderium potius quam amor, excessus avaritia.*

[k] *Picolom. grad. 7. cap.* 1.

[l] *Lib. de amicit. vtile mundanũ, carnale Iucundum, spirituale, honestum.*

[m] *Ex singulis tribus fit charitas & amicitia, quæ respicit deum & proximum.*

385 tage and preferment, and thou ſhalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy ſeruice, thou art his deare and louing friend, good and gracious Lord and maſter, his *Mecænas*, he is thy ſlaue, thy vaſſall, moſt devote, affectioned, and bounden in all duety: tell him good tydings in this kinde, there ſpoke an Angell, a bleſſed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee: he is thine for euer. No Loadſtone ſo attractiue as that of Profite, none ſo faire an obiect as this of gold, [n] nothing winnes a man ſooner then a good turne; bounty and liberality command body and ſoule,

n *Benefactores precipue amamus Vives 3. de anima.*

Munera (crede mihi) placant homineſq; deoſq;,
Placatur donis Iupiter ipſe datis.

Good turnes doe pacifie both God and men,
And *Iupiter* himſelfe is won by them.

Gold of all other is a moſt delitious obiect, a ſweet light, a goodly luſter it hath, *gratiùs aurum quàm ſolem intuemur*, ſaith *Auſtin*, and wee had rather ſee it then the Sunne. Sweet and pleaſant in getting, in keeping, it ſeaſons all our labours, intollerable paines we take for it, baſe imployments, endure bitter flouts and taunts, long iourneyes, heauy burdens, all are made light and eaſie by this hope of gaine, *At mihi plaudo Ipſe domi ſimul ac nummos contemplor in arcâ.* The ſight of gold refreſheth our ſpirits, and rauiſheth our hearts, as that *Babylonian* garment, and [o] golden wedge did *Achan* in the campe, the very ſight and hearing, ſets on fire his ſoule with deſire of it. It will make a man runne to the *Antipodes*, or tarry at home and turne paraſite, lie, flatter, proſtitute himſelfe, ſweare and bare falſe witneſſe; hee will venture his body, kill a King, murther his father, and damne his Soule to come at it. *Formoſior auri maſſa*, as [p] he well obſerued, the maſſe of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are inamoured with it,

o *Ioſ.7.*

p *Petronius Arbiter.*

q *Iuvenalis.*

q *Prima ferè vota, & cunctis notiſſima templis,*
Diuitiæ vt creſcant.——

All our labours, ſtudies, endeavours, vowes, prayers and wiſhes, are to get, how to compaſſe it.

† *Ioh. Secundus lib. ſylvarum.*

† *Hæc eſt illa cui famulatur maximus orbis,*
Diua potens rerum, domitrixq; pecunia fati,

This is the great goddeſſe we adore and worſhip, this the ſole obiect of our deſire. If we haue it, as we thinke, we are made for euer, thrice happy, Princes, Lords, &c. if we loſe it, we are dul, heauy, deiected, diſcontent, miſerable, deſperate and mad. Our eſtate and *bene eſſe*, ebbes and flowes with our commodity, and as we are endowed or enriched, ſo are wee beloued and eſteemed: it laſts no longer then our wealth, [illegible] that is gone, and the obiect remoued, farewell friendſhip: as long as [illegible]y, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as crowes doe a carcaſſe: but when thy goods are gone and ſpent, the lampe of their loue is out, and thou ſhalt be contemned, ſcorned, hated, iniured. [r] *Lucians Timon*, when hee liued in proſperity, was the ſole ſpectacle of *Greece*, onely admired, who bur *Timon*, euery body loued, honoured, applauded him, each man offered him his ſeruice, and ſought to bee kinne to him; but when his gold was ſpent, his faire poſſeſſions gone,

r *Lucianus Timon.*

farewell

farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him. 387.

T'is the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunnte and rich, or that thriue, or by whom we may receiue mutuall kindnes, hope for like curtesies, get any good, gaine, or profit; hate those, and abhorre on the other side, which are poore and miserable, or by whom wee may sustaine losse or inconuenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conuersed and liued as so many *Geryons* for many yeares past, striuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom wee would ride, runne, spend our selues, and of whom we haue so freely and honorably spoken, to whom, wee haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controuersie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they crosse vs in our suit, or touch the string of our commodity, we detest and depresse them vpon a sudden, neither affinity, consanguinity, or old acquaintance can containe vs, but [f] *rupto iecore exierit Caprificus*. A golden apple sets all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares: Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall bee done, *Terrible, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, wee can tollerate it, our bodies hurt, wee can put it vp and be reconciled, but touch our commodities, wee are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and inuectiues, wee reuile *è contra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpiller, a viper, an hog-rubber &c. *Desinit in piscem mulier formosa superne*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed vpon this obiect of commodity and vpon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth ouer our soules, as [t] I haue shewed, and in effect crucifies as much, as if a man by negligence, ill husbandry, improuidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abiect, odious, [u] and *worse then an Infidell, in not providing for his family*.

[f] *Pers.*

[t] *Part.1.Sect.2. memb. Sub.12.*

[u] *1.Tim.5.8.*

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Svbsect. 2.

Pleasant obiects of Loue.

PLeasant obiects are infinite, whether they be such as haue life, or bee without life. Inanimate are Countries, Provinces, Towres, Townes, Cities, as he said, x *Pulcherimam insulam videmus, etiam cùm non videmus,* we see a faire Island by discription, when we see it not. The y Sunne neuer saw a fairer Citty, *Thessala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be z *faire* or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, wee admire, and gaze vpon them, *vt pueri Iunonis avem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke, &c. † *Thessalus amat equum pullinum, buculum Ægyptius, Lacedæmonius Catulum, &c.* such things we loue, are most gratious in our sight, acceptable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselues are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fixe an immoderate eye, and dote on them ouer-much, this pleasure may turne to paine, bring much sorrow and discontent vnto vs, worke our finall ouerthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and sueh vaine pleasures, as b I haue said, some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these meanes ruinate themselues. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his seuerall pleasures, the superstitious on his Idoll, and fattes himselfe with future ioyes as *Turkes* feed themselues with an imaginary perswasion of a sensuall paradise, so seuerall pleasant obiects, diuersly affect diuers men. But the fairest obiects and enticings, proceed from men themselues, which most frequently captiuate, allure, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. d *Non amo te Sabidi, &c. Alexander* admired *Ephestion*, *Adrian Antinous*, *Nero Sporus, &c.* The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their seuerall Ascendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore saith e *Gomesius*, Princes and great men entertaine iesters, and players commonly in their Courts. But *pares cum paribus facilimè congregantur*, t'is that similitude of manners, which tyes most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of diuerse inclinations, or opposite in manners, they can seldome agree. Secondly, g affability, custome, and familiarity, may convert nature many times, though they

x *Lipsius epist. Camdeno.*
y *Leland* of S. *Edmondsbury.*
z *Cælum serenum, cælum visu fœdum. Polidorus lib.1. de Anglia.*
a *Credo equidem viuos ducent è marmore vultus.*
† *Max. Tyrius ser.9.*
b *Part.1. sect.2. memb.3.*
d *Mart.*
† *Omnif. mag. lib.2. cap.3.*
e *De sale genitali lib.3. cap.15.*
f *Similitudo morum parit amicitiam.*
g *Vives 3. de Anima.*

they be different in manners, as if they bee Country-men, fellow-students, colleagues, or haue beene fellow-souldiers, [h] brethren in affliction, († *acerba calamitatum societas, diuersi etiam ingenij homines coniungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselues, they will sticke together like burres, and hold against a third, so after some discontinuance, or death, enmity ceaseth;

Pascitur in vivis livor, post fata quiescit:

or in a forrain place, *Et cecidêre odia, & tristes mors obruit iras.*

A third cause of loue and hate, may be mutuall offices, *acceptum beneficium*, commend him, vse him kindly, take his part in a quarrell, relieue him in his misery, thou winnest him for euer; doe the opposite, and bee sure of a perpetuall enimie. Praise and dispraise of each other, doe as much, though vnknowne, as [k] *Schoppius* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions, Epithetes, Elogiums? Antistes sapientiæ, perpetuus dictator literarum, ornamentum, Europæ miraculum*, noble *Scaliger, incredibilis ingenij præstantia, &c. dijs potiùs quàm hominibus per omnia comparandus, scripta eius aurea ancylia de cælo delapsa poplitibus veneramur flexis, &c.* but when they began to vary none so absurd as *Scaliger*, so vile and base as his bookes *de Burdonum familiâ*, and other Satyricall inuectiues may witnesse, *Ouid in Ibin*, *Archilochus* himselfe was not so bitter. Another great tye or cause of loue, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: euery Crow thinkes her owne bird fairest. Many memorable examples are in this kinde, and t'is *portenti simile*, if they doe not: † *a mother cannot forget her childe*, *Salomon* so found out the true owner: loue of parents may not be concealed, t'is naturall, descends, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, and of the foure elements, yet many vnnaturall examples we haue in this rank of hard-harted parents, disobedient children, of [l] disagreeing brothers, nothing so common. The loue of kinsmen is growne cold, *many kinsmen* (as the saying is) *few friends*, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last obiect that tyes man and man, is comelinesse of person, and beauty alone, as men loue women with a wanton eye: which κατ' ἐξοχὴν is tearmed, *Heroicall*, or Loue Melancholy. Other loues (saith *Piccolomineus*) are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant in an higher straine, whose part affected is the Liuer, and this loue deserues a longer explication, and shall be dilated a-part in the next Section.

† *Theod. Prodromus. Amor. lib. 3*

h *Qui simul fecere naufragium, aut vna pertulere vincula, vel consilij, coniurationisve societate iunguntur, invicem amant. Brutum & Cassium invicem infensos Cæsarianus dominatus conciliauit. Æmilius Lepidus & Iulius Flaccus, quum essent inimicissimi, consores renunciati simultates illico deposuere. Scultetus cap. 4. de causa Amor.*

† *Papinius.*

i *Isocrates Demonico præcipit vt quum alicuius amicitiam velit, illum laudet, quod laus initium amoris sit, vituperatio simultatum.*

k *Suspect. lect. lib. 1. cap. 2.*

† *Isay 49.*

l *Rara est concordia fratrum.*

m *Grad. 1. cap. 22.*

Svbsect. 3.

Honest obiects of Loue.

BEauty is the common obiect of all loue, [n] *as Iet drawes a straw, so doth beauty loue*, vertue and honesty are great motiues, and giue as faire a luster as the rest, especially if they bee sincere and right, not fucate, but proceeding from true forme, and an incorrupt iudge-

n *Vives 3. de Anima. vt palea am succinum sic formam amor.*

390 iudgement; Thoſe two *Venus* twins, *Eros* and *Anteros*, are then moſt firme and faſt. For many times otherwiſe men are deceaued by their flattering *Gnathoes*, diſſembling Camelions, out ſides,, hypocrites that make a ſhew of great loue, learning, pretend honeſty, vertue, zeale, modeſty, with affected lookes and counterfeit geſtures: faigned proteſtations often ſteale away the hearts and fauours of men, and deceaue them, *ſpecie virtutis & vmbra*, when as *revera* and indeed, there is no worth or honeſty at all in them, no truth, but meere hypocriſie, ſubtlety, knauery, and the like. As true friends they are, as he that *Cælius Secundus* met by the high way ſide; and hard it is, in this temporiſing age to diſtinguiſh ſuch companions, or to finde them out. Such *Gnathoes* as theſe for the moſt part belong to great men, and by this glozing flatery, affability, and ſuch like philters, ſo diue and inſinuate into their fauours, that they are taken for men of excellent worth, wiſedome, learning, demy-gods, and ſo ſcrew themſelues into dignities, honours, offices: but theſe men cauſe harſh confuſion often, and as many ſtirres, as *Ieroboams* Councellors in a Common-wealth, ouerthrowe themſelues and others. *Tandlerus*, and ſome authors make a doubt, whether Loue and hatred may be compelled by philters or characters, *Cardan*, and *Marbodius* by pretious ſtones and amulets, Aſtrologers by election of times, &c. as [o] I ſhall elſewhere diſcuſſe. The true obiect of this honeſt loue is vertue, wiſedome, honeſty, [p] reall worth, *Interna forma*, and this loue cannot deceaue or be compelled, *vt ameris amabilis eſto*, loue it ſelfe is the moſt potent *philtrum*, vertue and wiſedome, *gratia gratum faciens*; the ſole and only grace, not counterfeit but open, honeſt, ſimple, naked, [q] *deſcending from heauen*, as our Apoſtle hath it, an infuſed habit from God which hath giuen ſeuerall gifts, as witte, learning, tongues, for which they ſhall be amiable and gratious, *Eph.*4.11. as to *Saul* ſtature and a goodly preſence, 1 *Sam.*9.1. *Ioſeph* found fauour in *Pharao's* court, *Gen.*39. for [r] his perſon; And *Daniel* with the Prince of the Eunuches, *Dan.*19.19. *Chriſt* was gratious with God and men, *Luk.*2.52. There is ſtill ſome peculiar grace as of good diſcourſe, eloquence, wit, honeſty, which is the *primum mobile*, firſt mouer, and a moſt forcible loadſtone to drawe the fauours and good wills of mens eyes, eares, and affections vnto them. When *Ieſus ſpake they were all aſtonied at his anſweres*, (Luk 2.47.) *and wondred at his gratious words which proceeded from his mouth.* An Orator ſteales away the hearts of men, and as another *Orpheus*; *quo vult, vnde vult*, hee pulls them to him by ſpeech alone: a ſweet voice cauſeth admiration, and he that can vtter himſelfe in good words, in our ordinary phraſe, is called a proper man, a diuine ſpirit. For which cauſe belike, our old poets *Senatus populuſq; poetarum*, made *Mercurie* the Gentleman-vſher to the *Graces*, Captaine of eloquence, and thoſe *Charites* to bee *Iupiters* and *Eurymones* daughters, deſcended from aboue. Though they be otherwiſe deformed, crooked, vgly to behold, theſe good parts of the minde denominate them faire. *Plato* commends the beauty of *Socrates*, yet who was more grim of countenance, ſterne and gaſtly to looke vpon, ſo are and haue beene many great Philoſophers, as [ſ] *Gregory Nazianzen* obſerues, *deformed moſt part in that which is to be ſeene with the eyes, but moſt elegant in that which is not to be ſeene. Sæpè ſub attritâ latitat ſapientia veſte.* *Æſope, Democritus, Ariſtotle, Politianus, Melanthon, Geſner, &c.* withered old men, *Sileni Alcibiadis*,

o Sect. ſequent.

p *Nihil diuinius homine probo.*

q Iames 3. 17.

r *Gratior eſt pulchro veniens è corpore virtus*

ſ *Orat.28. deformes plerumq; philoſophi ad id quod in aſpectũ cadit, ea parte elegantes quæ oculos fugit.*

cibiadis, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then liuing was so faire as *Alcibiades*, so loucly *quoad superficiem*, to the eye, as † *Boethius* obserues, but he had *Corpus turpissimum internè*, a most deformed Soule; Honesty, vertue, faire conditions, are great entisers to such as are well giuen, and much availe to get the fauour and good will of men. *Abdolominus* in *Curtius*, a poore man (but which mine Author notes, *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time, *iniecta ei vestis purpurâ auroq; distincta, a purple embrodered garment was put vpon him,* [u] *and they bad him wash himselfe, and as he was worthy, take vpon him the stile and spirit of a king*, continue his continency and the rest of his good parts. *Titus Pomponius Atticùs* that noble cittizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloued of all good men, of *Cæsar*, *Pompey*, *Anthony*, *Tully*, of diuerse sects, &c. *multas hæreditates* (* *Cornelius Nepos* writes) *solâ bonitate consequutus. Veræ pretium audire, &c.* It is worthy of your attention, *Liuy* cries, [x] *that scorne all but riches, and giue no esteeme to vertue, except they be wea[lthy] withall, Q. Cincinnatus had but foure acres, and by the consent of the Senate was chosen Dictator of Rome.* Of such account were *Cato*, *Fabritius*, *Aristides*, *Antonius*, *Probus*, for their eminent worth: so *Cæsar*, *Traian*, *Alexander*, admired for valour, † *Ephestion* loued *Alexander*, but *Parmenio* the king: *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Vespatian* the dilling of his time, as [y] *Edgar Etheling* was in *England*, for his [z] excellent vertues, their memory is yet fresh, sweet, and we loue them many ages after, though they be dead. *Suauem memoriam sui reliquit*, saith *Lipsius* of his friend; liuing and dead they are all one. [a] *I haue euer loued as thou knowest* (so *Tully* wrote to *Dolobella*) *Marcus Brutus, for his great witte, singular honesty, constancy, sweet conditions, and beleeue it there is nothing so amiable and* [b] *faire as vertue. I doe mightily loue Calvisinus*, (so *Pliny* writes to *Sossius*) *a most industrious, eloquent, vpright man, which is all in all with me.* This affection came from his good parts. And as S[t] *Austin* comments on the 84 Psalme, [c] *There is a peculiar beauty of iustice*, an inward beauty, *which wee see with the eyes of our hearts, loue, and are enamored with, as in Martyrs, though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues.* The [d] *Stoicks* are of opinio, that a wise man is onely *Faire*, & *Cato* in *Tullies* 3. *de Finibus*, contends the same, that the lineaments of the minde are farre fairer then those of the body, incomparably beyond them, wisedome and valour according to *Xenophon*, especially deserue the name of beauty, and denominate one faire, *& incomparabiliter pulchrior est* (as *Austin* holds) *veritas Christianorum quam Helena Græcorum. Wine is strong, the King is strong, women are strong, but truth ouercometh all things, Esdr.* 1.3.10.11.12. *Blessed is the man that findeth wisedome and getteth vnderstanding, for the merchandise thereof is better then siluer, and the gaine thereof better then gold. It is more pretious*

1 *Causa ei paupertatis, scilicet pleriſq; probitas fuit.*

† 43. *de consol. philosoph.*

u *Ablue corpus, & cape regis animum & in eâ fortunam qua dignus es cominem iam istam profer.*

* *Vita eius.*

x *Qui præ diuitiis humana spernant, nec virtuti locum putent nisi opes efflueant. Q. Cincinnatus consensu patrum in dictatorem Romanum electus.*

† *Curtius.*

y *Edgar Etheling* Englands darling.

z *Morum suauitas, obuia comitas, prompta officia mortalium animos demerentur.*

a *Epist. lib. 8. Semper amaui, vt tu scis, M. Brutum propter eius summum ingenium, suauissimos mores, singularem probitatem & constantiam, nihil est, mihi crede, virtute formosius nihil amabilius.*

b *Ardentes amores excitaret, si simulachrum eius ad oculos penetraret. Plato Phædone.*

* *Epist. lib. 4. Valedissimè diligo virum, rectum, disertum, quod apud me potentissimum est.* c *Est quædam pulchritudo iustitiæ quam videmus oculis cordis, animus, & exardescimus, vt in martyribus, quum eorum membra bestiæ laceraverent, etsi alias deformes, &c.* d *Lipsius manuduc. ad Phys. Stoic. lib. 3. diff 17. solus sapiens pulcher.* † *Fortitudo & prudentia pulchritudinis laudem præcipue merentur.*

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then pearles and all the things thou canst desire, are not to be compared to her, *Pro.*2.13.14.15. a wife, true, iust, vpright, and good man, I say it againe, is onely faire. [e] It is reported of *Magdalen* Queene of *France*, & wife to *Lewes* the 11th, a Scottish woman by birth, that walking forth in an euening with her Ladies, she spied M. *Alanus* one of the Kings Chaplins, a silly, olde, [f] hard fauoured man, fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace & reuerence, but the diuine beauty of [g] his Soule. Thus in all ages vertue hath beene adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gratious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psalmist* saith 53.3. *he was fairer then the sonnes of men. Chrisostom. hom*,8. *in Mat. Bernard ser.*1. *de omnibus sanctis, Austin, Cassiodore, Hier. in* 9. *Mat.* interpret it of the [i] beauty of his person, there was a divine Maiesty in his lookes, it shined like lightning, and drew all men to it, but *Basil, Cyril. lib.*6. *super* 55. *Esay. Theodoret, Arnobius, &c.* of the beauty of his diuinity, Iustice, Grace, eloquence, &c. *Thomas in Psal.*44. of both, and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Iesu & Mariæ*, add[illegible]s much of *Ioseph*, and the Virgin *Mary*. Be they present or absent, nee[illegible]r a-farre off, this beauty shines, and will attract men many miles to con[illegible]and visit it. *Plato* and *Pythagoras* left their country, to see those wise Ægyptian Priests: *Apollonius* travelled into *Æthiopia*, *Persia*, to consult with the *Magi*, *Brachmanni*, *Gymnosophists*. The Queene of *Sheba* came to visit *Solomon*, and many, saith [k] *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*. No beauty leaues such an impression, strikes so deepe, [l] or linkes the soules of men closer, then vertue.

e *Franc.* Belforest. *in hist. An.* 1430.

f *Erat autem fœde deformis, & cã forma, qua citius pueri terreri possent, quã invitari ad osculum puellæ.*

g *Deformis iste etsi videatur senex, diuinum animum habet.*

i *Fulgebat vultu suo, fulgor & divina maiestas, homines ad se trahens.*

k *Præfat. lib. vulgar.*

l A true loues knot.

* *Non per deos aut pictor posset,*
Aut statuarius vllus fingere,
Talem pulchritudinem qualem virtus habet,

no painter, no grauer, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes, that enamor posterity those euerlasting rayes that continue to the worlds end. Many saith *Phanorinus* that loued and admired *Alcibiades* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes quærebant Alcibiadem*, but the beauty of *Socrates* is still the same, † vertues lustre neuer fades, is euer fresh & greene, *semper viua* to all succeeding ages, and a most attractiue loadstone, to draw and combine such as are present. For that reason belike, *Homer* faines the three *Graces* to be linked and tyed hand in hand, because the hearts of men are so firmely vnited with such graces. [m] *O sweet bands* (*Seneca* exclaimes) *which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound*, and as so many *Geryons* to bee vnited into one. For the nature of true friendship is to combine, to bee like affected, of one minde,

† *Solinus pulchri nulla est facies.*

m *O dulcissimi laquei, qui tam feliciter devinciunt, vt etiam a vinctis diligantur, qui a gratiis vincti sunt, cupiunt arctius deligari & in vnum redigi.*

n *Statius.*

n *Velle & nolle ambobus idem, satiataq; toto*
Mens ævo ——

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace and quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *Danid* & *Ionathan*

nathan,o *Damon* and *Pythias*, *Pylades* & *Orestes*, p *Nysus* and *Euryalus*, *Theseus* and *Perithous*,q they will liue and die together, and prosequute one another with good turnes. † *Nam vinci in amore turpissimum putant*, not only living, but when their friends are dead, with Tombs and monuments, *Nænia's*, Epitaphs, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as *Platoes* Schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternall memory. *Illum coloribus, illum cerâ, illum ære &c. He did expresse his friend in colours, in waxe, in brasse, in iuory, marble, gold and silver* (as *Pliny* reports of a citizen at *Rome*) *and in a great Auditory not long since, recited a iust volumne of his life.* In another place,* speaking of an Epigram which *Martial* had composed in praise of him, *He gaue me as much as he might, and would haue done more if he could: though what can a man giue more then honour, glory and eternity? But that which he wrote peradventure, will not continue, yet hee wrot it to continue.* 'Tis all the recompence a poore scholler can make his well-deseruing Patron, *Mecænas*, friend, to mention him in his workes, to dedicate a booke to his name, to write his life &c. as all our Poets, Orators, Historiographers haue euer done, and the greatest revenge such men take of their aduersaries, to persecute them with Satyres, Inuectiues, &c. & tis both waies of great moment, as *Plato* giues vs to vnderstand. *Paulus Iouius* in the fourth booke of the life & deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; r *Because I cannot honour him as other rich men doe, with like endeavour, affection, and piety, I haue vndertaken to write his life, since my fortunes will not giue me leaue to make a more sumptuous monument, I will performe those rites to his sacred ashes, which a small perhaps, but a liberall wit can afford.* But I roue. Where this true loue is wanting, there can be no firme peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they haue satisfied their own ends, which vpon every small occasion, breakes out into enmity, open warre, defiance, heartburnings, whispring, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other obiect of their loue, then greatnesse, wealth, authority, &c. are rather feared then beloued; *nec amant quenquam, nec amantur ab vllo:* and howsoeuer borne with for a time, yet for their tyranny and oppression, griping, couetousnesse, currish hardnes, folly, intemperance, impudence, and such like vices, they are generally odious, r abhorred of all, both God and men.

Non vxor salvum te vult non filius, omnes
Vicini oderunt, ——— wife and children, friends, neighbours, all the world forsakes them, would faine bee rid of them, and are compelled many times to lay violent hands on them, or else Gods iudgements ouertake them: insteed of Graces, come Furies. So when faire f *Abigail*, a woman of singular wisdome, was acceptable to *David*, *Nabal* was churlish and evill conditioned, and therefore t *Mardochy* was receaued, when *Haman* was executed, *Haman* the favorite, *that had his seat aboue the other Princes, to whom all the kings seruants that stood in the gates, bowed their knees and reverenced.* Though they flourish many times, such

o Hee loued him as he loued his owne soule. 1. *Sam.* 18. 1 beyond the loue of women.

p *Virg. 9. Æn. Qui super exanimem sese coniecit amicum Confossus.*

q *Amicus animæ dimidium. Austin. confess. 4 cap. 6. Quod de Virgilio Horatius, & serves animæ dimidium meæ.*

† *Plinius.*

* *Illum argento & auro, illum ebore, marmore effingit, & nuper ingenti adhibito auditorio, ingentem de vita eius librum recitauit. epist. lib. 4. epist. 68.*

* *Lib. 4 epist. 6.* r *Prisco suo. Dedit mihi quantum potuit maximũ, daturus amplius si potuisset. Tametsi quid homini dari potest maius quam gloria, laus & eternitas.*

At non erunt fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura.

† *Lib. 13. de Legibus. Magnam enim vim habent, &c.*

r *Pari tamen studio & pietate conscribendæ vitæ eius munus suscepi, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed eo forte liberalis ingenij monumento iusta sanctissimo cineri soluentur.* f 1. *Sam.* 25. 3. t *Esther* 3. 2.

394 hypocrites,such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weakness, that cannot so soone apprehend their tricks,yet in the end they will be discerned,and precipitated in a moment: *surely*, saith *David, thou hast set them in slippery places,Ps.73.5.* as so many *Seiani*, they will come down to the *Gemonian scales*; and as *Eusebius* in u *Ammianus*, that was in such authority, *ad iubendum Imperatorem*, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end,yet after their death, their memory stinkes as a snuffe of a candle put out, and those that durst not so much as mutter against them in their liues, will prosecute their name with Satyrs, Libels,and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.

u *Amm. Marcellinus lib. 14.*

Memb. 3.

Charity, composed of all three kindes, Pleasant, Profitable, Honest.

BEsides this loue that proceeds from Profit, Pleasant, Honest, (for one good turne askes another in equity) that which proceeds from the Law of nature,or from discipline and Philosophy; there is yet another loue compound of all these three,which is *Charity*, and includes piety,dilection,benevolence,friendship,euen al those vertuous habits, of which *Aristotle* at large in his *Ethicks*. Commanded by God, which no man can well performe,but he that is a Christian,and a true regenerate man; That is, x *To loue God aboue all, and our neighbour as our selfe*. Other Obiects are faire,& very beautifull,I confesse,kindred,alliance, friendship,the loue that we owe to our countrey,nature,wealth,pleasure, honour, and such morall respects,&c. of which read † *Aristotle* at large in his *Ethicks*. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great,when they shall proceed from a sanctified spirit,that hath a true touch of Religion,and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preserue her brood will runne vpon a Lion,and hinde will fight with a bull,a sowe with a Beare,a silly sheep with a Fox. So the same nature vrgeth a man to loue his Parents,*(*dij me pater omnes oderint,ni te magis quam oculos amem meos*) and this loue cannot be dissolued,as *Tully* holds,y *without detestable offence*: but much more Gods Commandement,which inioynes a filiall loue & and obedience in this kind. z *The loue of brethren is great,and like an arch of stones,where if one be displaced,all comes downe*,no loue so forcible and strong,honest, to the combination of which,nature,fortune, vertue happily concurre, yet this loue comes short of it. —*Dulce & decorum pro patriâ mori*, *it cannot be expressed,what a deale of Charity that one name of Countrey containes*. The *Decij* did *se devovere*,*Horatij*,*Curtij*,*Scævola*,*Regulus*,*Codrus*,sacrifice themselues for their Countries peace and good.

b *Vna dies Fabios ad bellum miserat omnes,*
Ad bellum missos perdidit vna dies.
One day the *Fabij* stoutly warred,
One day the *Fabij* were destroyed.

x *Vt mundus duobus potis sustentatur, ita lex Dei, amore Dei & proximi, duobus his fundamentis vincitur, machina mundi corruit, si vna de polis turbatur, lex perit divina si vna ex his.*
† 8. & 9. libro.
* *Ter. Adelph. 4.5.*
y *De amicit. Charitas parentum dilui nisi detestabili scelere non potest, lapidum fornicibus simillima, casura, nisi se invicem sustentaret. Seneca.*
z *Dij immortales, dici non potest quantum charitatis nomen illud habet.*
b *Ovid, Fast.*

Fifty thousand Englishmen lost their liues willingly neere *Battell Abbye*, in defence of their Countrey. [c] *P.Æmilius l.6.* speakes of six Senators of *Callice*, that came with halters in their hands to the king of *England*, to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common safety, and their Countries benefit. [d] *Sanctum nomen amicitiæ, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. [e] *As the Sunne is in the Firmament, so is friendship in the world*, a most divine and heavenly band. As nuptiall loue makes, this perfects mankinde, and is to bee preferred (if you will stand to the iudgement of † *Cornelius Nepos*) before affinity or consanguinity, *plus in amicitiâ valet similitudo morum, quam affinitas, &c.* the cords of loue binde faster then any other wreath whatsoeuer. Take this away, and take all pleasure, ioy, comfort, happinesse, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest.

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c *Anno* 1347. *Jacob Mayer. Annal. Fland. lib.* 12.

d *Tully.*

e *Lucianus Toxari. Amicitia vt sol in mundo &c.*

† *Vit. Pompon. Attici.*

[f] Hard is the doubt, and difficult to deeme,
When all three kindes of loue together meet;
And doe dispart the heart with power extreame,
Whether shall waigh the ballance downe, to wit,
The deare affection vnto kindred sweet,
Or raging fire of loue to women kind,
Or zeale of friends, combinde by vertues meet.
But of them all, the band of vertuous minde,
Me thinkes the gentle heart should most assured bind.

For naturall affection soone doth cease,
And quenched is with *Cupids* greater flame,
But faithfull friendship doth them both suppresse,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the Soule doth rule the earthly masse,
And all the seruice of the body frame,
So loue of Soule doth loue of Body passe,
No lesse then perfect gold surmounts the meanest brasse.

f *Spencer Fairy Queene lib.* 5. *cant.* 9. *staff.* 1. 2.

[g] A faithfull friend is better then [h] gold, a medicine of misery, [i] an onely possession, yet this loue of friends, nuptiall, heroicall, profitable, pleasant, honest, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, if it bee not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Propheste, spake with tongue of men and Angels, though I feed the poore with all my goods, giue my body to be burned, & haue not this loue, it profiteth me nothing*, 1.*Cor.*13.1.2.3. This is an all apprehending loue, a deifying loue, a refined, pure, divine loue, the quintessence of all loue. *Non potest enim*, as † *Austin* inferres, *veraciter amicus esse hominis, nisi fuerit ipsius primitùs veritatis*, Hee is no true friend that loues not Gods truth. And therefore this is true loue indeed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitternesse, hate, malice, then faire aud foule weather, light and darknesse, sterility and plenty may

g *Syracides.*
h *Plutarch. pretiosum numisma*
i *Xenophon. verus amicus præstantissima possessio.*

† *Epist.* 52.

396 be together; as the Sunne in the Firmament, so is loue in the world; and for this cause tis loue with an addition, loue κατ' ἐξοχὴν, loue of God, and loue of men. [k] *The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased.* By this happy Vnion of loue, [l] *all well governed families and cities are combined, the heauens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it conioyned in God, and reduced to one.* [m] *This loue causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances,* inconveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a *Gordonian* knot; an Æqualiter Triangle. *And yet the greatest of them is loue.* 1.*Cor.*13.13. *which inflames our soules with a diuine heat, and being so inflamed, purgeth, and so purgeth, elevates to God, makes an attonement, and reconciles vs vnto him.* [o] *That other loue infects the soule of man, this cleanseth; that depresses, this ereares; that causeth cares and troubles, this quietnesse of minde; this informes, that deformes our life; that leads to repentance, this to heaven.* For if once we be truely link't and touched with this charity, we shal loue God aboue all, our neighbour as our selfe, as we are inioyned, *Mark.*12. 31.*Mat.*19. 19. performe those duties and exercises, all the operations of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed vp, it deceaueth not, it seeketh not his owne things, is not provoked to anger, it thinketh not evill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1.*Cor.*13.4.5.6.7. *it covereth all trespasses, Prov.*10.12. *a multitude of sinnes,* 1.*Pet.*4. as our *Saviour* told the woman in the *Gospell*, that washed his feet, *many sinnes were forgiven her, for she loued much: Luke.*7.47. *it will defend the fatherlesse and widdow, Isay,* 1.17. *will seeke no revenge, or be mindefull of wrong, Levit.* 19. 18. *will bring home his brothers oxe if he goe astray, as it is commanded, Deut.*22. 1. *will resist evill, giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enimy, Mat.*5. *beare his brothers burden, Galat.*6.2. He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feed his enemy if he be hungry, if he be a thirst, giue him drinke, hee will performe those seuen workes of Mercy, *he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe. Rom.*12. he will speake truth to his neighbour, be courteous and tender hearted, *Forgiving others for Christs sake, as God forgaue him, Eph.*4.32. *hee will bee like minded, Phil.*2. *of one iudgement. Be humble, meeke, long suffering, Coloss.*3. *forbeare, forget and forgiue,* 12.13.23. & what he doth, shall be heartily done to God, and not to men: *Be pitifull and courteous,* 1.*Pet.* 3. *seeke peace and follow it.* He will loue his brother, not in word and tongue, but in deed & truth, *Ioh.*3.18. *and he that loues God, Christ will loue him that is begotten of him, Ioh.* 5.1. *&c.* Thus should we willingly doe, if we had a true touch of this charity, of this divine loue, if we would performe this which we are inioyned, forget and forgiue, and compose our selues to those Christian Lawes of Loue.

[p] *O fœlix hominum genus,*
Si vestros animos amor
Quo cœlum regitur regat.

An-

k *Greg. Per amorem Dei, proximi gignitur, & per hunc amorem proximi, Dei nutritur.*

l *Piccolomineus grad.*7.*cap.*27. *hoc fœlici amoris nodo ligantur familiæ civitates, &c.*

m *Veras, absolutas hæc parit virtutes, radix omnium virtutum, mens & spiritus.*

n *Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum. Deum placat, omnem Deo conciliat. Bernard.*

o *Ille inficit, hic perficit, ille deprimit, hic elevat, hic tranquillitatem, ille cuias parit, hic vitam rectè informat, ille deformat, &c.*

p *Boethius lib.*2. *met.*8.

Angelicall ſoules,how bleſſed,how happy ſhould we bee, ſo louing, how might we triumph ouer the diuell,and haue another heauen vpon earth!

But this we cannot doe, and which is the cauſe of all our woes, miſeries, diſcontent,melancholy,q want of this Charity. We doe *invicem angariare*, contend,conſult,vexe,torture,moleſt & hold one anothers noſe to the grinſtone hard,provoke,raile,ſcoffe,calumniate,challenge,hate,abuſe(hard-hearted,implacable,malitious,peeuiſh,inexorable as we are)to ſatisfie our luſt or priuate ſpleene,forr toyes,trifles, & impertinent occaſions, ſpend our ſelues, goods,friends,fortunes,to be revenged on our aduerſary, to ruine him and his. 'Tis all our ſtudy,practiſe and buſineſſe, how to plot miſchiefe, mine, countermine,defend and offend,warde our ſelues,iniurie others,hurt all; as if we were borne to doe miſchiefe,and that with ſuch eagerneſſe and bitternes, with ſuch rancor,malice,rage and fury,we proſecute our intended deſignes, that neither affinity or conſanguinity,loue or feare of God or men can containe vs,no ſatisfaction,no compoſition will be accepted,no offices will ſerue no ſubmiſſion; though he ſhall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*,acknowledging his errour,yeeld himſelfe with teares in his eyes, beg his pardon,we will not relent,forgiue, or forget, till wee haue confounded him and his,*made dice of his bones*,as they ſay,ſee him rot in priſon, baniſhed his friends,followers,*& omne inviſum genus*,rooted him out and all his poſterity. Monſters of men as we are,Dogges,Wolues,f Tygers, Fiends,incarnate Dive's,we doe not only contend,oppreſſe, and tyrannize our ſelues, but as ſo many fire-brands,we ſet on,and animate others,our whole life is a perpetuall combate,a conflict,a ſet battle,a ſnarling fit, *Eris dea*, is ſetled in our tents, t *Omnia de lite*, oppoſing wit to wit, wealth to wealth, ſtrength to ſtrength,fortunes to fortunes,friends to friends,as at a Sea-fight, wee turne our broad ſides,or two milſtones with continuall attrition,we fire our ſelues, or breake anothers backes,and both are ruined and conſumed in the end.Miſerable wretches, to fat and enrich our ſelues,wee care not how wee get it, † *Quocunq; modo rem*,how many thouſands we vndoe, whom wee oppreſſe, by whoſe ruine and downfall we ariſe, whom we iniury, fatherleſſe children, widdowes,common ſocieties,to ſatisfie our owne private luſt. Though wee haue myriades, abundance of wealth and treaſure, (pittileſſe,mercileſſe,remorſeleſſe,and vncharitable in the higheſt degree) and our poore brother in need,ſickneſſe,in great extremity,and now ready to bee ſtarued for want of food, wee had rather, as the Foxe told the Ape, his taile ſhould ſweepe the ground ſtill, then couer his buttocks, rather ſpend it idely, conſume it with dogges,hawkes,hounds,vnneceſſary buildings, in riotous apparell, ingurgitate,or let it be loſt,then he ſhould haue part of it, u rather take from him that little which he hath,then relieue him.

Like the dogge in the manger,we neither vſe it our ſelues, let others make vſe of,or inioy it,part with nothing while we liue, for want of diſpoſing our houſhold,and ſetting things in order,ſet all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only ſeekes chippings,offals, let him roare and howle, famiſh, and eat his owne fleſh,he reſpects him not. A poore decayed kinſman of his, ſets vpon him by the way in all his iollity,and runnes begging bareheaded by him,coniuring by thoſe former bands of friendſhip,alliance,conſanguinity,&c.vnkle, coſen

q *Diliquium patitur Charitas, odium eius loco ſuccedit. Baſil.1. ſer. de inſtitut. mon.*

r *Nodum in ſcirpo quærentes.*

f *Hircanæq; admouêre vbera tigres.*

t *Heraclitus.*

u *Si in gehennâ abit,pauperẽ qui non alat,quid de eo fiet qui pauperem denudat. Auſtin.*

398 coſen,brother,father.

—Per ego has lachrymas,dextramq; tuam te,
Si quidquam de te merui,fuit aut tibi quidquam
Dulce meum,miſerere mei.

Shew ſome pitty for Chriſts ſake,pitty a ſick man,an old man,&c. hee cares not,ride on: pretend ſickneſſe, inevitable loſſe of limmes,goods, plead ſuretiſhip,or ſhipwracke,fires,common calamities,ſhew thy wants and imperfections. *Etſi per ſanctum iuratus dicat Oſyrim,*
Credite non ludo cruaeles tollite claudum.

Sweare,proteſt,take God and all his Angels to witneſſe, *quære peregrinum*, thou art a counterfeit Cranke,a cheater,he is not touched with it, *pauper vbiq; iacet*,ride on,he takes no notice of it. Put vp a ſupplication to him in the name of a thouſand Orphans,an hoſpitall,a ſpittle,a priſon as he goes by,they cry out to him for aid,ride on,*ſurdo narras*,he cares not, let them eat ſtones, devoure themſelues with vermine,rot in their owne dung,he cares not.Shew him a decayed hauen,a bridge,a ſchoole,a fortification,&c. or ſome publike worke,ride on; good your worſhip,your honour,for Gods ſake,your countries ſake,ride on. But ſhew him a rolle, wherein his name ſhall bee regiſtred in golden letters,and commended to all poſterity, his armes ſet vp , with his devices to be ſeene,then peradventure he will ſtay and contribute; or if thou canſt thunder vpon him , as Papiſts doe , with ſatisfactory and meritorious workes,or perſwade him by this meanes, he ſhall ſaue his ſoule out of hell,& free it from Purgatory, (if he be of any religion) then in all likelihood he will liſten and ſtay ; or that he haue no children, no neere kinſman, heire hee cares for at leaſt,or cannot well tell otherwiſe how or where to beſtow his poſſeſſions (for carry them with him he cannot) it may be then hee will build ſome ſchoole or hoſpitall in his life,or be induced to giue liberally to pious vſes after his death. For I dare boldly ſay,vaineglory , that opinion of merit, and this enforced neceſſity , when they knowe not otherwiſe how to leaue , or what better to doe with them,is the maine cauſe of moſt of our goodworks. I will not ſay this, to derogate from any mans charitable devotion or bounty in this kinde,to cenſure any good worke,no doubt there be many ſanctified,heroicall,and worthy minded men,that in true zeale,and for vertues ſake (divine ſpirits) that out of commiſeration and pitty, extend their liberality, and as much as in them lies,doe good to all men, cloath the naked , feed the hungry,comfort the ſick and needy,relieue all, forget and forgiue iniuries, as true charity requires; yet moſt part there is *ſimulatum quid* , a deale of hypocriſie in this kinde,much default and defect. [x] *Coſmus Medices* that rich citizen of *Florence* ingeniouſly confeſſed to a neere friend of his , that would knowe of him why he built ſo many publike and magnificent palaces , & beſtowed ſo liberally on Schollers , not that hee loued learning more then others,*but to* [y] *eternize his owne name,to be immortall by the benefit of Schollers; for when his friends were dead, walls decayed, and all* Inſcriptions *gone, bookes would remaine to the worlds end.* The lanterne in † *Athens* was built by *Xenocles*,the Theater by *Pericles*, the famous port *Pyræum* by *Muſicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidis* , but theſe braue monuments are decayed all , and ruined long ſince, their builders names alone floriſh by mediation of writers. And as [*] he ſaid of that *Marian* Oke,

now

x *Iouius vita eius.*

y *Immortalitatem beneficio literarum immortali gloriosa quadam cupiditate concupivit. Quod cives quibus bene feciſſet perituri, mœnia ruitura,et ſi regio ſumptu ædificata,non libri.*

† *Plutarch. pericle.*

* *Tullius lib.1. de legibus.*

now cut downe and dead, *nullius Agricolæ manu culta stirps tam deuturna, quam quæ poetæ versu seminari potest*, no plant can growe so long as that, which is *ingenio fata*, set and manured by those everliuing wits.† *Allon, Bacuth* that weeping oke, vnder which *Deborah Rebecchaes* nurse died, and was buried, may not surviue the memory of such euerlasting monuments. Vaineglory and emulation (as to most men) was the cause efficient, and to bee a trumpetter of his owne fame, *Cosmus* sole intent, so to doe good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mæcenates* and Patrons. Shew mee amongst so many myriades, a truely devout, a right, honest, vpright, meeke, humble, a patient, innocuous innocent, a mercifull, a louing, a charitable man? [z] *Probus quis nobiscum vivit*: Shew me a *Caleb* or a *Iosua*?

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† Gen.35.8.

z Hor.

Dic mihi Musa virum— shew a vertuous woman, a constant wife, a good neighbour, a trusty seruant, an obedient child, a true friend, &c. Crowes in *Africke* are not so scant. Hee that shall examine this [a] iron age wherein we liue, where loue is cold, *& iam terras Astræa reliquit*; Iustice fled with her assistants, vertue expelled,

a *Durum genus sumus.*

——*Iustitiæ soror.*

Incorrupta fides, nudaq; veritas,—— all goodnesse gone, where vice abounds, the Divell is loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a blocke, oppresse, tyrannise, pray vpon, torture him, vex, gaull, torment and crucifie him, starue him, where is charity? He that shall see men sweare and forsweare, lie, and beare false witnesse, to aduantage themselues, preiudice others, hazard goods, liues fortunes, credit, all, to be revenged on their enimies, men so vnspeakable in their lusts, vnnaturall in malice, such bloody designements, *Italian* blaspheaming, *Spanish* renouncing, &c. may well aske where is charity? He that shall obserue so many law suits, such endlesse contentions, such plotting, vndermining, so much mony spent with such eagernesse and fury, every man for himselfe his owne ends, the Divell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, iniuries, such grudging, repining, discontent, so much emulation, envie, so many brawls, quarrels, monomachies, &c. may well enquire what is become of charity? when wee see and read of such cruell warres, tumults, vproares, bloudy battles, so many [c] men slaine, so many citties ruinated &c. (for what else is the subiect of all our stories almost, but Bills, Bowes and Gunnes) so many murders and massacres, &c. where is Charity? Or see men wholy devote to God, Churchmen, professed Divines, holy men, [d] *to make the trumpet of the Gospell the trumpet of warre*, a company of hell borne Iesuits, and fiery spirited Friers, *facem præferre* to all seditions, as so many firebrands set all the world by the eares (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitternesse *Bionæis sermonibus & sale nigro*) & by their bloody inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, may iustly doubt where is charity? *obsecro vos quales hi demum Christiani*? Are these Christians, I beseech you tell me? He that shall obserue and see these things may say to them as *Cato* to *Cæsar*, *credo quæ de inferis dicuntur falsa existimas*,

b *Tull. pro Rosc. mentiri vis causa mea, ego vero cupide & libenter mentiar tua causa, & si quãdo me vis peierare, vt paululũ tu compendiũ facias paratum sorescito.*

c *Gallienus in Treb. Pollio lacera, occide, mea mente irascere. Rabie iecur incendente feruntur Præcipites. Vopiscus of Aurelian. Tantum fudit sanguinis quantum quis vini potavit.*

d *Evangelii tubam belli tubam faciunt: in pulpitis pacem, in colloquiis bellum suadent.*

400 *mas*, ſure I thinke thou art of opinion there is neither Heauen, nor Hell. Let them pretend religion, zeale, make what ſhewes they will, giue almes, peace makers, frequent ſermons, if we may gueſſe at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheiſts, with the [e] *foole in their hearts, they ſay their is no God.* 'Tis no marvell then if being ſo vncharitable, hard hearted as we are, we haue ſo frequent and ſo many diſcontents, ſuch melancholy fits, ſo many bitter pangs, mutuall diſcords, all in a combuſtion, often complaints, ſo common grievances, generall miſchiefes, *ſi tantæ in terris tragœdiæ, quibus labefactatur, & miſerè laceratur humanum genus*, ſo many peſtilences, warres, vproares, loſſes, deluges, fires, inundations, Gods vengeance and all the plagues of *Ægypt* come not vpon vs, ſince we are ſo curriſh one towards another, ſo reſpectleſſe of God, and our neighbours: & by our crying ſinnes pull theſe miſeries vpon our owne heads. Nay more, tis iuſtly to be feared, which † *Ioſephus* once ſaid of his Countrymen *Iewes*, *If the Romans had not come when they did to ſacke their Citty, ſurely it had been ſwallowed vp with ſome earthquake, deluge, or fired from Heauen as Sodome and Gomorrah, their deſperate malice, wickednesſe and peeviſhneſſe was ſuch.* 'Tis to be ſuſpected, if we continue theſe wretched waies, wee may looke for the like heauy viſitations to come vpon vs. If we had any ſenſe or feeling of theſe things, ſurely we ſhould not goe on as we doe, in ſuch irregular courſes, practiſe all manner of impieties, our whole carriage would not be ſo auerſe from God. If a man would but conſider, when he is in the midſt and full career of ſuch prodigious and vncharitable actions, how diſpleaſing they are in Gods ſight, how noxious to himſelfe, as *Solomon* told *Ioab*, 1. *Kings*, 2. *the Lord ſhall bring this blood vpon their heads. Prov.* 1.27. *ſudden deſolation and deſtruction ſhall come like a whirlewinde vpon them: affliction, anguiſh, the reward of his hand ſhall be given him, Iſa*, 3.11. *&c. they ſhall fall into the pit they haue digged for others*, and when they are ſcraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy ſoule*, what a ſeuere account they muſt make, and how [f] gratious on the other ſide a charitable man is in Gods eyes, *haurit ſibi gratiam Mat.* 5.7. *bleſſed are the merciſull for they ſhall obtaine mercy:* He that lendeth to the *poore giues to God*, and how it ſhall be reſtored to them againe, *how by their patience and long ſuffering they ſhall heape coales on their enimies heads, Rom.* 12. *and hee that followeth after righteouſneſſe and mercy, ſhall find righeouſneſſe and glory:* Surely they would checke their deſires, curb in their vnnaturall inordinate affections, agree amongſt themſelues, abſtaine from doing euill, amend their liues and learne to doe well. *Behold how comely and good a thing it is for brethren to liue together in* [g] *vnion: it is like the pretious ointment, &c.* How odious to contend one with the other; [h] *Miſeri quid luctatiunculis hiſce volumus, ecce mors ſupra caput eſt, & ſupremum illud tribunal, vbi & dicta & facta noſtra examinanda ſunt; Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, & we muſt ſhortly giue an account of al our vncharitable words and actions, thinke vpon it and be wiſe.

[e] *Pſal.* 13. 1.

† *De bello Iudaic. lib.* 6. *c.* 16. *Puto ſi Romani contra nos venire tardaſſent, aut hiatu terræ deuorandam fuiſſe ciuitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio paſſuram, ob deſperatum populi, &c.*

[f] *Benefacit animæ ſuæ vir miſericors.*

[g] *Concordia magnæ res creſcunt, diſcordia maximè dilabuntur.*

[h] *Lipſius.*

SECT. 2.

SECT. 2.

MEMB. I. SVBSECT. I.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant obiects, of this comelinesse and beauty which proceeds from women, that causeth *Heroicall* or loue melancholy, s more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, and therefore called *Heroicall*, because commonly Gallants, Noblemen and the most generous spirits are possessed with it. His power and extent is very large, [i] and in that twofold division of Loue, φιλεῖν and ἐρᾶν, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and κατ'ἐξοχὴν called *Venus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most evident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of soueraignty ouer them. His pedegree is very ancient, deriued from the beginning of the world, as [l] *Phædrus* contends, and his [m] parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes [n] *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

Ante Deos omnes primum genera uit amorem,

some thinke it is the selfe same fire, *Prometheus* fetched from heauen. *Plutarch amator: libello*, will haue loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speake of Loue, (of which subiect *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chaunter *Agatho*, had newly giuen occasion) in a poeticall straine, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, [o] *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whitled with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in [p] *Ficinus*. Another tale is there borrowed out of *Aristophanes*: [q] In the beginning of the World, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halfes, and now peraduenture by Loue they hope to be vnited againe and made one. Otherwise thus, [r] *Vulcan* met two Louers, and bid them aske what they would and they should haue it, but they made answere, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to worke vs anew in thy fornace, and of two make vs one, which hee presently did, and euer since true louers are either all one, or else desire to be vnited.* Many such tales you shall finde in *Leon: Hebræus dial.* 3. and their [s] morall to them. The reason why loue was still painted

i *Memb. 1. Subs. 2.*
k *Amor & amicitia.*
l *Phædrus orat. in laudem amoris Platonis conuivio.*
m *Vide Bocas: de Genial. deorũ.*
n See the morall in Plutarch of that fiction.
o *Affluentiæ Deus.*
p *Cap. 7. Comment. in Plat. conuiuium.*
q See more in *Valesius lib. 3. cont. med. & cont. 13.*
r *Vives 3. de anima oramus te vt tuis artibus & caminis nos refingas, & ex duobus vnum facias, quod et fecit, & exinde amatores vnum sunt & vnum esse petunt.*
s See more in *Natalis comes Imagin. Deorum Philostratus de Imaginibus. Lilius Giraldus Syntag de dijs, &c.*

402 young, *is becauſe young men are moſt apt to loue, ſoft, faire, and fat, becauſe ſuch folkes are ſooneſt taken: naked, becauſe all true affection is ſimple and open: he ſmiles, becauſe merry and giuen to delights: hath a quiuer, to ſhew his power, none can eſcape: is blinde, becauſe hee ſees not where hee ſtrikes, whom he hits, &c.* His power and ſoueraignty is expreſſed by the [u] Poets, in that he is held to be a God, and a great commanding God, aboue *Iupiter* himſelfe, *Magnus Dæmon* as *Plato* calls him, the ſtrongeſt and merrieſt of all the Gods according to *Alcinous* and [x] *Athenæus. Amor virorum rex, amor rex & deûm*, as *Euripides*, the God of Gods and gouernour of men, for wee muſt all doe homage to him, and ſacrifice to his alter, that conquers all, [y]

* *Mallem cum leone, cervo & apro Æolico,*
Cum Anteo & ſtymphalicis avibus luctari mauelim,
Quam cum amore——— I had rather

contend with bulles, Lions, beares and giants, then with loue, he is ſo powerfull, enforceth all to pay tribute to him, domineeres ouer all, and can make mad and ſober whom he liſt; inſomuch that *Cæcilius* in *Tullies Tuſculanes*, holds him to bee no better then a foole or an idiot, that doth not acknowledge loue to bee a great God.

[z] *Cui in manu ſit quem eſſe dementem velit,*
Quem ſapere, quem ſanari, quem in morbum inȳci, &c.

That can make ſicke and cure whom he liſt. *Homer* and *Steſichorus* were both made blinde, if you wil beleeue [a] *Leon: Hebræus* for ſpeaking againſt his godhead: And though *Ariſtophanes* degrade him, and ſay that he was † ſcornfully reiected from the counſell of the Gods, had his winges clipped beſides, that he migt come no more amongſt them, and to his farther diſgrace baniſhed heauen for euer, & confined to dwell on earth, yet he is [b] of that power, maieſty, omnipotency, & dominion, that no creature can withſtand him.

* *Imperat cupido etiam dijs pro arbitrio,*
Et ipſum arcere ne armipotens poteſt Iupiter,

He is more then quarter Maſter with the gods, ——*Tenet,*

Thetide æquor, vmbras Æaco, cælum Ioue:

and hath not ſo much poſſeſſion, as dominion. *Iupiter* himſelfe was turned into a Satyre, ſhephard, a Bull, a Swan, a golden ſhowre, & what not; for loue; that as * *Lucian's Iuno* right well obiected to him, *ludus amoris tu es*, thou art *Cupids* whirlegigge: how did he inſult ouer all the other Gods, *Mars, Neptune, Pan, Mercury, Bacchus*, and the reſt? *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the † *Moone* lamenting, that ſhe was ſo impotently beſotted on *Endimion*, euen *Venus* her ſelfe confeſſing as much, how rudely and in what ſort her owne ſonne *Cupid* had vſed her being his * mother, *Now drawing her to mount Ida, for the loue of that Troian Anchiſes, now to Libanus for that Aſſyrian youths ſake. And although ſhe threatned to breake his bow and arrowes, to clip his wings,* † *and whipped him beſides on the bare buttocks with her pantophle, yet all would not ſerue, he was too headſtrong and vnruly.* That monſter conquering *Hercules* was tamed by him:

Quem non mille feræ, quem non Stheneleius hoſtis,
Nec potuit Iuno vincere vicit amor.

Whom neither beaſts nor enimies could tame,
Nor *Iuno's* might ſubdue, loue, quel'd the ſame.

t *Juvenis pingitur quod amore plerumq́, iuvenes capiantur, ſic & mollis, formoſus. nudus quod ſimplex & apertus hic affectus, ridet quod oblectam. ntum præ ſe ferat, cum pharetra &c.*
u A pety Pope *claues habet ſuperorum & inferorum as Orpheus. &c.*
x *Lib. 13. cap. 5. Dypnoſophiſt.*
y *Regnat & in ſuperos ius habet ille deos. Ovid.*
* *Plautus.*
x *Selden proleg. 3. cap. de dijs Syris.*
a *Dial. 3.*
† *A concilio deorum reiectus & ad maiorem eius ignominiã, &c.*
b *Fulmine concitatior.*
* *Sophocles.*
* *Tom. 4.*
c *Dial deorum.*
† *Tom. 3.*
* *Quippe matrem ipſius quibus modis me afficit nunc in Idam adigens Anchiſæ cauſa &c.*
† *Iampridem & plagas ipſi in nates incuſſi ſandalio*

Your braueſt ſouldiers and moſt generous ſpirits are eneruated with it, † *vbi mulieribus banditÿs permittunt ſe, & inquinantur amplexibus.* *Apollo* that tooke vpon him to cure all diſeaſes, [d] could not helpe himſelfe of this, and therefore [e] *Socrates* calls loue a tyrant, and brings him triumphing in a Chariot, whom *Plutarch* imitates in his triumph of Loue, and *Fracaſtorius* in an elegant Poeme expreſſeth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Pſyche* weeping, &c.

† *Altopilus f.77.*
d *Nullis amor eſt medicabilis herbis.*
e *Plutach in Amatorio, Dictator quo creato ceſſant reliqui magiſtratus.*

In vegetall creatures what ſoueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, eſpecially of palme trees, which are both he and ſhee, and expreſſe not a ſympathy but a loue paſſion, as by many obſeruations hath beene confirmed.

† *Viuunt in venerem frondes, omniſq; viciſſim*
Fœlix arbor amat, nutant ad mutua palmæ
Fœdera, populeo ſuſpirat populus ictu,
Et platano platanus, alnoq; aſſibilat alnus.

† *Claudian deſcript: vener. auctæ.*

Conſtantine de agric. lib. 10. *cap.* 4. giues an inſtance out of *Florentius* his Georgicks, of a Palme tree that lou'd moſt feruently, *and would not be comforted vntill ſuch time her loue applied her ſelfe vnto her, you might ſee the two trees bend, and of their owne accords ſtretch out their boughes to embrace and kiſſe each other: They will giue manifeſt ſignes of mutuall loue.* *Ammianus Marcellinus lib.* 24. reports that they marry one another, and fall in loue if they grow in ſight, and when the winde brings the ſmell to them, they are marueilouſly affected. *Philoſtratus in Imaginibus* obſerues as much and *Galen lib.* 6. *de locis affectis cap.* 5. they will bee ſicke for loue, ready to dye and pine away, which the husbandmen perceauing, ſaith [g] *Conſtantine*, *ſtroke many Palmes that grow together, and ſo ſtroking againſt the palme that is enamored they carry kiſſes from the one to the other:* or tying the leaues and branches of the one to the ſtemme of the other, will make them both floriſh and proſper a great deale better: [h] *which are enamoured they can perceiue by the bending of their boughs, and inclination of their bodies.* If any man thinke this which I ſay to be a tale, let him read that ſtory of two palme trees in *Italy*, the male growing at *Brunduſium*, the female at *Otranto* (related by *Iouianus Pontanus* in an excellent Poem, ſometimes Tutor to *Alphonſus Iunior*, King of *Naples*, his Secretary of State, and a great Philoſopher) [i] *which were barren and ſo continued a long time*, till they came to ſee one another growing vp higher, though many *Stadiums* aſunder. *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus memb.* 3. *tract. de papyro*, cites this ſtory of *Pontanus* for a truth. See more in *Salmuth comment. in Pancirol: de Novarepert. Tit.* 1. *de novo orbe*, *Mizaldus Arcanorum li.* 2. *Sandes voyage lib.* 2. *fol.* 103. *&c.*

g *Multas palmas, contingens quæ ſimul creſcunt, ſurſurſq; ad amantem regrediens, eamq; manu attingens quaſi oſculum mutuo miniſtrare videtur & expediti concubitus gratiam facit.*
h *Quam vero ipſa deſideret, affectu ramorũ ſignificat, & ad illam reſpicit amanter, &c.*
i *Virg.* 3. *Geor.*

If ſuch fury bee in Vegetalls, what ſhall wee thinke of ſenſible creatures, how much more violent and apparent ſhall it be in them.

[k] *Omne adeò genus in terris hominumq; ferarumq;*
Et genus æquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt, amor omnibus idem.
All kinde of creatures in the earth,
And fiſhes of the Sea.
And painted birds doe rage alike,
This loue bares equall ſway.

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l *Hic Deus & terras & maria altâ domat.*

Common experience & our ſenſe will informe vs, how violently bruit beaſts are carried away with this paſſion, horſes aboue the reſt. ——*furor eſt inſignis equarum.* m *Cupid* in *Lucian* bids *Venus his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backes, holde them by the mane, and ride them about like horſes, and they would fawne vpon him with their tayles.* Bulls, Bares, and Bores are ſo furious in this kinde that they kill one another: but eſpecially Cocks, n Lions, and Harts, which are ſo fierce that you may heare them fight halfe a mile off, ſaith * *Turbervile*, and many times kill each other, or compell them to abandon the rutte, that they may remaine maſters in their places; *and when one hath driuen his corriuall away, he raiſeth his noſe vp into the ayre, & lookes aloft as though he gaue thankes to nature*, which afforded him ſuch great delight. How Birds are affected in this kinde, appeares out of *Ariſtotle*, hee will haue them to ſing *ob futuram venerem*, for ioy or in hope of their venery which is to come.

† *Æeriæ primum volucres te Diua, tuumq́*
Significant initum, perculſæ corda tuâ vi.

Fiſhes pine away for loue and wax leane, if o *Gomeſius* authority may be taken, and are rampant to ſome of them; *Peter Gillius lib.* 10. *de hiſt animal*, telles wonders of a *Triton* in *Epirus*. There was a well not farre from the ſhore, where the country wenches fetched water, † they *Tritons ſtupri cauſâ* would ſet vpon them and carry them to the Sea, and there drowne them, if they would not yeeld, ſo loue tyrannizeth in dumbe creatures. Yet this is naturall for one beaſt to dote vpon another of the ſame kinde, but what ſtrange fury is that, when a Beaſt ſhall dote vpon a man; *Saxo Grammaticus lib.* 10. *Dan hiſt.* hath a ſtory of a Beare that loued a womã, kept her in his den a long time & begot a ſon of her, out of whoſe loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orſon*: *Ælian*, *Pliny*, *Peter Gillius* are full of ſuch relations. A Peacock in *Leucadia* lou'd a maide, and when ſhe died the Peacocke pined. o *A Dolphin loued a boy called* Hernias, *and when he died, the Fiſh came on land, and ſo periſhed.* The like addes *Gellius lib.* 10. *cap.* 22. out of *Appion*, *Ægypt: lib.* 15. a Dolpin at *Puteoli* loued a child, would come often to him, let him get on his backe, and carry him about, q *and when by ſickneſſe, the child was taken away, the Dolphin died.* r Euery booke is full (ſaith *Buſbequius*, the Emperors Orator with the gtand *Senior*, not long ſince *ep.* 3. *legat. Turc.*) *and yeelds ſuch inſtances, to beleeue which I was alwaies afraid, leſt I ſhould bee thought to giue credit to fables, vntill I ſaw a Lynx which I had from Aſſyria, ſo affected towards one of my men, that it cannot be denyed but that he was in loue with him. When my man was preſent, the beaſt would vſe many notable entiſements, and pleaſant motions, and when he was going, hold him backe, and looke after him when he was gone, very ſad in his abſence, but moſt iocund when he returned: and when my man went from mee, the beaſt expreſſed his loue with continuall ſickneſſe, and after he had pined away ſome few daies, dyed,* Such anorher ſtory he hath of a Crane of *Maiorca*, that loued a *Spaniard*, that would walke any way with him, and in his abſence ſeeke about for him, make a noiſe that he might heare her, and knocke at his doore, s *and when he tooke his laſt farewell famiſhed her ſelfe.*

Such

l *Propertius.*
m *Dial deorum. Confidenter, leonibus ipſis familiaris iam factus ſum, & ſæpe conſcendi eorum terga & apprehendi iubas, equorum more inſidens, eos agito, & illi mihi caudis adblandiuntur.*
n *Leones præ amore furunt. Plin. l. 8. cap. 16. Ariſt. lib. 6. hiſt. animal.*
* *Cap* 17. of his booke of hunting.
† *Lucretius.*
o *De ſale lib.* 1. *cap.* 21. *Piſces ob amorem marceſcunt, palleſcunt, &c.*
† *Hauriendæ aquæ cauſa venientes ex inſidiis a Tritone comprehenſæ &c.*
p *Plin. lib.* 10. *cap.* 5 *quumq́ oborta tempeſtate periiſſet Hernias in ſicco piſcis expirauit.*
q *Poſtquam puer morbo abiit, & ipſe delphinus periit.*
r *Pleni ſunt libri quibus ferè in homines inflammatæ fuerunt, in quibus ego quidem ſemper aſcenſum ſuſtinui, veritus ne fabuloſa crederem. Donec vidi lynicem quem habui ab Aſſyria ſic affectum erga vnum de meis hominibus, &c.*
s *Deſiderium ſuum teſtatus, poſt inediam aliquot dierum interiit.*

Such pretty pranks can Loue play with Birds, Fiſhes, Beaſts:
(† *Cæleſtis ætheris ponti, terræ claues habet venus,*
Solaq́; iſtorum omnium imperium obtinet.)

† *Orpheus hymno ven.*

and if all be certaine that is credibly reported, with the ſpirits and diuells of hell themſelues, who are as much inamored and dote (if I may vſe that word) as any other creature whatſoeuer. For if thoſe ſtories bee true that are written of *Incubus* & *Succubus*, of *Nymphes*, laſciuious *Faunes*, *Satyrs*, & thoſe Heathē gods which were diuells, thoſe laſciuious *Telchines*, of whom the *Platoniſts* tell ſo many fables; or thoſe familiar meetings in our dayes, and company of witches and divells, there is ſome probability for it. I know that *Biarmannus*, *Wierus lib.3.cap.19.& 24*, & ſome others ſtoutly deny it, that the Diuell hath any carnall copulation with women, that the Diuell takes no pleaſure in ſuch facts, they be meere phantaſies all ſuch relations of *Iucubi*, *Succubi*, lies and tales. But *Auſtin lib.15.de ciuit.Dei* doth acknowledge it, *Eraſtus de Lamijs*, *Iacobus Sprenger* and his colleagues, &c. *Zanchius cap. 16. lib.4.de oper.Dei Dandinus in Ariſt. de Animâ lib.2.Text.29.com.30. Bodin lib.2.cap.7.* and *Paracelſus*, a great champion of this Tenent amongſt the reſt, which giue ſundry peculiar inſtances, by many teſtimonies, proofes and confeſſions, evince it. *Heſtor Boëthius* in his Scottiſh hiſtory, hath three or foure ſuch examples, which *Cardan* confirmes out of him *lib.16.cap.43*, of ſuch as haue had familiar company many yeares with them, and that in the habit of men and women. *Philoſtratus* in his fourth booke *de vitâ Apollonij*, hath a memorable inſtance in this kinde, which I may not omit: of one *Menippus Lycius* a young man 25 yeares of age, that going betwixt *Cenchreas* and *Corinth*, met ſuch a phantaſme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her houſe, in the ſuburbs of *Corinth*, and told him ſhe was a *Phœnician* by birth, and if he would tarry with her, [u] *he ſhould heare her ſing and play, and drinke ſuch wine as neuer any dranke, and no man ſhould moleſt him; but ſhee being faire and louely, would liue and dye with him, that was faire and louely to behold.* The young man a Philoſopher, otherwiſe ſtaid and diſcreet, able to moderate his paſſions, though not this of loue, tarried with her a while to his great content, and at laſt married her, to whoſe wedding amongeſts other gueſts came *Apollonius*, who by ſome probable coniectures, found her out to be a ſerpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold deſcribed by *Homer*, no ſubſtance but meere illuſions. When ſhe ſaw her ſelfe deſcried, ſhe wept, and deſired *Apollonius* to be ſilent, but he would not be moued, and thereupon ſhe, Plate, Houſe, and all that was in it, vaniſhed in an inſtant: [x] *many thouſands tooke notice of this fact, for it was done in the midſt of Greece.* *Sabin* in his comment on the 10th of *Ovids* metamorphoſis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the loſſe of his deare wife, at length the Diuell in her habit came and comforted him, and told him becauſe he was ſo importunate for her, that ſhe would come and liue with him againe, on that condition he would be new married, never ſware and blaſpheme as he vſed formerly to doe, for if he did, ſhee ſhould be gone: [y] *He vowed it, married, and liued with her, ſhe brought him children, and gouerned his houſe, but was ſtill pale and ſad, and ſo continued, till one day falling out with him, he fel a ſwearing, ſhe vaniſhed there-*

t *Qui hæc in aëre bilis aut Imaginationis vim referre conati ſunt, nihil faciunt.*

u *Cantantem audies & vinum bibes, quale antea nunquam bibiſti, te riualis turbabit nullus, pulchra autem pulchro contentie vinam, & moriar.*

x *Multi factum hoc cognouere, quod in media Græcia geſtũ ſit.*

y *Rem curans domeſticam, vt ante, peperit aliquot liberos, ſemper tamen triſtis & pallida.*

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vpon, and was never after seene. z *This I haue heard,* saith *Sabine, from persons of good credit, which told mee that the Duke of* Bauaria *did tell it for a certainty to the Duke of* Saxony. One more I will relate out of *Florilegus,* an honest historian of our nation, because he telleth it so confidently, as a thing in those dayes talked of all ouer *Europe.* A young Gentleman of *Rome* the same day that hee was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himselfe; whilst he played, hee put his ring vpon the finger of *Venus statua,* which was thereby made in brasse; after he had sufficiently played, and now made an end of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it off. Whereupon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more conuenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps betweene him and his wife (vnseene, or felt of her) and told him that she was his wife, that he had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus,* a learned Magitian in those dayes, who gaue him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliuer that script with his own hands to *Saturne* himselfe: the young man of a bold spirit, accordingly did it, and when the old fiend had read it, hee called *Venus* to him, which rode before him, & commanded her to deliuer his ring, which forthwith she did, and so the Gentleman was freed. Many such [a] stories I finde in seuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius lib.* 14. *cap.* 15. [b] *God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all commander of the Earth, and hote in lust, entised them by little and little to this vice, and defiled them with the company of women:* And to *Anaxagoras de resurrect.* [c] *Many of those spirituall bodies, ouercome by the loue of maides, and lust failed, of whom those were borne we call Gyants. Iustin Matry, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a two fold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth vs, openly professing that these *Genij* can beget, and haue carnall copulation with women. At *Iapan* in the *East Indies,* at this present (if we may beleiue the relation of * trauellers) there is an Idol called *Teuchedy,* to whom one of the fairest virgins in the country is monthly brought, and left in a priuate roome, in the *Fotoqui* or Church where shee sits alone to be defloured. At certaine times the *Teuchedy* (which is thought to be the divell) appeares to her, and knoweth her carnally. Euery moneth a faire Virgin is taken in, but what becomes of the old no man can tell. Many Diuines stiffely contradict this, but I will conclude with [e] *Lipsius,* that since *examples, testimonies, and confessions of those vnhappy women are so manifest on the other side, and many euen in this our towne of* Lovan, *that it is likely to be so.* [f] *One thing I will adde, that I suppose that*

z *Hæc audivi à multis fide dignis qui asseverabant ducem Bavariæ eadem retulisse Duci Saxoniæ proveris.*

a *Fabula Damarati & Aristonis in Herodoto lib 6. Erato*

b *Deus Angeles misit ad tute lam cultumq; generis humani sed illos cum hominibus commorantes, dominator ille terræ salacissimus paulatim ad vitia vellexit & mulierum congressibus inquinavit.*

c *Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt.*

d *Pererius in Gen. lib 8. cap. 6 ver. 1. Zanc. &c.*

†*Purchas Hack. posth. pat. 1. lib. 4. cap. 1. S. 7.*

e *Physiologiæ Stoicorum lib. 1. cap. 20. Si spiritus vnde semen iis &c. at exempla turbant nos, mulierum quotidianæ confessiones de mistione omnes asserunt, & sunt in hac vrbe Lovanio exempla.*

f *Vnum dixero, non opinari me vllo retro ævo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantum nunc quotidianæ narrationes, & iudiciales sententiæ proferunt.*

in no age past, I know not by what destiny of this vnhappy time, there haue neuer appeared or shewed themselues so many lecherous diuels, Satyrs and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences vpon Record. Reade more of this question in *Plutarch vit: Numæ, Austin de civ. Dei. lib.* 15. *Wierus lib.* 3. *de præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib.* 1. *Malleus malefic. quæst.* 5. *part.* 1. *Iacobus Ruessius lib.* 5. *cap.* 6. *fol.* 54. *Godelman. lib.* 2. *cap.* 4. *Erastus, Valesius de sacra philo. cap.* 40. *Iohn Nider Fornicar. lib.* 5. *cap.* 9. *Storz. Cicogna. lib.* 3. *cap.* 3. *Delrio, Lipsius, Bodine dæmonol. lib.* 2. *cap.* 7. *Pererius in Gen. lib.* 8. *in* 6. *cap. ver.* 2. King I A M E S &c. 407

SVBSECT. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy, his definition, part affected.

YOu haue heard how this tyrant Loue rageth with brute beasts and spirits, now let vs consider what passions it causeth amongst men.

g *Improbe amor quid non mortalia pectora cogis?*
Horresco referens, ——— I am almost afraid to relate, amazed, h and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vnited Provinces, built cities, and by a perpetuall generation, makes and preserues man kind, propagates the Church; but if it rage it is no more Loue, but burning lust, a disease, Phrensie, Madnesse, Hell. i *Est orcus ille, vis est immedicabilis, est rabies insana*; t'is no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte and art, as *Alexis* in † *Atheneus* setts it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, ouerthrowes cities, townes, families, marres, corrupts, and makes, a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischiefe to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrha*; *Troia*, (which *Dares Phrygius*, and *Dictis Getensis* will make good) and I know not how many Cities beare record, *& fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhalt* in *France*, all histories are full of these Baseliskes. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures & pestilent feauers, those often Gouts, Pox, *Artheritis*, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

g *Virg.*
h For it is a shame to speake of those things which are done of them in secret *Eph.* 5. 12.
i *Plutarch amator. lib.*
† *Lib.* 13.

Notwithstanding they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *è contra*, yet either out of their owne weakenesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselues to bee led like an oxe to the slaughter. *Facilis descensus Auerni,*) they goe downe headlong to their own perdition, they will commit folly with beasts, men *leauing the naturall vse of women*, as † *Paul* † *Rom.* 1. 27.

408 *Paul* saith; *burned in lust one towards another, and man with man wrought filthinesse.*

Semiramis equo, *Pasyphae* tauro, *Aristo Ephesius* asinæ se commiscuit, *Fulvius* equæ, alij canibus, capris, &c. vndè monstra nascuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum *Sodomiæ* vulgò dicitur; & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos*, *Afros*, *Asianos*.[k] *Hercules Hylam* habuit, *Polycletum*, *Dionem*, *Perythoonta*, *Abderum & Phryga*, alij & *Euristium* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adolescentum causâ frequens Gymnasium obibat, flagitiosoque spectaculo pascebat oculos, quòd & *Philebus & Phædon*, Riuales, *Charmides* & reliqui *Platonis* Dialogi, satis superq; testatum faciunt: quòd verò *Alcibiades* de eodem *Socrate* loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit *Theodoretus* lib. de curat. græc. affect. cap. vltimo. Quin & ipse *Plato* suum demiratur *Agathonem*, *Xenophon Cliniam*, *Virgilius Alexin*, *Anacreon Bathyllum*; Quod autem de *Nerone*, *Claudio*, cæterorumq; portentosâ libidine memoriæ proditum, mallem à *Petronio*, *Suetonio*, cæterisq; petatis, quandò omnem fidem excedant quàm à me expectetis, sed vetera querimur. [m] Apud *Asianos*, *Turcas*, *Italos*, nunquàm frequentius hoc, quàm hodierno die vitium; officinæ horum alicubi apud *Turcas*, —*qui saxis semina mandant* —arenas arantes, & frequentes querelæ, etiam inter ipsos coniuges hac de re, *quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant*; nullum apud Italos familiare magis peccatum, qui & post [n] *Lucianum* & [o] *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Beneventinus* Episcopus divinum opus vocat, suave scelus, adeoq; iactat se non aliâ vsum Venere. Nihil vsitatius apud monachos, Cardinales, sacrificulos, etiam [p] furor hic ad mortem, ad insaniam. [q] *Angelus Politianus*, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sæuierit. Quum enim *Anno* 1538. *prudentissimus Rex Henricus Octavus, cucullatorum cœnobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thom ã Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinædi, gancones, pædicones, puerarij, pæderastæ, Sodomitæ,* ([r] Balei verbis vtor) *Ganymedes, &c. vt in vniquoq; eorum novam credideris Gomorrham.* Sed vide si lubet eorundem Catalogum apud eundem *Baleum*, puellæ *(inquit) in lectis dormire non poterant ob fratres necromanticos.* Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornices, quam non fæditatem, quam non spurcitiem? Sileo interim turpes illas, & ne nominandas quidem monachorum [f] mastupationes, masturbatores † *Rodericus a Castro* vocat, tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Iuno quod magis mirere fœmina fœminam *Constantinopoli* non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptijs sermonem init, & brevi nupta est: sed authorem ipsum consule

k *Lilius Giraldus vita eius.*

l *Pueros amare, solis Philosophis relinquendum vult Lucianus dial. Amorum.*

m *Busbequius.*

n *Achilles Tatius lib. 2.*
o *Lucianus Charidemo.*
p *Non est hæc mentula demens Mart.*
q *Iovius Musco.*

r *Præfat lectori lib. de vitis pontif.*

f *Mercurialis cap. de Priapismo. Cœlius. l. 11 antiq. lect: cap. 14. Galenus. 6. de locis off.*
† *De morb. mulier: lib. 1. c. 15.*

sule, *Busbequium.* Omitto [t] salinarios illos *Ægyptiacos*, qui cum formosarum cadaveribus concumbunt,& eorum vesanam libidinem, qui etiam Idola & imagines depereunt. Nota est fabula *Pigmalionis* apud [u] *Ovidium*; *Mundi* & *Paulini* apud *Ægesippum belli Iud.lib.2.cap.4. Pontius C.Cæsaris* legatus referente *Plinio lib.35.cap.3.* quem suspicor eum esse qui Christum crucifixit, picturis *Atalantæ* & *Helenæ* adeò libidine incensus, vt tollere eas vellet si natura tectorij permisisset, alius statuam bonæ *Fortunæ* deperijt, (*Ælianus lib.9.cap.37.*) alius bonæ deæ, &c. Et ne qua pars probro vacet. [x] *Raptus ad stupra,* (quod ait ille) *& ne* [y] *os quidem à libidine exceptum. Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita eius. *Hostius* quidam specula fecit, & ita disposuit, vt quum virum ipse pateretur, aversus omnes admissarij motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fæminam passus, quod dictu fœdum & abominandum. Vt verum planè sit, quod apud [z] *Plutarchum Gryllus Vlyssi* obiecit. *Ad hunc vsq; diem apud nos neq; mas marem, neq; fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, vt viles missos faciam, Hercules imberbem sectans socium, amicos deseruit &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvij exundantes atrocem fœditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos, inierunt viri & fœminæ insano bestiarum amore exarserunt, vnde Minotauri, Centauri, Sylvani, Sphinges, &c.* Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili † *Rodericus*, scripta velim) ne levissimis ingenijs & deprauatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutiùs hisce sordibus inquinare.

I come at last to that *Heroicall Loue*, which is proper to men and women, is a frequent cause of melancholy, & deserues much rather to be called burning lust, then by such an honourable title. There is an honest loue I confesse, which is naturall, *laqueus occultus captivans corda hominum, vt à mulieribus non possint seperari*, a secret snare to captiuate the hearts of men, as * *Christopher Fonseca* proues, a strong allurement, and no man liuing can avoid it. [a] *Et qui vim non sensit amoris, aut lapis est, aut bellua*: He is not a man but a block a very stone, *aut* † *Numen aut Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visæ flagravit amore puellæ:

for *semel insanivimus omnes*, dote we either young or old, as [b] he said, and none are excepted but *Minerva* and the *Muses*: so *Cupid* in [c] *Lucian* complaines to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this nuptiall loue, is a common passion, an honest, for men to loue in the way of marriage, *vt materia appetit formam, sic mulier virum.* You knowe marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happines, when they liue without iarring, scolding, louingly as they should doe.

[d] *Fœlices ter & amplius,*
Quos irrupta tenet copula, nec vllis
Divulsus querimonijs,
Suprema citius solvit amor die.

[t] *Herodotus lib.2 Euterpæ: uxores insignium virorum non statim vita functas tradunt condiendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo ante defunctas, nec cum iis salinarij cöumbant, &c.*
[u] *Metamor.13.*
[x] *Seneca de ira, l.11.cap.18.*
[y] *Nullus est meatus ad quem non pateat aditus impudicitiæ. Clemens Alex. pædag.lib.3.c.3.*
† *Seneca.1.nat.quæst.*
[z] *Tom.1.Gryllo*
† *De morbis mulierum.l.1.c.15.*
* *Amphitheat. amor.cap.4. interpret. Curtio.*
[a] *Æneas Sylvius. Iuvenal.*
† *Tertull. prouerb.lib.4.adversus Manc. cap.40.*
[b] *Chaucer.*
[c] *Tom.1.dial. deorum Lucianus. Amore non ardent Musæ.*
[d] *Hor.*

410 Thrice happy they, and more then that,
Whom bands of Loue so firmely ties,
That without brawls till death them part,
'Tis vndissolu'd and neuer dies.

As *Seneca* liued with his *Paulina*, *Abraham* & *Sara*, *Orpheus* & *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs haue it ingrauen on his tombe, he had lead his life with *Ennea* his deare wife 43 yeares, 8 months, and neuer fell out. There is no pleasure in this world comparable to it, tis *summum mortalitatis bonum*— * *hominum Divumq; voluptas, Alma Venus*— *latet enim in muliere aliquid, maius potentiusq; omnibus alijs humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; The husband rules her as head, but shee againe commands his heart, he is her servant, shee is onely ioy and content: no happinesse is like vnto it, no loue so great as this of man and wife, no such comfort, as † *Placens vxor*, a sweet wife:

* *Lucretius.*

† *Fonseca.*

† *Hor.*
c *Propert.*

Omnis amor magnus, sed aperto in coniuge maior.

when they loue at last as fresh as they did at first,

† *Simonides græc.*

† *Charaq; charo consenescit coniugi,* as *Homer* brings *Paris* kissing *Helena*, after they had beene married ten yeares, protesting withall, that he loued her as deare as hee did the first houre hee was betroathed. And in their old age when they make much of one another, saying as hee did to his wife in the Poet.

f *Ausonius.*

f *Vxor vivamus quod viximus, & moriamur,*
Servantes nomen sumpsimus in thalamo,
Nec ferat vlla dies vt commutemur in ævo,
Quin tibi sim invenis, tuq; puella mihi.

Deare wife, let's liue in loue, and die together,
As hitherto we haue in good will,
Let no day change or alter our affections,
But let's be young to one another still.

Such should conjugiall Loue be, still the same, and as they are one flesh, so should they be of one minde, one consent, † *Geryon*-like, *coalescere in vnum*, haue one heart in two bodies, will and nill the same. A good wife, according to *Plutarch*, should be as a looking glasse, to represent their husbands face & passion: If he be merry, she should be merry: if he smile, shee should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue towards another.

† *Geryon amicitiæ symbolum.*

* *Propert. lib. 2.*

* *Et me ab amore tuo deducet nulla senectus,*
Siue ego Tithonus, siue ego Nestor ero.

No age shall part my loue from thee sweet wife,
Though I liue *Nestor* or *Tithonus* life.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Solomon Prov.* 5.17. *and he reioyceth with the wife of his youth, and shee is to him as the louing Hinde, and pleasant Roe, and he delights in her continually.* But this loue of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply to one obiect, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructiue passion: sometimes this burning lust rageth after

after marriage, and then it is properly called *Iealousie*; sometimes before, and then it is called *Heroicall* melancholy, it extends sometimes to corrivals, &c. begets rapes, incests, murders, *Marcus Antonius Compressit Faustinam sororem, Caracalla Iuliam Novercam, Nero Matrem, Ciligula sorores, Cineras Mirrham filiam, &c.* But it is confined within no tearmes, of blood, yeares, sexe, or whatsoeuer else. Some furiously rage before they come to discretion or age.† *Quartella* in *Petronius*, neuer remembred she was a maid; & the wife of *Bath* in *Chaucer* cracks, 411

> Since I was twelue yeares old beliue,
> Husbands at Kirke doore had I fiue.

† *Aratines Lucretia* sold her maiden-head a thousand times, before shee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq; te celabo, non deerant qui vt integram ambirent. Rahab* that harlot began to be a professed queane at ten yeares of age, & was but fifteene when she hid the spies, as* *Hugh Broughton* proues, to whom *Serrarius* the *Iesuite, quæst. 6. in cap. 2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Iulius Pollux* cites, *lib. 2. cap. 3. onomast:* out of *Aristophanes*, g at foureteene yeares old, then they doe offer themselues, and some plainely rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at 14 yeares of age, they are so forward, & many amongst vs after they come into the teenes doe not liue without husbands, but linger. What prankes in this kinde the middle age hath plaid, is not to be recorded.

† *Iunonem habeam iratam, si vnquam meminerim me virginem fuisse. Infans enim paribus inquinata sum, & subinde maioribus me applicui, donec ad ætatem perveni, vt Milo vitulum, inde taurum &c.*

† *Parnodidasc. dial: lat. Interp. Casp. Barthio ex Ital.*

* *Anglico scriptur. concentu.*

g *Epictetus cap. 42. mulieres statim ab anno 14. movere incipiunt, &c. attrectari se sinunt & exponunt. Levinus Lemnius.*

† *Lib. 3. fol. 126*

† *Catullus.*

Si mihi sint centum linguæ, sint oraq; centum, no tongue can sufficiently declare, every story is full of men and womens vnsatiable lust, *Nero's, Heliogabali, Bonosi, &c.** *Calius Amphilenum sed Quintius Amphelinam depereunt, &c.* They ney after other mens wiues (as *Ieremy cap. 5. 8.* complaineth) like fed horses, or range like towne Buls, as many of our great ones doe. *Solomons* wisdome was extinguished in this fire of lust, *Sampsons* strength eneruated, piety in *Lots* daughters quite forgot, grauity of Priesthood in *Helies* sonnes, reuerend old age in the Elders that would violate *Susanna*, filiall duty in *Absolõ* to his stepmother, brotherly loue in *Ammon* towards his sister. Humane, diuine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, staue off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beams vnder the *Æquinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men. Of womens vnuaturall, h vnsatiable lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father aud sonne, master and seruant on one woman. —*Sed amor, sed effrænata libido,*

Quid castum in terris intentatumq; reliquit?

What breach of vowes and othes, fury, dotage, madnesse, might I reckon vp? Yet this is more tollerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Amare ea ætate si occeperint, multò insaniunt acriùs,*

Some dote then more then euer they did in their youth. How many decrepite, hoarie, harsh, writhen, burstenbellied and crooked, toothlesse, bald, blear-

h *De mulierum inexhausta libidine luxuq; insatiabili omnes æque regiones conqueri posse existimo Steph.*

† *Plautus.*

412 eyed, impotent, rotten old men shall you see flickering still in euery place. One gets him a young wife, another a Curtisan, and when hee can scarce lift his legge ouer a sill, and hath one foot already in *Charons* boat, when he hath the trembling in his ioints, the gout in his feet; a perpetuall rheume in his head, *a continuate cough*, * *his sight fayles him*, *thicke of hearing*, *his breath stinkes*, all his moisture is dried vp and gone, may not spit from him; a very childe againe, that cannot dresse himselfe, or cut his owne meat, yet he will be dreaming of, and honing after wenches, what can be more vnseemely? worse it is in women then in men, when she is *ætate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) shee doth very vnseemely seeke to marry, yet whilst she is [i] so old a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere [k] karcasse, a witch, and can scarce feele; shee catterwaules, and must haue a stallion, a Champion, she must and will marry againe, & betroth her selfe to some young man, [l] that hates to looke on, but for her goods; abhorres the sight of her, to the preiudice of her good name, her owne vndoing, griefe of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. [m] It rageth with all sorts and conditions of men, yet is most euident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as liue idle and at ease; and for that cause (which our Diuines call burning lust) this [n] *ferinus insanus amor*, this mad and beastly passion, as I haue said, is named by our Physitians, *Heroicall* loue, and a more honourable title put vpon it, *Amor nobilis*, as [o] *Savanarola* stiles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib.*3 *Fen.*1.*tract.*4.*cap.*23. calleth this passion *Ilishi*, and defines it *to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistris, and troubles himselfe about it:* desiring (as *Savanarola* addes) with all intention and eagernesse of minde, *to compasse or inioy her*, [q] *as commonly Hunters trouble themselues about their sports, couetous their gold and goods, so is he tormented still about his Mistris.* *Arnoldus Villanovanus* in his booke of Heroicall loue, defines it, [r] *a continuall cogitation of that which hee desires, with a confidence or hope of compassing it:* which definition his Commentator cavills at. For continuall cogitation is not the *genus*, but a symptome of loue, we continually thinke of that which we hate and abhorre, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this Heroicall loue be a disease: *Iulius Pollux Onomast: lib.6.cap.*44. determines it; They that are in loue are likewise sicke, *lascivus, salax, lasciuiens, & qui in venerem furit, verè est ægrotus.* [s] *Arnoldus* will haue it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his *Commentator cap.*12. a species of madnesse, *for many haue runne mad for women, Esdr.*4. 26. but *Rhases* [t] *a melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes)

* *Oculi caligant, aures grauiter audiunt, capilli fluunt, cutis arescit, flatus olet, tussis &c. Cyprian.*

† *Lib.*8. *epist. Ruffinus.*

i *Hiatq; turpis inter aridas nates podex.*

k *Cadaverosa adeo vt ab inferis reversa videri possit, vult adhuc catullire.*

l *Nam & matrimoniis est desp ctum senium. Æneas Silvius.*

m *Quid toto terrarum orbe communius? quæ civitas, quod oppidum, quæ familia vacat amatorum exemplis? Æneas Silvius. quis trigesimum annum natus nullum amoris causa peregit insigne facinus, ego de me facio coniecturam quem amor in mille pericula misit.*

n *Forestius, Plato.*

o *Pract. magist. Tract.*6. *cap.*1. *Rub.*11. *de ægrit cap. quod bis multũ contingat*

p *Hæc ægritudo est sollicitudo melancholica, in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum, morum.*

q *Animi sorte accidens quo quis rem habere nimia aviditate concupiscit, ut studios venatores, aurum & opes auari.*

r *Assidua cogitatio super rem desideratam, cum confidentia obtinendi, vt spe assequendam delectabile, &c.*

s *Morbus corporis potius quam animi.*

t *Amor est passio melancholica.*

tomes) and treat of it apart: whom I meane to imitate,and to discusse it in all his kindes,to examine his severall causes, to shew his symptomes, prognosticks,effects,that so it may be with more facilitie cured.

The part affected in the meane time as [u] *Arnoldus* supposeth, *is the former part of the head for want of moisture*, which his Commentator reiects. *Langius med.epist.lib.*1.*cap.*24.will haue this passion sited in the liuer,and to keepe residence in the heart, [x] *to proceed first from the eyes so carried by our spirits,and kindled with imagination in the liver and heart;cogit amare iecur*,as the saying is. *Medium ferit per epar*,as *Cupid* in * *Anacreon*, For some such cause belike *Homer* faines *Tityus* liuer (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell,*For that young mens bowels thus enamored,are so continually tormented by loue. Gordonius cap.*2. *part.*2. [a] *will haue the testicles an immediate subiect or cause, the liuer an Antecedent*.But [b] properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination,and so doth *Iason Pratensis*, *c.*19. *de morb. cerebri*, (who writes copiously of this Eroticall loue) place and reckon it amongst the affections of the braine. [c] *Melanthon de anima* confutes those that make the liuer a part affected, and *Guianerius Tract.*15.*cap.*13.& 17. though many put all the affections in the heart,referres it to the braine. *Ficinus cap.*7.*in Convivium Platonis*,*will haue the* [d] *blood to be the part affected. Io. Frietagius cap.* 14.*noct.med.* supposeth all foure affected,heart,liuer,brain, blood,but the maior part concurre vpon the braine,[e] tis *imaginatio læsa*, and both imagination and reason are misaffected, because of his corrupt iudgement,and continuall meditation of that which he desires, hee may truely bee said to be melancholy. If it be violent, or his disease inveterate, as I haue determined in the precedent partitions, both imagination and reason are misaffected,first one,then the other.

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u *Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis*

x *Affectus animi concupiscibilis á desiderio rei amatæ per oculos in mente concepto,spiritus in corde & iecore incendens.*

y *Odyss. & Metamor.*4.*Ovid.*

z *Quod talem carnificinam in adolescentium, visceribus amor faciat inexplebilis.*

a *Testiculi quoad causam coniunctam,epar antecedentem possunt esse subiectum.*

b *Proprie passio cerebri est ob corruptam imaginationem.*

c *Cap.de affectibus*

d *Est in sanguine melancholico huiusmodi æstus*

e *Est corruptio imaginativæ & æstimativæ facultatis,ob formam fortiter affixam, corruptumq; iudicium, vt semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio æstimativæ virtutis.*

Memb. 2. Svbsect. 1.

Causes of Heroicall Loue,Temperature,full Diet, Idlenesse,Place, Climat,&c.

OF all causes the remotest are starres. [f] *Ficinus cap.*19.saith they are most prone to this burning lust,that haue *Venus* in *Leo* in their *Horoscope*,when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. [g] *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*,*in whose genitures* ♂ *and* ♀ *are in coniunction*, they are commonly lasciuious,& if women queanes, *as the good wife of* Bath *confessed in* Chaucer;

I followed aye mine inclination,
By vertue of my constellation.

But of all those Astrologicall Aphorismes, which I haue euer read, that of *Cardan* is most memorable,for which howsoeuer he bee bitterly censured for it by † *Marinus Marsennus*, a malapert Frier, and some others (which he

f *Comment.in convivium Platonis.Irretiuntur cito quibus nascentibus Venus fuerit in Leone,vel luna, Venerem vehementur aspexerit,& qui eadē complectione sunt præditi.*

g *Plerumq; amatores sunt,& si fœminæ meretrices,lib de audiend. Poet.*

† *Comment. in Genes. cap.*3.

414 * he himselfe suspected) yet me thinkes it is free, downe right, plaine and ingenious. In his † eight *Gemture* or example, hee hath these words of himselfe. ♂ ♀ ♄, & ☿ ♄ in ☿ *dignitatibus, assiduam mihi venereorum cogitationem præstabant, ita vt nunquam quiescam.* Et paulo post, *Cogitatio venereorum me torquet perpetuò, & quam facto implere non licuit, aut fecisse potentem puduit cogitatione assiduâ mentitus sum voluptatem.* Et alibi, *ob ☾ & ☿ dominium & ♄ radiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; turpi libidini deditus & obscœnus.* So farre *Cardan* of himselfe, *quod de se fatetur ideo,* e *vt vtilitatem adferat studiosis huiusce disciplinæ.*

* *Etsi in hoc parum à præclara infamia stultitiaq; abero, vincet tamen amor veritatis.*

† Edit. Basil. 1553. Cum Commentar. in Ptolemei quadripartium.

e Fol. 445. Basil. Editionis.

Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomeus in quadripart. plura de his & specialia habet Aphorismata, longo proculdubio vsu confirmata, & ab experientiâ multâ perfecta, inquit comm.ntator eius Cardanus. Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Iohan. de Indagine, Goclenium, cæteroſq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion, Phlegmatick persons are seldome taken according to *Ficinus comment. cap. 9.* naturally melancholy lesse then they, but once taken they are neuer freed, though many are of opiniõ flatuous or hypocondriacall melancholy are most subiect of all others to this infirmity. *Valescus* assignes their strong imagination for a cause, *Bodine* abundance of winde. Sanguine are soone caught, young folkes most apt to loue; and by their good wills, saith h *Lucian, would haue about with every one they see*: the colts evill is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the † said Author) all this to be verified in him. *I am so amorously giuen,* * *you may sooner number the Sea sands, and snowe falling from the skies, then my seuerall loues.* Cupid *hath shot all his arrowes at me, I am deluded with seuerall desires, one loue succeeds another, and that so soone, that before one is ended, I beginne with a second, she that is last is still faireſt, and shee that's present pleaseth me most: as an* Hydra's *head my loues increase, no* Iolaus *can helpe me. Mine eyes are so moist a refuge and sanctuary of loue, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of* Venus *this should be: Alas, how haue I offended her so to vex me, what* Hippolitus *am I?* Another in * *Anacreon* confesseth that he had twenty sweet hearts in *Athens* at once, fifteene at *Corinth*, as many at *Thebes*, at *Lesbos*, & at *Rhodes*, twice as many in *Ionia*, thrice in *Caria*, 20000 in all: or in a word, ἔι φύλλα πάντα, &c.

h *Dial. amorum.*

† *Citius maris fluctus & nives cœlo delabentes numerâris quam amores meos. Alii amores aliis succedunt, ac priusquam desinant priores incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylus omnem formam ad se rapiens, vt nulla satietate expleatur, quæ nam hæc ira veneris, &c.*

* *Num.* 32.

Folia arborum omnium si
Nôsti referre cuncta,
Aut computare arenas
In æquore vniverso,
Solum meorum amorum
Te fecero logistam.
Canst count the leaues in May,
Or sands ith' Ocean Sea,
Then count my loues I pray.

His eyes are like a ballance, apt to propend each way, and to bee wayed downe with euery wenches lookes, his heart a weathercocke, his affection tinder

tinder,or *Napthe* it selfe,which every faire obiect, sweet smile, or mistris favour sets on fire. *Guianerius tract.15.cap.14.* referres all this [i] *to the hot temperature of the testicles,such as are very spermatick and full of seed*, for which cause these young men, that be strong set,of able bodies, are so subiect to it. *Hercules de Saxonia*,hath the same words in effect. But most part, I say, such are aptest to loue that are young and lusty,liue at ease,staul-fedde, free from cares,like cattle in a ranke pasture,Idle and solitary persons. 415

[k] *Mens erit apta capi tum quum lætissima rerum,*
Vt seges in pingui luxuriabit humo.
The minde is apt to lust,and hot or cold,
As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue,the clime,ayre,and discipline if they concurre. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer,but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things,which made *Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers,every day strangers came in,at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute themselues,as *Strabo* writes,beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southerne Countries are prone to lust,and farre more incontinent,then those that liue in the North, as *Bodine* discourseth at large, *Method.hist.cap.5.Molles Asiatici*,so are Turkes, Greekes, Spaniards, Italians,even all that latitude: and in those Tracts,such as are more fruitfull, plentifull,and delitious,as *Valence* in *Spaine*,*Capua* in *Italy*,(which *Hanibals* souldiers can witnesse)*Canopus* in *Ægypt*,*Sibaris*,*Phœacia*,*Baiæ*,[l] *Cyprus*, *Lampsacus*. In *Naples*,the fruits of the soyle & pleasant ayre eneruate their bodies, and alter constitutions: Insomuch,that *Florus* calls it *Certamen Bacchi & Veneris*,but * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great Citty, as in *Rome*,*Venice*, *Florence*: where as some say, dwell 90000 inhabitants,of which 10000 are Curtizans,and yet for all this, every Gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so common: how should a man liue honest amongst so many provocations? Now if youth,greatnesse,liberty I meane,and that impunity of sin, which grandies take vnto themselues in this kinde shall meet, what a gappe must it needs open to all manner of vice,with what fury will it rage? For as *Maximus Tyrius* the *Platonist* obserues, *libido consequuta quum fuerit materiam improbam,& proruptam licentiam,& effrænatam audaciam,&c.* what will not lust effect in such persons? .For commonly Princes and great men make no scruple at all of such matters,but with that whore in *Spartian*: *quicquid libet licet*,they thinke they may doe what they list, professe it publikely and rather brag with *Proculus* (that writ to a friend of his in *Rome*,[n] what famous exploits he had done in that kind)then any way be abashed at it. [o] *Nicholas Saunders* relates of *Henry the* 8th(I knowe not how truly)*Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violârit*,He saw few faire maides that he did not desire,and desired fewer whom he did not enioy; nothing so familiar amongst them,'tis most of their businesse: *Sardanapalus*,*Messalina*,and *Ione* of *Naples*,are not comparable to [p] meaner men and women. *Solomon* of old had a thousand Concubines, *Assuerus*

i *Qui calidum testiculorum crisim habent, &c.*

k *Ovid.de arte.*

† *Gerbelius descrip.Græciæ. Rerum omnium affluentia & loca mira opportunitas. nullo non die hospites in portas adventabant.Templo Veneris mille meretrices se prostituebant.*

l *Tota Cypri insula deliciis incumbit,& ob id tantum luxuriæ dedita vt sit olim Veneri sacrata. Ortelius, Lampsacus olim Priapo sacer ob vinum generosum,& loci delitias. Idem.*

m *Agri Neapolitani delectatio elegantia, amænitas, vix intra modum humanum consistere videtur, vnde &c.Leand. Albertas in Campania.*

* *Lib de laud. vrb.Neap.*

† *Disputat. de morbis animi, Reinolde Interpret.*

n *Lampridius Quod decem noctibus centum virgines feciſſet mulieres.*

o *Vita eius.*

p If they containe themselues many times tis not, *virtutis amore non deest voluntas sed facultas,*

416 *Iuerus* his Eunuches,and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Xeriffes* of *Barbary*,& *Persian Sophies*, are no whit
q *In Muscovia.* inferiour to them in our times. *Delectus fit omnium puellarum toto regno formapræstantiorum*(saith *Iovius*)*pro imperatore*,*& quas ille linquit*,*nobiles habent*. They presse and muster vp wenches as we doe souldiers,and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, buggery, and such prodigious lusts. We may conclude,that if they be young,fortunate, rich, high fed, and idle withall, it is almost impossible they should liue honest,not rage,and precipitate themselues into those inconveniences of burning lust.

r *Catullus ad Lesbiam.* r *Otium & reges prius & beatas*
Perdidit vrbes.

Idlenesse ouerthrowes all,*Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

f *Hor.* f *Invidia vel amore miser torquebere.----* Thou shalt be
t *Polit. 8. num. 28. Vt naptha ad ignem, sic amor ad illos qui torpescunt otio.* hailed a peeces with envy,lust,some passion or other. *Homines nihil agendo, male agere discunt*; 'Tis *Aristotles* Simile, t *as a match or touchwood takes fire*,*so doth an idle person loue.*

Quæritur Ægistus quare sit factus adulter,*&c.* why was *Ægistus* a whoremaster? You need not aske a reason of it.*Ismenedora* stole *Bacchо*,a woman a man,as † *Aurora* did *Cephalus:* No marvaile,saith u *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, and doth but as men doe in that case,as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to faigne all Shepheards Louers,to giue themselues to songs & dalliances,because they liued such idle liues. For Loue,as † *Theophrastus* defines it,is *otiosi animi affectus*, an affection of an idle minde,or as † *Seneca* describes it,*Iuventâ gignitur, luxu nutritur, feriis alitur, otioq; inter lætæ fortunæ bona.* Youth begets it,riot maintaines it,idlenesse nourisheth it &c. which makes *Gordonius* the Physitian *cap.20.part.2.* call this disease the proper passion of nobility. Now if a weake iudgement and a strong passion shall concurre,how,saith *Hercules de Saxonia*,shall they resist? *Sauanarola* appropriates it almost to y *Monkes*, *Friers*, *and religious persons*, *because they liue solitary*,*fare daintely*, *and doe nothing*: and well hee may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that liues idlely,and fares well,of what condition soeuer, not to bee in loue. * *Alcibiades* was still dallying with wanton young women, immoderate in his expences,effeminate in his apparell,euer in loue,but why? he was ouerdelicate in his diet,too frequent and excessiue in bankets. *Vbicunq; securitas, ibi libido dominatur*; lust and security domineere together, as St *Hierome* averreth. All which the wife of *Bath* in *Chaucer* iustifies,

For all to sicker,as cold engendreth hayle,
A liquorish tongue must haue a liquorish tayle.

Especially if they shall further it by choice Diet, as many times those *Sybarites* and *Phæaces* doe,feed liberally,and by their good will, eat nothing else but lascivious meats. † Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere aspersas, carduos hortulanos,lactucas,z erucas,rapas,porros,cæpas,nucem piceam,amygdalas dulces, electuaria,

t *Polit. 8. num. 28. Vt naptha ad ignem, sic amor ad illos qui torpescunt otio.*
† *Pausanias Atticis lib. 1. Cephalus egregiæ formæ iuvenis ab aurora raptus,quod eius amore capta esset.*
u *In amatorio.*
x *Principes plerumq; ob licentiam & adfluentiam divitiarum,istam passionem solent incurrere.*
† *E Stobeo ser. 62.*
† *Amor otiosæ curæ est sollicitudinis.*
y *Ardenter appetit,qui otiosam vitam agit,& communiter incurrit hæc passio solitarios delitiosè viventes, incontinentes, religiosos &c.*
* *Plutarch: vit. eius.*
† *Vino parant animos Veneri--*
z *Sed nihil erucæ faciunt, bulbique salaces. Improba nec prosit iam saturcia tibi. Ovid.*

electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diuersorũ generum; molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei veneriæ laboranti præscribunt, hoc quasi diasatyrion habent in delitijs, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant, [a] vt ille ob *Cresseida* suam, se bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exerceant, quî fieri possit, vt non miserè depereant, [b] vt non penitus insaniant? *Æstuans venter citò desipuit in libidinem. Hieronymus* ait. [c] *Post prandia, Callyroen da*, quis enim continere se potest? [d] *Luxuriosa res vinam*, fomentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*; lac veneris, *Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac iuveniles medullæ vino plenæ*, addit [e] *Hieronymus*: vndè ob optimum vinum *Lamsacus* olim *Priapo* sacer: & venerandi *Bacchi* socia, apud † *Orpheum Venus* audit. Hæc si vinum simplex, & per se sumptum præstare possit, *nam— quo me Bacche rapis tui plenum?* quam non insaniam, quem non furorem à cæteris expectemus? [f] *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent. *Et salaciores fieri fœminas ob esum salis contendit. Venerem ideò dicunt ab Oceano ortam, & hinc fœta mater Salacea Oceani coniux*, verbumq; fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, vt coronæ ex illis statuæ Bacchi ponerentur. [g] Cubebis in vino maceratis vtuntur *Indi orientales*, ad Venerem excitandum, & [h] Surax radice *Africani. Chinæ* radix eosdem effectus habet, talisq; herbæ meminit *mag. nat. lib. 2. cap. 16.* † *Baptista Porta* ex *Indiâ* allatæ, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosque medicos occurrunt, quorum ideò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

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a *Petronius. Curavi me mox cibis validioribus &c.*

b *Vti ille apud Scenkium, qui post potionem, vxorem & quatuor ancillas proximo cubiculo cubantes, compressit.*

c *Pers. Sat. 3.*

d *Siracides, Nox, & amor, vinumq; nihil moderabile suadent.*

e *Ep. ad Olimpiã*

† *Hymno.*

Hor. lib. 3. Od. 25.

f *De sale lib. 1. cap. 21.*

g *Garcias ab Horto aromatũ, lib. 1. cap. 28.*

h *Surax radix ad coitum sumẽme facit si quis comedat, aut infusionem bibat valet, vt coire*

membrum subitò erigitur. Leo Afer l. 9. cap. vlt. † *Quæ non solum edentibus sed & genitale tangentibus tantum summè desiderent, quotics fere velint, possint, alios duodecies profeciisse, alios ad 60 vices peruenisse refert.*

Memb. 2. Svbsect. 2.

Other causes of Loue Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.

MAny such causes may be reckoned vp, but they cannot auaile, except opportunity be offered of time, place, and those other beautifull obiects, or artificiall entisements, as kissing, conference, discourse, gestures concur, with such like lasciuious provocations. *Kornmannus* in his booke *de Lineâ Amoris*, makes fiue degrees of lust, out of [i] *Lucian* belike which he handles in fiue Chapters,

i *Lucian. Tom. 4. dial. Amorum.*

Visus, Colloquium, Conuictus, Oscula, Tactus.

Sight of all other, is the first step to this vnruly loue, though sometime it bee prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or wo-

418 man, they are in loue before they see them, and that meerely by relation, as *Achilles Tatius* obserues. [k] *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes *a rich young Gentleman of* Byzance *in* Thrace, *hearing of* [l] Leucippe Sostratus *faire daughter, was farre in loue with her, and out of fame and common rumour, was so much incensed, that he would needs haue her to be his wife.* And sometimes by reading they are so affected, As he in [m] *Lucian* confesseth of himself, *I neuer reade that place of* Panthea *in* Xenophon, *but I am as much affected, as if I were present with her.* Such persons commonly faine a kind of beauty to themselues, and so did those three Geltlewomen in [o] *Balthasar Castilio*, fall in loue with a young man, whom they neuer knew, but onely heard him commended: or by reading of a letter, for there is a grace cometh from hearing [p] as a morall Philosopher informeth vs, as *well as from sight, and the species of loue are receiued into the Phantasie by relation alone*, † *Vt cupere ab aspectu, sic velle ab auditu*, both sences affect. *Interdum & absentes amamus*, sometimes we loue those that are ablent, saith *Philostratus*, & giues instance in his friend *Athenodorus*, that lou'd a maide at *Corinth* whom he neuer saw, *non oculi sed mens videt*, We see with the eyes of our vnderstanding.

But the most familiar and vsuall cause of Loue, is that which comes by sight, which convayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues loue from sight, ἔρως *quasi* ὄψασις.

Si nescis oculi sunt in amore duces,

the eyes are the harbingers of loue, and the first step of loue is sight, as [r] *Lilius Giraldus* proues at large, *hist. deor. syntag.* 13. they as two sluces let in the influence of that diuine, powerfull, soule-rauishing, and captivating beauty, which, as [t] one saith, *is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that louely wound, which pierceth the soule it selfe* (Eccles. 18.) *Through it, loue is kindled like a fire.* This amazing, confounding, admirable, amiable Beauty, [u] *then which in all Natures treasure* (saith *Isocrates*) *there is nothing so maiesticall & sacred, nothing so diuine, louely, pretious:* T'is natures Crowne, gold and glory, † *bonum si non summum de summis tamen non infrequenter triumphans*, whose power hence may be descerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. T'is beauty in all things, which pleaseth and allureth vs. T'is that which Painters, Artificers; Orators, all ayme at, as *Eriximachus* the Physition in *Plato* contends. [x] *It was beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perspectiues, rich furnitures, and so many rare inuentions.* Whitenesse in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of gold, purple, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. [y] *And which is rich in Plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make vs affect & earnestly desire it, as when we heare any sweet harmony, an elo-

quent

k *Ea enim hominum intemperantium libido est vt etiam famâ ad amandũ impellantur, & audientes æquè afficiuntur, ac videntes*

l *Formosam Sostrato filiam audiens, vxorem cupit, & sola illius auditione ardet.*

m *Pulchritudinẽ sibi ipsis confingunt.*

n *Imagines, Quoties de Panthea Xenophontis locum perlego, ita animo affectus sum ac si coram intuerer.*

o *De aulico lib. 2. fol. 116*, tis a pleasant story, and related at large by him.

p *Gratia venit ab auditu, æquè ac vsu & species amoris in phantasiam recipiunt sola relatione. Piccolomineus gard. 8. c. 38.*

† *Lipsius cent. 2. epist. 22.* Beauties encomions.

r *Proper.*

s *Amoris primum gradum visus habet, vt aspiciat rem amatam.*

t *Achilles Tatius lib. 5. Ferma telo quovis acutior ad inferendum vulnus, perq; oculos amatorio vulneri aditum patefaciens in animum penetrat.* u *In tota rerum natura nihil formâ divinius, nihil augustius, nihil pretiosius, cuius vires hinc facilè intelligun tur, &c.*

† *Lipsius ex Seneca.* x *S. L.* y *Bruys prob. 11. de forma, è Luciano.*

quent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men, but most part for comelinesse of person, wee call them gods and goddesses, diuine, serene, happy, &c. And of all mortall men they alone (* *Calcagninus* holdes) are free from calumny, *qui diuitijs, magistratu & gloriâ florent, iniuriâ lacessimus*, wee backbite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are vndeseruing wee thinke, fortune is a step mother to vs, a parent to them. *We envy* (saith *Isocrates*) *wise, iust, honest, men, except with mutuall offices and kindnesses, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serue them, then command others, and account our selues the more beholding to them, the more seruice they inioyne vs*, Though they bee otherwise vitious, vnhonest: we loue them, favour them, and are ready to doe them any good office for their[a] beauties sake, though they haue no other good quality beside. *Dic igitur O formose adolescens* (as that eloquent *Phavorinus* breakes out in †*Stobeus*) *dic Autiloque suauiùs nectare loqueris; dic O Telemache, vehementiùs Vlisse dicis; dic Alcibiades vtcunq; ebrius, libentius tibi licet ebrio ascultabimus*. Speake faire youth, speake *Autiloquuus*, thy words are sweeter then *Nectar*, speake O *Telemachus*, thou art more powerfull then *Vlisses*, speake *Alcibiades* though drunke wee will willingly heare thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his golde and siluer plate, he was so farre from prosecuting so foule a fact, (though every man els condemned his impudence, and insolency) that he wished it had beene more, and much better (he loued him deerely) for his sweete sake. No worth is eminent in such louely persons, all imperfections hid, for hearing, sight, touch &c. all our senses are captivated, *omnes sensus formosus delectat*. Many men haue beene preferred for their person alone, chosen Kings, as amongst the *Indians*, * *Persians*, *Æthiopians* of old, the properest man of person the country could afford, was elected their Soveraigne Lord, *gratior est pulchro veniens è corpore virtus*; and so haue many other nations thought and done, as † *Curtius* obserues, *Ingens enim in corporis maiestate veneratio est*, for there is a maiesticall presence in such men, and so farre was beauty adored, amongst them, that no man was thought fit to raigne, that was not in all partes complete and supereminent *Agis* King of *Lacedemon* had like to haue beene deposed, because hee married a little wife, they would not haue the royall issue degenerate. Who would euer haue thought that *Adrian the fourth*, an English monkes bastard (as [e] *Papirius Massovius* writes in his life) *inops a suis relictus, squalidus & miser*, a poore forsaken child should ever come to be *Pope* of *Rome*. But why was it? *erat acri ingenio, facundiâ expeditâ, eleganti Corpore, facieq; læta ac hilari*, he was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, he had in a worde, a winning looke of his owne, & that carried it, for that he was especially advanced. So *Saul was a goodly person and a faire, Maximinus* elected Emperour, &c. *O vis superba formæ*, a goddesse beauty is, whom the very gods adore, *nam pulchrios dÿ amant*, she is *Amoris domina*, loues harbinger, loues loadstone, a witch, a charme, &c. Beauty is a dowre of itselfe, a sufficient patrimony; an ample commendation, an accurate

* *Lib. de calumnia. Formosi Calumnia vacant, dolemus alios meliore loco positos fortunam nobis nouercam illis, &c.*

[a] *Inuidemus sapientibus, iustis, nisi beneficiis assidue amorem extorquent, solos formosos amamus & primo velut affectu benevolentia cõiungimur & eos tanquam Deos colimus, libentius iis seruimus quam aliis imperamus, maiaremq;, &c.*

a *Formæ maiestatem Barbari verentur, nec alii maiores quã quos eximia forma natura donata est. Herod. lib. 5. Curtius, 6. Arist. Polit.*

† *Serm. 63.*

† *Plutarch. vit. eius.*

* *Brissonius Strabo.*

† *Lib. 5. magnarumq; operum non alios capaces putant quam quos eximia specie natura donavit.*

e *Lib. de vitis pontificum Rom.*

† *Secundus bas. 8.*

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epistle, as[b] *Lucian*,[c] *Apuleius*, *Tiraquellus*, and some other conclude. *Imperio digna forma*, Beauty deserues a Kingdome, saith *Abulensis paradox.2. cap.101.* immortality, and *more haue got this honour and eternity for their beauty, then for all other vertues besides:* and such as are faire *are worthy to be honoured of God and men.* That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heauen, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls Beauty for that cause a priviledge of Nature *Naturæ gaudentis opus*,[h] natures masterpeice, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines, *Socrates*, a tyranny, *which tyrannizeth ouer tyrants themselues*, which made *Diogenes* belike call proper women Queenes, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countesse, a Queene or a goddesse. Those intemperat young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtisan, as *Ælian* relates, for she was a most beautifull woman, in so much saith *Athenæus*, that *Apelles* and *Praxatiles* drewe *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselues I say will doe it, and voluntarily submit their soueraignty to a louely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1.*Esd.*4.10. as *Zerobabel* proued at large to king *Darius*, his princes and noble men. *Kings sit still and commande Sea & land, &c. all pay tribute to the king, but women make kings pay tribute, and haue dominion ouer them. When they haue got gold and siluer, they submit all to a beautifull woman, giue themselues wholy to her, gape and gaze on her, & all men desire her more then gold or siluer, or any pretious thing, they will leaue father and mother, and venture their liues for her, labour and trauell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no king so strong but a faire woman is stronger then he is. All things* (as † he proceeds) *feare to touch the king, yet I saw him & Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the King, and she tooke the Crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when shee was angry he flattered to be reconciled to her.* So beauty commands euen kings themselues, nay whole armies and kingdomes are captiuated together with their Kings: [y] *Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur prælio.* And t'is a great matter saith [i] *Xenophon*, *and of which all faire persons may worthily brag, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking:* God and men, Heauen and earth conspire to honour him, every one pitties him aboue others, if he be in need, [l] and all the world is willing to doe him good.[m] *Chariclea* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, shee alone was preserued for her person. [n] When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captiue, that shee

even

b *Dial amorum* & 2. *De magia. Lib.2.connub. cap.27 Virgo formosa etsi oppido Pauper abunde est dotata Isocrates plures ob formam immortalitatem adepti sunt quã ob reliquas omnes virtutes.*

g *Lucian. Tom. 4. Charidæmon: qui pulchri, meritò apud Deos & apud homines honore affecti.*

h *Muta commentatio, quauis epistola ad commendandum efficacior.*

† *Lib 9. Var. hist. tanta formæ elegantia vt ab ea nuda &c.*

† 1 *Esdras.4.15*

† *Esdras.4. 29.*

y *Origen, hom.23 in Numb.*

i *In ipsos tyrannos tyrannidem exercet.*

k *Illud certe magnũ ob quod gloriari possunt formosi, quod robustis necessarium sit laborare, fortem periculis se obiicere, sapientem, &c.*

l *Maiorem vim habet ad commendandum forma, quum accurate scripta epistola. Arist.*

m *Heliodor. lib. 1.*

n *Knowles hist. Turcica.*

euen captiuated the grand *Senior* himselfe. So did *Rosamond* insult ouer King *Henry* the Second †

I was so faire an obiect,
Whom Fortune made my King, my loue made subiect,
He found by proofe the priuiledge of beauty,
That it had power to countermand all duty.

† *Daniel* in cõplant of *Rosamund.*

It captiuates the very gods themselues, *Morosicra Numina,*

*——*Deus ipse deorum,*
Factus ob hanc formam bos, equus, imber, olor.

* *Stroza filius Epig.*

and those *mali genij* are taken with it, as † I haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod. lib.*5.) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens* [e] *Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to haue killed *Helena* with his owne hands, as being the sole cause of all these warres and miseries: but when he saw her faire face, as one amazed at her diuine beauty, hee let his weapon fall, and embraced her besides, hee had no power to strike so sweete a creature. *Ergo hebetantur enses pulchritudine*; the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect. Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature, [o] and a Queene, that when she was, to be trodden on by wilde horses for a punishment, *the wild beasts stood in admiration of her person,* (*Saxo Grammaticus lib.*8. *Dan. Hist.*) *and would not hurt her.* Inanimate creatures I suppose, haue a touch of it; when a drop of [p] *Psyches* Candle fell on *Cupids* shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-cheeked *Adonis,* as an elegant † Poet of ours sets her out

† *Sect.* 2. *memb.* 1. *subs.* 1.

——*the bushes in the way*
Some catch her necke, some kisse her face,
Some twine about her legs to make her stay,
And all did couet her for to imbrace.

[e] *Stromatum l.* 2. *post. captam Troiam cum impetu ferretur, ad occidendam Helenam stupore adeo pulchritudinis correptus vt ferrum excideret, &c.*

[o] *Tantæ formæ fuit vt cũ vinctã loris, feris exposita foret equorum calcibus obterenda, ipsis iumentis admirationi fuit, ledere noluerunt.*

[p] *Apuleius aur. asino.*

* *Shakespeare.*

Aer ipse amore inficitur, as *Heliodorus* holds, the aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† *The wanton Aire in twenty sweet formes danc't*
After her fingers.——

† *Marlow.*

and those lasciuious windes staid *Daphne* when she fled from *Apollo*;

*——*nudabant corpora venti,*
Obuiaq; aduersas vibrabant flamina vestes.

* *Ouid.* 1. *Met.*

Boreas Ventus loued *Hyacinthus*, and *Orythia Erichthons* daughter of *Atheus*: *vi rapuit, &c.* he tooke her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sonnes of her. That Seas and waters are inamored with this our beauty, is all out as likely as that of the ayre and windes; for when *Leander* swimmed in the *Hellespont*, *Neptune* with his Trident did beat downe the waue, but

They still mounted vp intending to haue kis'd him,
And fell in drops like teares because they mist him.

The † riuer *Alpheus* was in loue with *Arethusa*, as shee tells the tale her selfe

† *Ouid. met. l.* 5.

——*virideseq; manu siccata capillos,*
Fluminis Alphei veteris recitauit amores,
Pars ego Nymharum, &c.—— When our *Tame* & *Isis* meet,

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* *Oscula mille sonant, connexu brachia pallent,*
Mutuaq; explicitis connectunt colla lacertis.

* *Leland.*

Innachus and *Pineus*, and how many louing riuers can I reckon vp, whom beauty hath enthral'd. I say nothing all this while of looking glasses, that haue beene rapt in loue, (if you will beleiue † poets) when their Ladies and mistresses looked on to dresse them.

† *Angerianus.*

Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus,
Dirigis huc quoties spectantia lumina, flammæ
Succendunt inopi saucia membra mihi.

Though I no sense at all or feeling haue,
Yet your sweet lookes doe animate and saue,
And when your speaking eyes doe this way turne,
Mee thinkes my wounded members liue and burne.

I could tell you such another story of a spindle that was fired by a faire ladies * lookes, or fingers, some say, I know not well whether, but fired it was by report. and of a cold Bath that suddenly smoked, and was very hot when naked *Cælia* came into it, *Miramur quis sit tantus & vnde vapor, &c.* But of all the tales in this kinde, that is most memorable of † Death himselfe, when he should haue stroken a sweet young Virgin with his dart, hee fell in loue with the obiect. Many more such could I relate, which are to be beleeued with a poeticall faith. So dumbe & dead creatures dote, but men are mad stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristænetus*, that spied a maide bathing her selfe by the sea side,

† *Si longe aspiciens hæc vrit lumine diuos, atq; homines, prope cur vrere lina nequit. Angerianus.*

† *Idem Angerian.*

† *Obstupuit mirabundus membrorum elegantiam &c. ep. 7.*

† *Stobeus è græco.*

† *Soluta mihi sunt omnia membra——*
A capite ad calcem, seu sus q; omnis perijt
De pectore, tam immensus stupor animum inuasit mihi.

and as ‡ *Lucian in his Images*, confesseth of himselfe, that he was at his mistris presence void of all sense, immouable, as if he had seene a *Gorgons* head: which was no such cruel monster, (as § *Cælius* interprets it, *lib. 3. cap. 9. but the very quintescence of beauty*, some faire creature, as without doubt the Poet vnderstood in the first fiction of it, at which the spectators were amazed. ‖ *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselues.

‡ *Parum abfuit quo minus saxũ ex homine factus sum, ipsis statuis immobiliorem me fecit.*

§ *Veteres Gorgonis fabulã confixerunt, eximium formæ decus stupidos reddens.*

‖ *Hor. Ode. 5.*

* *They wait the sentence of her scornefull eyes;*
And whom she fauours liues, the other dyes.

* *Marlos Hero.*

¶ *Heliodorus lib.* 1. brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time, *for he thought it vnpossible for any man liuing to see her and containe himselfe*. The very fame of beauty will fetch them to it many miles off, (such an attractiue power this loadstone hath) and they will seeme but short, they will vndertake any toile or trouble, long iourneys, *Peneia* or *Atalanta* shall not ouergoe them, through Seas, Desarts, mountaines, and dangerous places, as they did to gaze on ** *Phyche: many mortall men came farre and neare to see that glorious obiect of her age*: *Paris* for *Helena*, *Corebus* to *Troia*,

¶ *Aspectum virginis sponte fugit insanus fere. & impossibile existimans vt simul eam aspicere quis possit, & intra temperantiæ metas se continere.*

** *Apuleius lib. 4. Multi mortales longis itineribus &c.*

——*Illis Troiam qui forte diebus*
Venerat insano Cassandræ incensus amore.

King *Iohn* of *France* once prisoner in *England*, came to visit his old friends againe, crossing

sing the seas, but the truth is, his comming was to see the Counteſſe of *Saliſbury* the *Non-pereil* of thoſe times, and his deare miſtris. That infernall god *Plutus* came from hell it ſelfe, to ſee *Proſerpina*. *Achilles* left all his friends for *Polixena's* ſake, his enimies daughter; and all the † *Gracian* gods left their heauenly manſions, for that faire lady, *Philo Dioneus* daughters ſake, the Paragon of *Greece* in thoſe dayes, *eâ enim venuſtate fuit, vt eam certatim omnes dij coniugem expeterent.*

† *Nic. Gerbelius lib. 5. Achaia.*

* *Formoſa diuis imperat puella.* They will not onely come to ſee, but as a Falkoner makes an hungry hauke, houer about, followe, giue attendance and ſervice, ſpend goods, liues, & all their fortunes to attaine,

Were beauty vnder twenty lockes kept faſt,
Yet Loue breakes through and picks them all at laſt.

When faire y *Hero* came abroad, the eyes, hearts, and affections of her ſpectators were ſtill attendant on her.

† *Et medios inter vultus ſupereminet omnes,*
Perq́; vrbem aſpiciens venientem numinis inſtar.
* So farre aboue the reſt faire *Hero* ſhin'd,
And ſtole away the inchanted gazer's mind.

y *Muſæus. Illa autem bene morata, per ædem quacunq; vagabatur, Sequentem mentem habebat, & oculos, & corda virorum.*

† *Homer.*

* *Marlo.*

† When *Peter Aretines Lucretia* came firſt to *Rome*, and that the fame of her beauty, *ad vrbanarum deliciarum ſectatores venerat, nemo non ad videndam eam, &c.* was ſpread abroad, they came in (as they ſay) *thicke and threefold* to ſee her, and houered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*,

* *Ad cuius iacuit Græcia tota fores,*

† *Euery man ſought to get her loue, ſome with gallant and coſtly apparell, ſome with an affected pace, ſome with muſicke, others with rich gifts, pleaſant diſcourſe, multitude of followers, others with letters, vowes and promiſes, to commend themſelues and to be gratious in her eyes.* Happy was hee that could ſee her, thrice happy that enioyed her company. *Charmides* in *Plato* was a proper young man, in comelineſſe of perſon, *and all good qualities farre exceeding others, whenſoeuer faire Charmides came abroad they ſeem'd all to be in loue with him* (as *Critias* deſcribes their carriage) *and were troubled at the very ſight of him, many came neere him, many followed him whereſoeuer hee went*, As thoſe * *formarum ſpectatores* did *Acontius*: if at any time he walked abroad; The *Athenean* laſſes ſtared on *Alcibiades*, *Sapho* and the *Mitilean* women, on *Phaon* the faire. Such louely ſights doe not onely pleaſe, entiſe, but raviſh, and amaze. *Cleonymus* a delicate and tender youth, preſent at a feaſt with *Androcles* his vncle maide in *Piræo* at *Athens*, when hee ſacrificed to *Mercury*, ſo ſtupified the gueſts, *Dineas*, *Ariſtippus*, *Agaſthenes*, and the reſt, (as *Charidemus* in † *Lucian* relates it) that they could not eate their meate, they ſate all ſupper time gazing, glauncing at him, ſtealing lookes, and admiring of his beauty. Many will condemne theſe men that are ſo enamoured, for fooles; but ſome againe commend them for it, many reiect *Paris* iudgement, and yet *Lucian* approues of it, admiring *Paris* for his choice, he would haue done as much himſelfe, & by good deſert in his minde, Beauty is to be preferred [a] *before wealth or wiſdome.* [b] *Athenæus Dipnoſophiſt. lib. 13. cap. 7.* holds it not ſuch idignity for the *Troians* and *Greekes* to contend ten yeares, to ſpend ſo much labour, looſe ſo many mens liues for *Helens* ſake

z *Præ cæteris corporis proceritate & egregia indole mirandus apparebat, cæteri autem capti eius amore videbantur, &c.*

* *Ariſtenetus epiſt. 10.*

† *Tom 4. dial. meritr. reſpicientes & adformam eius obſtupeſcentes.*

a *In Charidemo. ſapientiæ merito pulchritudo præfertur & opibus.*

b *Indignum nihil eſt Troas fortes & Achivos tempore tam longo perpeſſos eſſe tot labores.*

† *Nic. Gerbelius lib. 5. Achaia.*

* *Secundus baſiorum libro.*

424 sake, [c] for so faire a Ladies sake.

Ob talem vxorem cui præstantissima forma,
Nihil mortale refert.

That one woman was worth a kingdome, 100000 other women, a world it selfe. Well might † *Sterpsichores* be blinde for carping at so faire a creature, and a iust punishment it was. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthely prolonged and vndertaken [d] for her sake. The very gods themselues (as *Homer* and † *Isocrates* recorde) fought more for *Helena*, then they did against the Gyants. When * *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to many men, were more pretious then seauen cities, or so many Provinces. One such a kisse alone, would recouer a man if hee were a dying, * *Suauiolum Stygia sic te de valle reducet, &c.*

Great *Alexander* married *Roxane*, a poore mans childe, onely for her person, 'twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Æneas*, who doth not weepe, as [f] *Austin* did in commiseration of her estate; shee died for him, *me thinkes* (as hee said) *I could dye for her*.

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and soueraignty it is, and how farre such persons that so much admire, and dote vpon it, are to be iustified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Actiue and Passiue in this businesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the obiect. † *As teares, it beginnes in the eyes descends to the breast*; It convaies these beautious rayes, as I haue said, vnto the heart. *Vt vidi vt perij.* [g] *Mars videt hanc, visamq; cupit. Shechem* saw *Dinah* the daughter of *Leah*, and defiled her. *Gen.*34.2. *Iacob*, *Rachel*.29.17. *for she was beautifull and faire: David* spied *Bersheba* a farre off, 2.*Reg.*11.2. the Elders *Susana*, & were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ*, *Ammon* fell sicke for *Thamars* sake, 2.*Sam.*13.2. The Beauty of *Ester* was such, that she found fauour not only in the sight of *Assuerus*, *but of all those that looked vpon her*. *Gerson*, *Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next vnto him, *speciosus præ filijs hominum*, and they will haue it literally taken, his very person was such, that he found grace and fauour of all those that looked vpon him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filiæ decurrerent per murum, & ad fenestras*, they ranne to the top of the walles, and to the windowes to gaze on him, as wee doe commonly to see some great personage goe by: as *Matthew Paris* describes *Matilda* the Empresse going through *Cullin*. [h] *P. Morales* the Iesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib.*1. hee was enamoured on her. [k] *Theseus* at the first sight of *Helen* was so besotted, that he esteemed himselfe the happiest man in the world if he might enioy her, and to that

[c] *Digna quidem facies pro qua vel obiret Achilles, Vel Priamus, belli causa probanda fuit. Proper. lib.*2.
† *Cæcus qui Helenæ formam carpserat.*
[d] Those mutinous Turkes that murmured at *Mahomet*, whē they saw *Irene*, excused his absence. *Knowles*
† *In laudem Helenæ orat.*
* *Apul. milis. lib.*4.
* *Secundus bas.* 13.
[e] *Curtius lib.* 5.
[f] *Confess.*

† *Seneca. amor in oculis oritur, in pectus labitur.*
[g] *Ovid. Fastis.*

[h] *Lib de pulchrit. Iesu & Mariæ.*
[i] *Antonius vbi venit in Asiam & vidit Cleopatram, eandem exarsit.*
[k] *Lucian Charidemo, supra omnes mortales fælicissimum si hâc frui possit.*

that purpose kneeled downe, & made his patheticall praiers vnto the Gods. † *Charicles* by chance espying that curious picture of smiling *Venus* naked in her temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God* Mars, *that wast bound in chaines and made ridiculous for her sake.* He could not containe himselfe, but kissed her picture I knowe not how oft, and heartely desired to bee so disgraced as *Mars* was. And what did he that his betters had not done before him?

——atq; aliquis de dijs non tristibus optat
Sic fieri turpis——

When *Venus* came first to heauen, her comelines was such, that (as mine author saith) ‖ *all the Gods came flocking about, and saluted her, each of them went to Iupiter, and desired he might haue her to be his wife.* When faire *Autilochus* came in presence, as a candle in the darke his beauty shined, all mens eyes (as m *Xenophon* describes the manner of it) *were instantly fixed on him, & moued at the sight, insomuch that they could not conceale themselues, but that in gesture or lookes it was discerned & expressed.* Those other senses hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis medijs in armis movit Achillem, Achilles* was moued in the midst of a battle by faire *Briseis*, *Aiax* by *Tecmessa*, *Iudith* captiuated that great Captaine *Holofernes*; *Dalilah*, *Sampson*; *Rosamund*, n *Henry* the second, *Roxolana*, *Solyman* the Magnificent, &c.

* Νικᾷ ϑ ἐ σθένος
Καὶ πῦρ καλὴ τὶς ἔσα

A fayre woman ouercomes fire and sword.

o Nought vnder heauen so strongly doth allure,
The sense of man and all his minde possesse,
As beauties loueliest bait, that doth procure
Great warriers erst their rigor to suppresse,
And mighty hands forget their manlinesse,
Driuen with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

p *Clitiphon* ingeniously confesseth, that he no sooner came in *Leucippes* presence, but that he did *corde tremere, & oculis lasciuius intueri*, q he was woũded at the first sight, his heart panted, & he could not possibly turne his eyes from her. So doth *Calysiris* in *Heliodorus lib.2. Isis* Priest, a reuerent old man complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, r *I will not conceale it, she ouercame me with her presence, and quite assalted my continency, which I had kept vnto mine old age, I resisted a long time my bodily eyes, with the eyes of my vnderstanding, at last I was conquered, and as in a tempest carried headlong.* *Xenophiles* a Philosopher, rayled at women downe right for many yeares together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maids company, (as he condoles his mishap to his friend *Demaretus*) was farre in loue, and quite ouercome vpon a sudden.

Victus sum fateor à Daphnide, &c.
* *Sola hæc inflexit sensus, animumq; labentem*
impulit

† *Lucian amor.* *Insanum quiddam ac furibũdum exclamãs.* *O fortunatissime deorum Mars qui propter hanc vinctus fuisti.*

* *Ouid. lib.3. Met.*

‖ *Omnes dij cõplexi sunt, & in vxorem sibi petierunt, Nat. Comes de Venere.*

m *Vt cum lux noctis affulget, omnium oculos incurrit: sic Autiloquus, &c.*

n *Delevit omnes ex animo mulieres.*

* *Nam vincit & vel ignem, ferrumq; si quâ pulchra est. Anacreon.2.*

o *Spencer* in his Fairy Queene.

p *Achilles Tatius lib.1.*

q *Statim ac eã contemplatus sum, occidi, oculos à virgine auertere conatus sum, sed illi repugnabant.*

r *Pudet dicere, non celabo tamẽ Memphim veniens me vicit, & continentiã expugnavit, quã ad senectutem vsq; servâram, oculis corporis, &c.*

† *Nunc primum circa hanc anxius animi hæreo.* *Aristænetus, ep. 17.*

* *Virg. Æn.4.*

426 *impulit* ——— I could hold out no longer. Such another misshap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco plenus*, (so † *Prodromus* describes him) he was a seuere woman hater all his life, *fœda & contumeliosa semper in fœminas profatus*, a bitter persequuter of the whole sexe, *humanas aspides & viperas appellabat*, he forswore them all still, & mocked them wheresoeuer he came, in such vile tearmes, *vt matrem & sorores odisses*, that if thou had'st heard him, thou would'st haue loathed thine owne mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiall and divine look of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench, that he shaued off his bushye beard, painted his face, † curl'd his haire, wore a lawrell crowne to couer his bald pate, and for her loue besides was ready to runne mad. For the very day that he was married, he was so furious, *vt solis occasum minùs expectare posset*, hee could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leaue taking, he would needs goe presently to bed. What young man therefore, if old men bee so intẽperat can secure himselfe? Who can say I will not be taken with a beautifull obiect? I can, I will containe: No, saith ‖ *Lucian*, of his mistris, shee is so faire, that if thou dost but see her, *she will stupefie thee, kill thee straight, and Meduſa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether shee will her selfe, infect thee like a Basiliske. It holds both in men and women, *Dido* was amazed at *Æneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience.

† *Quam ego postquam vidi, non ita amaui vt sani solent*
Homines, sed eodem pacto vt insani solent.
I lou'd her not as others soberly,
But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illâ*, and ‖ *Chaucer of Palamon.*

He cast his eye vpon Emilia,
And therewith he blent and cryed ha ha,
As though he had bin stroke vnto the harta.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, loue is a fascination) thus in briefe. x *This comelinesse or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers. To *Lucians Imagines*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus Sophista's Daphnis and Cloe*, *Theodorus Prodromus* his *Rhodinthes*, *Aristænetus*, and *Philostratus* Epistles, *Balthasar Castilio*, *lib.4. de aulico*, *Laurentius cap.10. de melan.* *Æneas Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, and absolute feature, and that through every member, both in men and women. Each part must concurre to the perfection of it, for as *Seneca* saith, *Epist.33. lib.4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul vniuersa facies admirationem singulis partibus dedit*; Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, and the face especially giues a lustre

† *Amaranto dial.*

† *Comasq; ad speculum disposuit.*

‖ *Imag. Polystrato. si illam saltẽ intuearis, statuis immobiliorem te facies: si conspexeris eam non relinquetur facultas oculos ab ea amouendi, abducet te alligatum quocunq; voluerit, vt seruum ad se trahere ferunt adamantem.*

t *Plaut. Merc.*

u In the Knights Tale.

x *Ex debita totius proportione aptaq; partium compositione. Piccolomineus.*

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luſtre to the reſt. The Face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower and though the other parts bee deformed, yet a good face carries it (*facies non vxor amatur*) that alone is moſt part reſpected, principally valued, *delitijs ſuis ferox*, and of it ſelfe able to captivate.

y *Vrit te Glyceræ nitor,*
Vrit grata protervitas,
Et vultus nimium lubricus aſpici.

y Hor. Od. 19. lib. 1.

Glycera's too faire a face was it that ſet him on fire, to fine to bee beheld. When † *Chærea* ſaw the ſinging wenches ſweet lookes, he was ſo taken, that he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tædet quotidianarum harum formarum*, O faire face, I'le never loue any but her, looke on any other hereafter but her, I am weary of theſe ordinary beauties, away with them. The more he ſees her the worſe he is, —*vritq; videndo*, as in a burning glaſſe, the ſunne beames are recollected in a center, the rayes of loue are proiected from her eies. It was *Æneas* countenance rauiſhed *Queene Dido*, *Os humeroſq; Deo ſimilis*, he had an angelicall face.

† Ter. Eunuch. Act. 2 ſcen. 3.

z *O ſacros vultus Baccho vel Apolline dignos,*
Quos vir, quos tutò fœmina nulla videt.
—O ſacred lookes befitting Maieſtie,
Which neuer mortall wight could ſafely ſee.

z Petronius Catell.

Although for the greater part this beauty bee moſt eminent in the face, yet many times thoſe other members yeeld a moſt pleaſing grace, and are alone ſufficient to enamour. An high browe like vnto the bright heauens, *cæli pulcherima plaga*, *Frons vbi vivit honor, frons vbi ludit amor*, white and ſmooth like the poliſhed alablaſter, a paire of cheekes of Vermilian colour, in which loue lodgeth, * *Amor qui mollibus genis puellæ pernoctas.* A corall lip, *ſuaviorum delubrum*, in which

* Sophocles Antigone.

Baſia mille patent, baſia mille latent,
gratiarum ſedes gratiſſima, a ſweet ſmelling floure, from which Bees may gather hony, *Mellilegæ volucres quid adhuc caua thyma, roſaſq; &c.*
Omnes ad dominæ labra venite meæ.
Illa roſas ſpirat, &c. A white and round necke, that *via lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, ſweet breath, white and euen teeth, which ſome call the ſale peece, a fine ſoft round pappe, giue an excellent grace, † *Quale decus tumidis Pario de marmore mammis?* * and make a pleaſant valley *lacteum ſinum*, betweene two chaulkie hills, Sororiantes papillulas, & ad pruritum frigidos amatores ſolo aſpectu excitantes. Vnde is, &c. (a *Forma papillarum quam fuit apta premi:* Againe
Vrebant oculos duræ ſtanteſq; mamillæ.)

† Fol. 77. Dapſiles hilares amatores &c.

† Lœchæus.
* Arandus. vallis amæniſſima, è duobus montibus compoſita niveis.
a Ovid.

A flaxen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*, *Nondum ſuſtulerat flavum Proſerpina crinem,*
Et crines nodantur in aurum. *Apollonius* (*Argonaut. lib. 4. Iaſonis flava coma incendit cor Medeæ*) will haue *Iaſons* golden haire, to be the maine cauſe of *Medea's* dotage on him, *Caſtor* and *Pollux* were both yellowe hair'd, *Paris*, *Menelaus*, and moſt amorous young men, haue beene ſuch in all ages, *molles ac ſuaues*, as *Baptiſta Porta* inferres, † *Phyſiog. lib. 2.* louely to behold. *Homer* ſo commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd. *Pulchricoma Venus*, and *Cupid* himſelfe was yellow hair'd: for ſo *Pſyche* ſpy-

428 ed him asleepe, *Briseis, Polixena, &c. flavicomæ omnes,*
——and Hero the faire,
Whom young Apollo courted for her haire.

b When *Cupid* slept *Cæsariem auream habentem, vbi Psyche vidit m sllemq; ex ambrosia cervicem inspexit, crines crispos, purpureas genas candidasq;, &c. Apuleius.*

c *Ut laud.m calui: splendida coma quisq; adulter est, allicit aurea coma.*

c *Venus ipsa non placeret comis nudata capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calva processerit, placere non potest Vulcano suo.*

† *Arand. capilli retia cupidinis sylva cædua, in qua nidificat Cupido, sub cuius umbra amores mille modis se exercent.*

† *Epist.72. Vbi pulchram tibiã, bene compactũ, tenuemq; pedem vidi.*

* *Theod. Prodromus Amor, lib.1.*

d *Plautus Cas.*

* *Claudus optime rem agit.*

e *Fol.5. Si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c.*

Leland commends *Guithera* King *Arthures* wife, for a faire flexen haire: so *Paulus Æmilius* sets out *Clodeueus* that louely King of *France.* c *Synesius* holds euery effeminate fellow or adulterer is faire hair'd: and *Apuleius* adds that *Venus* herselfe, Goddesse of Loue, cannot delight, c *Though shee come accompanied with the Graces, & all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cynamom and Bawme, yet if shee be bauld or bad hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian* Ladies at this day, to counterfeit yellow haire so much, great women to Calamistrate and curle it vp, vibrantes ad gratiam crines, & quot orbibus in captivitatem flexos: to adorne their heads with spangles, pearles, and flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, † *the haires are* Cupids *nets, to catch all commers, a bushie wood, in which* Cupid *builds his nest, and vnder whose shadowes, all Loues a thousand seuerall wayes sport themselues.*

A little hand, pretty little mouth, small, fine, long fingers, *Gratia quæ digitis--* tis that which *Apollo* did admire in *Daphne,* ——*laudat digitosq; manusq;* a streight and slender body: a small foot, and well proportioned legge, hath an excellent lustre, * *Cui totum incumbit corpus vti fundamento ædes. Clearchus* vowed to his friend *Amyander* in † *Aristinætus*, that the most attractiue part in his Mistris, to make him loue and like her first, was her pretty legge and foot: a soft and white skinne, &c. haue their peculiar graces, d *Nebula haud est mollior ac huius cutis est, ædepol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes,
——*nudus membra Pyracmon*, a martiall hirsute face pleaseth best, a blacke man is a pearle in a faire womans eye, and is as acceptable as * lame *Vulcan* was to *Venus*; for hee being a sweaty fuliginous blacke smyth, was dearely beloued of her, when faire *Apollo*, nimble *Mercury* were reiected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* obserues) *sordibus calent* (As many men are more moued with kitchin wenches, and a poore market maid, then all these illustrious Court and Citty Dames) will sooner dote vpon a slaue, a seruant, a durt-dawber, a *Brontes*, a Cooke, a Player, if they see his naked legges or armes, *thoracq; brachia* † *&c.* though he be all in ragges, obscene and durty, then vpon a Noble Gallant; *Nireus, Ephestion, Alcibiades*, or those embroidered Courtiers full of silke & Gold. f *Iustines* wife, a Citizen of *Rome*, fell in loue with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Empresse doted on a Fencer.

Not one of a thousand falls in loue, but there is some peculiar part or other which pleaseth most, and inflames him aboue the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desiderable & pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controuersie was referred to *Lais* of *Corinth* to decide. but she smiling, said, they were a company of fooles;

† *Me pulchra fateor carere forma, verum lucidula----nostra est. Petronius Catal. de Priapo.* f *Galen.* † *Calcagninus Apologis. Quæ pars maxime desiderabilis, alius frontem, alius genas, &c.*

for

for ſuppoſe they had her where they would, what would they * firſt ſeeke? Yet this notwithſtanding I doe eaſily grant, *neq; quis veſtrum negaverit opinor*, All parts are attractiue, but eſpecially the eyes,

——(videt igne micantes,
Syderibus ſimiles oculos)——

which are Loues Fowlers, g *Aucupium amoris*, the ſhooing hornes, *the hooks of Loue* (as *Araundus* will) *the guides, touchſtone, Iudges, that in a moment cure mad men, and make ſound folkes mad, the watchmen of the body, what doe they not?* How vex they not? All this is true, and (which *Atheneus lib.*13. *dip.cap.*5. and *Tatius* hold) they are the chiefe ſeats of Loue, as *Iames Lernutius* hath facetely expreſſed in an elegant Ode of his,

Amorem ocellis flammeolis heræ
Vidi inſidentem, creaite poſteri:
Fratreſq; circumludibundos,
Cum pharetrâ volitare & arcu &c.
I ſaw Loue ſitting in my Miſtris eies
Sparkling, beleiue it all poſterity,
And his attendants playing round about
With bowe & arrows ready for to fly.

Scaliger calls the eyes, k *Cupids arrowes, the tongue, the lightning of Loue; the pappes, the tents*: l *Balthaſar Caſtilio*, the cauſes, the chariots, the lampes of Loue,

——æmula lumina ſtellis,
Lumina quæ poſſent ſollicitare Deos.
Eyes emulating ſtarres in light,
Entiſing Gods at the firſt ſight.

Loues Orators, n *Petronius.*

O blandos oculos, & ô facetos,
Et quâdam propriâ notâ loquaces,
Illic eſt Venus, & leves amores,
Atq; ipſa in medio ſedet voluptas.
O ſweet and pretty ſpeaking eyes,
Where *Venus* loue and pleaſure lies.

Loues Torches, Touch-box, Napthe and Matches, p *Tibullus.*

Illius ex oculis quum vult exurere divos,
Accendit geminas lampades acer amor.
Tart loue when he will ſet the Gods on fire,
Lightens the eyes as Torches to deſire.

Leander at the firſt ſight of *Hero's* eyes, was incenſed, ſaith *Muſæus.*

Simul in q *oculorum radijs creſcebat fax amorum,*
Et cor fervebat invicti ignis impetu,
Pulchritudo enim celebris immaculatæ fœminæ,
Acutior hominibus eſt velociſagittâ.
Oculus verò via eſt, ab oculi ictibus
Vulnus dilabitur, & in prædordia viri manat.
Loues torches ganne to burne firſt in her eyes,
And ſet his heart on fire, which neuer dies:
For the faire beauty of a Virgin pure,
Is ſharper then a dart, and doth inure

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* *Interfœminiũ.*
† *Amoris hami, duces, iudices, & induces qui momento inſanos ſanant, inſanos inſanire cogunt. oculatiſſimi corporis excubitores, quid non agunt? quid non anguni?*
g *Henſius.*
h *Sunt enim oculi præcipuæ pulchritudinis ſedes lib.6.*
i *Ocelli carm.* 17. *cuius & Lipſius epiſt. quæſt. lib.3.cap.*11. *meminit ob elegantiam.*
k *Cynthia prima ſuis miſerum me cepit ocellis, contactum nullis ante cupidinibus Propert.l.*1.
n *In Catalect.*
p *De Sulpitio l.*4.
q *Pulchritudo ipſa per occultos radios in pectus amentis dimanans amatæ rei formam inſculpſit. Tatius lib.*5.

A deeper wound, which pierceth to the heart,
By th' eyes, and cauſeth ſuch a cruell ſmart.

r *Iacob. Cornelius Ammon tragœd. Act. 1. ſc. 1.*

r A moderne Poet brings in *Ammon* complaining of *Thamar*,

——& me faſcino
Occidit ille riſus & formæ lepos,
Ille nitor, illa gratia, & verus decor,
Illæ æmulantes purpuram, & roſas genæ,
Oculiq; vinctæq; auri o nodo comæ.----
It was thy beauty, 'twas thy pleaſing ſmile,
Thy grace and comelineſſe did me beguile,
Thy roſe-like cheekes, and vnto purple faire
Thy louely eyes, and golden knotted haire.

s *Roſæ formoſarum oculis naſcuntur, & hilaritas vultus elegantiæ coronæ. Philoſtratus deliciis.*

t *Epiſt. & in deliciis, Abi & oppugnationem relinque, quam flamma non extinguit, nam ab amore ipſa flamma ſentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c.*

t *Philoſtratus Lemnius* cryes out on his Miſtris Baſiliske eyes, *ardentes faces*, thoſe two burning glaſſes, they had ſo inflamed his ſoule, that no water could quench it. *What a tyranny* (ſaith he) *what a penetration of bodies is this? thou drawſt with violence, and ſwalloweſt me vp, as* Charybdis *doth Saylers, with thy rockie eyes, he that falls into this gulfe of Loue, can never get out.* The ſtrongeſt beames of Beauty, are ſtill darted from thy eyes,

† *Lœcheus Pantheæ.*

† *Nam quis lumina, tanta, tanta*
poſſet luminibus ſuis tueri,
Non ſtatim trepidanſq; palpitanſq;
Præ deſiderij æſtuantis aurâ &c.
For who ſuch eyes with his can ſee
And not forthwith inamor'd be.

And as men catch dotrels, by putting out a leg or an arme, with thoſe mutuall glances of the eyes they firſt inveagle one another. Of all eyes (by the way) blacke are moſt amiable, entiſing, and faireſt, which the Poet obſerues in commending of his Miſtris,

u *Ovid amorũ lib. 2. eleg. 4.*

u *Spectandam nigris oculis, nigroq; capillo.*

† *Scut. Herculis*

which *Heſiod* admires in his *Alcmena*

† *Cuius à vertice ac nigritantibus oculis,*
Tale quiddam ſpirat ac ab aureâ Venere.
From her black eyes, & from her golden face
As if from *Venus* came a louely grace.

* *Calcagninus dial.*

and * *Triton* in his *Milæne*

—nigra oculos formoſa mihi.

x *Iliad. l.*

x *Homer* vſeth that Epithete of Oxeeyed, in deſcribing *Iuno*, becauſe a round blacke eye is the beſt, and fartheſt from black, the worſe: Which y *Polidore Virgil* taxeth in our Nation, *Angli vt plurimum cæſis oculis*, wee haue gray eyes for the moſt part. *Baptiſta Porta Phyſiognom. lib. 3.* put gray colour vpon children; they be childiſh eyes, dull and heavy. Many commend on the other ſide *Spaniſh* Ladies, and thoſe z *Greeke* Dames at this day, for the blackneſſe of their eyes, as *Porta* doth his *Neapolitan* young wiues. *Sueton* deſcribes *Iulius Cæſar* to haue beene *nigris vegetiſq; oculis micantibus*, of a black quick ſparkling eye; and although *Averroes* in his *Colliget* will haue ſuch perſons timorous, yet without queſtion they are moſt amorous.

y *Hiſt. lib: 1.*

z *Sands relation fol. 67.*

Now laſt of all, I will ſhew you by what meanes Beauty doth faſcinate, bewitch, as ſome hold, and worke vpon the Soule of a man by the Eye. For certainely I am of the Poets minde, Loue doth bewitch and ſtrangely change vs.

Ludit

[a] *Ludit amor ſenſus, oculos perſtringit, & aufert*
Libertatem animi, mira nos faſcinat arte.
Credo aliquis dæmon ſubiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.
Loue mocks our ſenſes, curbs our liberties;
And doth bewitch vs with his Art and rings,
I thinke ſome Diuell gets into our entrals,
And kindles coales, and heaues our ſoules from the hinges.

a *Mantuan.*

*Heliodorus lib.*3. proues at large, [b] that Loue is witch-craft, *it gets in at our eyes, pores, noſtrils, ingenders the ſame qualities, and affections in vs, as were in the party whence it came.* The manner of the faſcination, as *Ficinus com.* 10. *cap. com. in Plat.* declares it, is thus. *Mortall men are then eſpecially bewitched, when as by often gazing one on the other, they direct ſight to ſight, ioyne eye to eye, and ſo drink and ſuck in Loue betweene them, for the beginning of this diſeaſe is the Eye. And therefore he that hath a cleere eye, though hee bee otherwiſe deformed, by often looking vpon him, will make one mad, & tye him faſt to him by the eye. Leonard. Varius lib.* 1. *cap.* 2. *de faſcinat.* telleth vs, that by this interview, [c] *the purer ſpirits are infected*, the one Eye pierceth through the other with his rayes, which he ſends forth, and many men haue thoſe excellent piercing eyes, that which *Suetonius* relates of *Auguſtus*, their brightneſſe is ſuch, they compell their ſpectators to looke off, and can no more endure them then the Sunne beames, [d] *Barradius lib.* 6. *cap.* 10. *de Harmonia Evangel.* reports as much of our Sauiour CHRIST, and [e] *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* deſcribes likewiſe to haue beene yellow hair'd, of a wheat colour, but of a moſt amiable and piercing eye. The rayes, as ſome think, ſent from the eyes, carry certaine ſpirituall vapours with them, and ſo infect the other party, and that in a moment. I knowe, they that hold *viſio fit intra mittendo*, will make a doubt of this, but *Ficinus* proues it from bleare eyes, [f] *That by ſight alone, make others bleare eyed: & it is more then manifeſt, that the vapour of the corrupt bloud doth get in together with the rayes, and ſo by the contagion, the ſpectators eyes are infected.* Other arguments there are of a Baſiliske, that kils a farre off by ſight, as that *Epheſian* did of whom [g] *Philoſtratus* ſpeakes, of ſo pernitious an eye, hee poyſoned all hee looked ſteddily on: and that other argument, *menſtruæ fœminæ*, out of *Ariſtotles Problems*, *morboſæ Capivaccius* addes, and † *Septalius* the Commentator, that contaminates a looking-glaſſe with beholding it. [h] *So the beames that come from the agents heart, by the eyes infect the ſpirits about the patients*, inwardly wound, and thence the ſpirits infect the bloud. To this effect ſhe complained in [i] *Apuleius*, *Thou art the cauſe of my griefe, thy eyes piercing through mine eyes to mine inner parts, haue ſet my bowels on fire, & therefore pitty me that am now ready to dye for thy ſake.* *Ficinus* illuſtrates this with a familiar example of that *Marrhuſian Phædrus* and *Theban Lycias*. [k] Lycias *he ſtares on* Phædrus *face, and* Phædrus *faſtens the balls of his eies vpon* Lycias, *and with thoſe ſparkling rayes, ſends out his ſpirits. The beames of* Phædrus *eyes are eaſily mingled with the beames of* Lycias, *and ſpirits are*

b *Amor per oculos, nares, poros influens, &c. Mortales tum ſummopere faſcinantur quando frequentiſſimo intuitu aciem dirigentes, &c. Ideo ſi quis nitore polleat oculorum, &c.*

c *Spiritus puriores faſcinantur oculus à ſe radios emittit. &c.*

d *Lib. de pulchr. Ieſ. & Mar.*

e *Lib. 2. cap. 23. colore triticum referente, crine flava, acribus oculis.*

f *Lippi ſolo intuitu alios lippos faciunt, & patet una cum radio vapore corrupti ſanguinis emanare, cuius contagione oculus ſpectantis inficitur.*

g *Vita Apollon.*

† *Comment. in Ariſtot. Probl.*

h *Sic radius à corde percutientis miſſus, regimen proprium repetit, cor vulnerat, per oculos & ſanguinem inficit, & ſpiritus, ſubtili quadam vi. Caſtil. lib. 3. de aulico.*

i *Lib. 10. Cauſa omnis & origo omnis præſentis doloris tutees, Iſti enim tui oculi, per meos oculos ad intima delapſi præcordia, acerrimum meis medullis commouent incendium, ergo miſerere tui cauſa pereuntis.*

k *Lycias in Phædri vultum inhiat, Phædrus in oculos Lyſiæ ſcintillas ſuorum defigit oculorum cumq; ſcintillis, &c. Sequitur Phædrus Lyciam, quia cor ſuum petit ſpiritum, Phædrum Lysias, quia ſpiritus propriam ſedem poſtulat. Verum Lycias, &c.*

ioyned

432 *ioyned to ſpirits. This vapour begot in* Phædrus *heart, enters into* Lycias *bowels; and that which is a greater wounder,* Phædrus *bloud is in* Lycias *heart, and thence come thoſe ordinary loue ſpeeches, my ſweet heart* Phædrus, *and mine owne ſelfe, my deare bowels: And* Phædrus *againe to* Lycias, *O my light, my ioy, my ſoule, my life.* Phædrus *followes* Lycias, *becauſe his heart would haue his ſpirits, and* Lycias *followes* Phædrus, *becauſe hee loues the ſeat of his ſpirits, both follow, but* Lycias *the earneſter of the two: The riuer hath more need of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadſtone, but drawes not it againe, ſo* Lycias *drawes* Phædrus. *But how comes it to paſſe then, that a blinde man loues, that neuer ſaw?* Wee read in the liues of the fathers, a ſtory of a childe that was brought vp in the wilderneſſe, from his infancy, by an old Ermite: now come to mans eſtate, he ſaw by chance, two comely womē wandring in the woods: he asked the old man what creatures they were, he told him, *Fayries.* After a while talking *obiter*, the Hermite demanded of him, which was the pleaſanteſt ſight that euer he ſaw in his life, hee readily replied, the two † *Fayries* he ſpied in the wilderneſſe. So that without doubt, there is ſome ſecret loadſtone in a beautifull woman. 'Tis true indeed of naturall and chaſt loue, but not of this Heroicall paſſion, or rather brutiſh burning luſt, of which we treat, we ſpeake of wandring, wanton, adulterous eyes, which as l he ſaith, lye ſtill in wait, *as ſo many ſouldiers, and when they ſpy an innocent ſpectator fixed on them, ſhoot him through, and preſently bewitch him: Eſpecially when they ſhall gaze & glote, as wanton Louers doe one vpon another, & with a pleaſant eye-conflict, participate each others ſoules.* Hence you may perceaue how eaſily, and how quickly we may be taken in loue; ſince at the twinkling of an eye, *Phædrus* ſpirits may ſo pernitiouſly infect *Lycias* blood. m *Neither is it any wonder, if we but conſider how many other diſeaſes cloſely, and as ſuddenly are caught by infection,* Plague, Itch, Scabs, Flux, &c. The ſpirits taken in, will not let him reſt that hath receaued them, but egge him on,

n *Idq; petit corpus mens vndè eſt ſaucia amore,*

& we may manifeſtly perceaue a ſtrange eduction of ſpirits, by ſuch as bleed at noſe after they be dead, at the preſence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. obſerv. cap. 7. Valeſius controv. Ficinus, Cardan, Libauius de cruentis cadauer, &c.*

† *Dæmonia inquit quæ in hoc Eremo nuper occurrebant.*

l *Caſtilio de aulico l. 3. fol. 228. Oculi vt milites in inſidiis ſemper recubant, & ſubito ad viſum ſagittas emittunt &c.*

m *Nec mirum ſi reliquos morbos, qui ex contagione naſcuntur conſideremus peſtem, pruritum, ſcabiem, &c.*

n *Lucretius.*

Memb. 2. Subsect. 3.

Artificiall allurements of Loue, cauſes and prouocations to luſt. Geſtures, Cloathes, Dowre, &c.

NAturall beauty is a ſtronger loadſtone of it ſelfe, as you haue heard, a great temptation, and pierceth to the very heart, but much more when thoſe artificiall entiſements and prouocations of Geſtures, Cloathes, Iewels, Pigments, Exornations, ſhall bee annexed vnto it, thoſe other circumſtances, opportunity of time and place ſhall concurre, which of themſelues alone were all ſufficient, each one in particular to produce this effect. It is a queſtion much controuerted by ſome wiſe men, *forma debeat plus arti an naturæ?* Whether naturall or artificiall obiects bee more powerfull

o In Beauty, that of fauour is preferred before that of Colours, and decent motiō is more then that of favour *Bacons Eſſayes.*

powerfull, but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus*, in beggery, as a Iewel on a dung hill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Chariclia*, though shee were in beggers weeds: yet as it is vsed, artificiall is of more force, and much to be preferred. 433

Sic dentata sibi videtur Ægle,
Emptis ossibus Indicoq; cornu,
Sic quæ nigrior est cadente moro,
Cerussata sibi placet Lychoris.
So toothlesse *Ægle* seemes a pretty one,
Set out with new bought teeth of *Indy* bone,
So foule *Lychoris* blacker then berry,
Her selfe admires, now finer then cherry,

Iohn Lerius the *Burgundian cap.8. hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming to *Brasile*, we found both men and women naked as they were borne, without any couering, so much as of their priuities, and could not be perswaded by our Frenchmen that liued a yeare with them, to weare any: p *Many will thinke that our so long commerce with naked women, must needes be a great provocation to lust*, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciuiousnesse, then our womens cloathes. *And I dare boldly affirme* (saith hee) *that those glittering attires, counterfeit colours, head-geares, curled haires, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, and all those other coutrements, wherewith our countrey women counterfeit a beauty, and so curiously set out themselues, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferiour vnto them in Beauty. I could evince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His countrey-man *Montagne* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in briefe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward ornaments, then such as Nature hath provided. It is true that those faire sparkling eyes, white neck, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselues are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall be added, it must needes bee farre more forcible then it was, when those curious needle-workes, variety of colours, Iewels, spangles, pendants, lawne, laces, tiffanies, faire and fine linnen, embroyderies, calamistrations, oyntments, &c. shall bee added, they will make the veriest doudy otherwise a Goddesse, when Nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* tearmes it 2,2:14. a wanton, a rolling lasciuious eye; A wandring eye, which *Isay* taxeth, 3.16. *Christ* himselfe, and the Virgin *Mary*, had most beautifull eyes, as amiable eyes as any persons, saith q *Baradius*, that euer liued, but withall so modest, so chast, that whosoeuer looked on them, was freed from that passion of burning lust, if we may beleeue r *Gerson* and s *Bonauenture*; there was no such Antidote against it, as the Virgin *Maries* face. T'is not the eye, but carriage of it, as they vse it, that causeth such effects, when

p *Multi tacitè opinantur commercium illud adeo frequens cum barbaris, nudis ac præsertim cum fœminis, ad libidinem provocare, at minus multò noxia illorum nuditas quam nostrarum fœminarum cultus. Ausim asseuerare splendidum illum cultum, fucos &c.*

q *Harmo. euang. gel. lib. 6. cap. 9.*
r *Serm. de concep. virg. physiognomia virginis omnes mouit ad castitatem.*
s *3, sent. d. 3. q. 3. mirum, virgo formosissima; sed à nemine concupita.*

434 *Pallas, Iuno, Venus,* were to win *Paris* fauour for thegolden apple, as it is elegantly deſcribed in that pleaſant Enterlude of † *Apuleius. Iuno* came with maieſty vpon the ſtage, *Minerua* grauity, but *Venus, dulce ſubridens conſtitit amænè, & gratiſſimæ Gratiæ deam propitiantes &c.* came in ſmiling with her gratious Graces and exquiſite muſicke, as if ſhe had danced, *& nonnunquam ſaltare ſolis oculis,* and which was the maine matter of all, ſhee danced with her rolling eyes; They were the Brokers and Harbingers of her ſute. So ſhe makes her bragges in a moderne Poet,

† *Roſamonds complaint, by Sam. Daniel.*

† *Soone could I make my brow to tyrannize,*
And make the World doe homage to mine eyes.

The eye is a ſecret Orator, the firſt bawde, *Amoris porta*, and with priuate lookes, winking, glances and ſmiles, as ſo many dialogues they make vp the match many times, & vnderſtand one anothers meanings, before they come to ſpeake a word. [t] *Eurialus* and *Lucretia* were ſo mutually enamored by the eye, and prepared to giue each other entertainment, before euer they had conference: he asked her good will with his eye, ſhe did *ſuffragari,* and gaue conſent with a pleaſant looke. That [u] *Thracian Rodophe* was ſo excellent at this dumbe rhetorick, *that if ſhe had but looked vpon any one almoſt (*ſaith *Caliſtris) ſhe would haue bewitched him, and hee could not poſſibly eſcape it.* For as [x] *Saluianus* obſerues, *the eyes are the windowes of our ſoules, by which as ſomany channels, all diſhoneſt concupiſcence gets into our hearts.* They reueale our thoughts, and as they ſay, *frons animi Index*, bnt the eye of the countenance, † *Quid procacibus intuere ocellis, &c.*

t *Æneas Sylv.*
u *Heliodor. li. 2. Rodophe Thracia tam inevitabili faſcino inſtructa, tam exacte oculis intuens attraxit, vt ſi in illam quis incidiſſet fieri non poſſet quin caperetur.*
x *Lib. 3. de providentiâ. Animi feneſtræ oculi, & omnis improba cupiditas per ocellos tanquam canales introit.*
† *Buchanan.*

I may ſay the ſame of ſmiling, gate, nakedneſſe of parts, plauſible geſtures, &c. To laugh is the proper paſſion of a man, an ordinary thing to ſmile; but thoſe counterfeit, compoſed, affected, artificiall and reciprocall, thoſe counterſmiles, are the dumbe ſhewes and prognoſticks of greater matters, which they moſt part vſe, to inueagle and deceiue; Though many fond louers againe are ſo frequently miſtaken. For if they ſee but a faire maid laugh, or ſhew a pleaſant countenance, vſe ſome gratious words or geſtures, they apply it all to themſelues, as done in their fauour, Sure ſhe loues them, ſhee is willing, coming, &c.

Stultus quandò videt quòd pulchra puellula ridet,
Tum fatuus credit ſe quod amare velit.
When a foole ſees a faire maid for to ſmile,
He thinkes ſhe loues him, t'is but to beguile.

They make an art of it as the Poet telleth vs,

y *Ovid. de arte amandi.*

y *Quis credat, diſcunt etiam ridere puellæ,*
Quæritur atq; illis hac quoq; parte decor.
Who can beleeue? to laugh maides make an Art,
And ſeeke a pleaſant grace in that ſame part.

And t'is as great an entiſement as any of the reſt.

z *Perſ. 3. Sat.*

z ——*ſubriſit molle puella,*
Cor tibi ritè ſalit.——

a *Vel centum Charites ridere putaret, Muſeus of Hero.*

She makes thine heart leape, with [a] a pleaſing gentle ſmile of hers.

b *Hor. Od. 22. lib. 1.*

b *Dulce ridentem Lalagen amabo,*
Dulce loquentem,

I loue *Lalage* as much for ſmiling, as for diſcourſing, *delectata a illa riſit tam blandum,* as he ſaid in *Petronius* of his Miſtris, being well pleaſed, ſhe gaue ſo ſweete a ſmile.

It

It wonne *Iſmenius*, as hee [c] confeſſeth, *Iſmene ſubriſit amatorium, Iſmene* ſmiled ſo louingly the ſecond time I ſaw her, that I could not chuſe but admire her. And *Galla's* ſweet ſmile quite ouercame † *Fauſtus* the Shepharde,

Me aſpiciens motis blande ſubriſit ocellis.

All other geſtures of the body will enforce as much. *Daphnis* in † *Lucian* was a poore tottered wench, when I knew her firſt, ſaid *Corbile, pannoſa & lacera*, but now ſhe is a ſtately piece indeed, hath her maides to attend her, braue attires, mony in her purſe &c. and will you know how this came to paſſe? *by ſetting out her ſelfe after the beſt faſhion, by her pleaſant carriage, affability, ſweet ſmiling vpon all &c.* Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an inſtant; too credulous to beleeue that euery light, wanton ſutor, who ſees or makes loue to them is inſtantly inamored, he certainely dotes on, admires them, will ſurely marry, when as hee meanes nothing leſſe, t'is his ordinary carriage in all ſuch companies. So both delude each other, by ſuch outward ſhewes, and amongſt the reſt, an vpright, a comely grace, curteſies, gentle ſalutations, cringes, a mincing gate, a decent and an affected pace, are moſt powerfull enticers, and which the Prophet *Eſay* a courteor himſelfe, and a great obſeruer, obiected to the daughters of *Sion* 3.16. *they minced as they went, and made a tinkling with their feet.* To ſay the truth, what can they not affect by ſuch meanes?

Whileſt nature deckes them in their beſt attires,
Of youth and beauty which the World admires,

† *Vrit* ——*voce, manu, greſſu, pectore, fronte, oculis.*

When Art ſhall be annexed to beauty, when wiles and guiles ſhall concurre: (for to ſpeake as it is, Loue is a kind of legerdemaine, meere juggling, a faſcination) When they ſhew their faire hand, fine foot and leg withall, *magnum ſui deſiderium, nobis relinquunt*, ſaith [d] *Balthaſar Caſtilio lib.* 1. they ſet vs a-longing, *and ſo when they pull vp their petty-coates, and outward garments*, as vſually they doe, to ſhew their fine ſtockings, gold fringes, laces, embroyderings, (it ſhall goe hard but when they goe to Church, or to any other place, all ſhall be ſeene) t'is but a ſpringe to catch Woodcocks; and as [e] *Chryſoſtome* telleth them downe-right, though *they ſay nothing with their mouthes, they ſpeake in their gate, they ſpeake with their eyes, they ſpeake in the carriage of their bodies.* And what ſhall wee ſay otherwiſe of that baring of their necks, ſhoulders, naked breaſts, armes and wriſts, to what end are they, but onely to tempt men to luſt.

† *Nam quid lacteolos ſinus, & ipſas*
Præterfers ſine linteo papillas?
Hoc eſt dicere, poſce, poſce, trado,
Hoc eſt ad Venerem vocare amantes.

There needs no more as * *Fredericus Mateneſius* well obſerues, but a crier to goe before them ſo dreſſed, to bid vs looke out, a trumpet to ſound; or for defect a ſowgelder to blowe.

ỳ Looke out looke out and ſee,
What obiect this may bee,
That doth perſtring mine eye,
A gallant Lady goes,
In rich and gaudy clothes,
But whether away God knowes,

[c] *Euſtathius l.5.*
† *Mantuan.*
† *Tom.4.merit. dial. Exornando ſeipſam elegantèr, facilem & hilarem ſe gerendo erga cunctos, ridendo ſuaue ac blandum, quid &c.*
† *Angerianus*
[d] *Vel ſi forte veſtimentum de induſtria eleuetur, vt pedum ac tibiarum pars aliqua conſpiciatur, dum templũ aut locum aliquem adierit.*
[e] *Sermone, quòd non fœminæ viris cohabitent. Non loquuta es lingua, ſed loquuta es greſſu: non loquuta es voce, ſed oculis loquuta es clarius quàm voce.*
† *Iouianus Pontanus Baiar. lib. 1. ad Hermionẽ.*
* *De luxu veſtiũ diſcurſ. 6. Nihil aliud deeſt niſi vt præco vos præcedat, &c.*
ỳ If you can tel how you may ſing this to the tune a Sowgelder blowes

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——looke out,&c. *& quæ sequuntur*,

or to what end and purpose. But to leaue all these phantasticall ruptures, I'le prosequute mine intended Theame. Nakednesse, as I haue said, is an odious thing of it selfe, *remedium amoris*, yet it may bee so vsed in part, and at such times, that there can be no such entilement as it is.

e *Nec mihi cincta Diana placet, nec nuda Cythere,*
Illa voluptatis nil habet, hæc nimium.

e *Ausonius Epig.* 28.

David so espied *Bersheba*, the Elders *Susanna*: *Apelles*, was inamored with *Campaspe*, when he was to paint her naked. *Tiberius in Suet. cap.* 42. supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege vt nudæ puellæ administrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lasciuious queanes to dance Friskin in that fashion, saith *Curtius lib.*5. and *Sardus de mor. gent. lib.*1. writes of others to that effect. The *Tuscans* at some set banquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib.*3. *c.*96. confirmes of such other bawdy Nations. *Nero* would haue filthy pictures still hanging in his chamber, which is too commonly vsed in our times, and *Heliogabalus, Etiam coram agentes, vt ad venerem incitarent:* So things may be abused. A seruant maide in † *Aristænetus*, spied her Master and Mistresse through the key hole * merrily disposed, vpon the sight she fell in loue with her Master. *Antoninus Caracalla* obserued his mother in law with her brests amorously laid open, he was so much moued, that he said, *Ah si liceret*, O that I might; which she by chance ouer hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation he married her: this obiect was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

f *Plin. lib.*33. *c.* 10. *Campaspen. nudam picturus Apelles amore eius illaqueatus est.*

g *In Tyrrhenis conviviis nudæ mulieres ministrabant.*

† *Epist.*7. *lib.*2.

* *Amatoria miscentes vidit, & in ipsis complexibus audit, &c. emersit inde Cupido in pectus Virginis.*

h *Spartian.*

When you haue all done, *veniunt à veste sagittæ*, the greatest prouocations of lust are from our apparell. God makes, they say, man shapes, and there is no motiue like vnto it, a filthy knaue, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and tricked vp, that it may make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust, i *Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrimis deplorandum*, saith † *Matenesius*, and with teares of blood to be deplored. Not that comelines of clothes is therefore to be condemned, and those vsuall ornaments: there is a decency and *decorum* in this as well as in other things, fit to be vsed, becomming seuerall persons, and befitting their estates, hee is onely phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaued: but when they are so new fangled, so vnstaid, so prodigious in their attires, beyond their meanes and fortunes, vnbefitting their age, place, quality, condition, what should we otherwise thinke of them? Why doe they adorne themselues with so many colours of hearbs, flowres, curious needle workes, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets & tires of seuerall fashions, decke themselues with pendants, bracelets, eare-rings, chaines, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, ribbands

i *De immod. mulier. cultu.*

† *Discurs.*6. *de luxu vestium.*

ribbands; why doe they make such glorious shewes with their scarfes, feathers, fannes, maskes, furres, laces, tiffanies, ruffes, falls, cals, cuffes, damaskes, velvets, tinsels, cloth of gold, siluer, tissue? with colours of heauens, starres, planets, the strength of mettals, stones, odors, flowres, birds, beasts, fishes, and whatsoeuer *Africke*, *Asia*, *America*, sea, land, art, and Industry of man can afford? Why doe they vse and couet such nouelty of inuentions; such new fangled tyres, and spend such inestimable summes on them? *To what end are those crisped, false haires*, painted faces, as [k] the *Satyrist* obserues; *such a composed gate, not a step awry?* Why are they like so many *Sybarites*, or *Neroes Poppæa*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawke in pruning? [l] *Dum moliuntur, dum comuntur, annus est*, [*] *A Gardner takes not so much delight and paines in his garden, an horseman to dresse his horse, scoure his armour*, a Marriner about his ship, a Merchant his shop and shopbooke, as they doe about their faces, and all those other parts: such setting vp with corkes, streightning with whale-bones; why is it but as a day-net catcheth larkes, to make young men stoupe vn to them. *Philocharus* a gallant in *Aristænetus*, admired his friend *Polianus*, to take heed of such entisements, † *for it was the sweet sound and motion of his Mistris spangles and bracelets, the smell of her oyntments, that captiuated him first,* *Illa fuit mentis prima ruina meæ.*

Quid sibi vult pixidum turba, saith [m] *Lucian*, *To what vse are pinnes, pots, glasses, oyntments, irons, combes, bodkins, setting stickes, why bestow they all their patrimonies and husbands yearely reuenues on such fooleries* † bina patrimonia singulis auribus; *why vse they dragons, waspes, snakes, for chaines*, inamelled Iewels on their neckes, eares, *dignum potius foret ferro manus istas religari, atq; vtinam monilia verè dracones essent*, they had more need some of them bee tied in *Bedlam* with iron chaines, haue a whip for a fanne, and haire cloathes next to their skins, insteed of wrought smocks, haue their cheeks stigmatised with a hot iron, I say, some of our *Iesabells*, in steed of painting, if they were well serued. But why is all this labour, all this cost; preparation, riding, running, farre fetched, and deare bought stuffe? [n] *Because forsooth they would be faire and fine, and where nature is defectiue, supply it by art*, *Sanguine quæ vero non rubet, arte rubet, (Ovid)* and to that purpose they annoint and paint *their faces*, to make *Helen* of *Hecuba*. *——paruamq; exortamq; puellam ——Europen*; To this intent they *crush in their feet and bodies*, hurt and crucifie themselues, sometimes in laxe clothes, an hundred yardes I thinke in a gowne, a sleeue, and sometimes againe so close, *vt nudos exprimant artus.* [o] Now long tailes and traines, and then short, vp, downe, high, lowe, thicke, thinne, &c. now little or no bandes, then as big as cart wheeles, now loose bodies, then great fardigalls and close girt, &c. Why is all this, but with the whore in the Prouerbs, to intoxicate some or other:

Quòd pulchros Glycere sumas de pixide vultus,
Quòd tibi compositæ nec sine lege comæ,
Quòd niteat digitis adamas, Beryllus in aure,
Non sum divinus, sed scio quid cupias.
O *Glycere* in that you paint so much,
Your haire is so bedeck't in order such,

[k] *Petronius fol.95. quo spectant flexæ comæ, quo facies medicamine attrita, & oculorum mollis petulantia, quò incessus tam compositus &c.*
[l] *Ter.*
[*] *Pet. Aretine. Hortulanus non ita exercetur visendis hortis, eques equis, armis, nauta nauibus &c.*
† *Epist.4. Sonus armillarum benè sonantium, odor vnguentorum &c.*
[m] *Tom 4. dial. Amor. vascula plena multæ infælicitatis, omnem maritorum opulentiam in hæc impendunt, dracones pro monilibus habent; qui vtinã verè dracones essent. Lucian.*
† *Ouid. epist. med. Iasoni.*
† *Seneca.*
[n] *Castilio de aulic. lib.1. Mulieribus omnibus hoc imprimis in votis est, vt formosæ sint, aut si reipsa non sint, videantur tamẽ esse, & si qua parte natura defuit, artis suppetias adiungunt, vnde illæ faciẽ vnctiones, dolor & cruciatus in arctandis corporibus, &c.*
[o] *Modò caudatas tunicas, &c. Bossus.*

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With rings on fingers, bracelets in your eare,
Although no Prophet, tell I can, I feare.

to be admired, to bee gazed on, to circumvent some nouice? as many times they doe, that in stead of a Lady he loues a cap and feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, (as *Chærea* describes his mistris in the † Poet) a painted face, a ruffe-band, faire and fine linnen, a coroner, a flowre. *(Naturæq; putat quod fuit artificis,)* a wrought waste-coate he dotes on, or a pied petticoat, in stead of a proper woman. For generally as with rich furred conies, their cases are farre better then their bodies. This too commonly so,

† *Ter. Eunuch. Act 2. Scen. 3.*
* *Strozæ filius.*
P *Ouid.*

P *Auferimur cultu, & gemmis, auroq; teguntur*
Omnia, pars minima est ipsa puella sui.
With gold and Iewels all is couered,
And with a strange tire we are wonne,
(While she's the least part of her selfe)
And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not be seene but by torch or candle-light, and come abroad with all the preparation may bee, when they haue no businesse but onely to shew themselues,

† S. Daniel.

Spectatum veniunt, veniunt spectentur vt ipsæ
† *For what is beauty if it be not seene,*
Or what is't to be seene if not admir'd,
And though admir'd, vnlesse in loue desir'd?

q *Lib. de victimis. Fracto incessu, obtuitu lascivo, calamistrata, cincinnata, fucata, recens lota, purpurissata, pretioso, amicta palliolo spirans vnguenta, vt iuvenum animos circumueniat.*

why doe they goe with such a counterfeit gate, which q *Philo Iudæus* reprehends them for, and vse (I say it againe) such gestures, apish, ridiculous, vndecent attires, vse those perfumes and oyntments in publike; flocke to heare sermons so frequent, is it for deuotion? or rather as r *Basil* tels them, to meet their sweet-hearts, and see fashions; for as hee saith, commonly they come so prouided to that place, with such gestures and tires as if they should goe to a dancing-scoole, a stage-play or baudie-house, fitter then a Church.

r *Orat. in ebrios. Impudenter se masculorum aspectibus exponunt, insolenter comas iactantes, trahunt tunicas pedibus collidentes, oculoq; petulanti, risu effuso, ad tripudium insanientes, omnem adolescentium intemperantiam in se provocantes, idq; in templis memoriæ martyrum consecratis, pomœrium ciuitatis officinam fecerunt impudentiæ.*

When such a shee Priest comes her Masse to say,
Twenty to one they all forget to pray.

They make those holy Temples consecrated to Godly martyrs, & religious vses, the shops of impudence, dennes of whores and theeues, and little better then brothell-houses. When wee shall see these things daily done, their husbands banckrupts, if not cornuto's, their wiues light huswiues, daughters dishoneſt; and heare of such dissolute acts, as daily we doe, how should we thinke otherwise, what is their end, but to deceiue and inveagle young men? As tow takes fire, such entising obiects produce, their effects, how can it bee otherwise? When *Venus* stood before *Anchyses* (as s *Homer* faines in one of his Hymnes) in her costly robes, hee was instantly taken,

s *Hymno Veneri dicato.*

Cùm ante ipsum staret Iovis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, igneis radijs splendidiore,
Habebat quoq; torques fulgidos, flexiles hælices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.——

When

When *Venus* ſtood before *Anchiſes* firſt, 439
He was amaz'd to ſee her in her tires,
For ſhe had on a hood as red as fire,
And glittering chaines, and Ivy twiſted ſpires,
About her tender necke were coſtly bruches,
And necke laces of gold, inamell'd ouches.

So when *Medæa* came in preſence, attended by her Nymphes and Ladies, as ſhe is deſcribed by [t] *Apollonius*.

t *Argonaut l. 4.*

Cunctas verò ignis inſtar ſequebatur ſplendor,
Tantum ab aureis fimbriis reſplendebat iubar,
Accendit q; in oculis dulce deſiderium,
A luſtre followed them like flaming fire,
And from their golden borders came ſuch beames,
Which in his eyes provok'd a ſweet deſire.

Such a relation wee haue in *Plutarch*, when the Queenes came and offered themſelues to *Anthony*, [u] *with diuers Preſents, and entiſing ornaments, Aſiaticke allurements, with ſuch wonderfull ioy and feſtiuity, they did ſo inveagle the* Romanes, *that no man could containe himſelfe, all was turned to delight and pleaſure. The women transformed themſelues to* Bacchus *ſhapes, the men children to* Satyrs *and* Pans; *but* Anthony *himſelfe was quite beſotted with* Cleopatra's *ſweet ſpeeches, philters, beauty, pleaſing tires: for when ſhe ſailed along the riuer* Cydnus, *with ſuch incredible pompe in a guilded ſhip, her ſelfe dreſſed like* Venus, *her maides like the* Graces, *her Pages like ſo many* Cupids, Anthony *was amazed, and rapt beyond himſelfe. Heliodorus lib.*1. brings in *Dameneta* ſtepmother to *Cnemon, whom ſhe ſaw in his ſcarfes, rings, robes and coronet, quite mad for the loue of him.* It was *Iudiths Pantofles* that rauiſhed the eyes of *Olofernes*. And [y] *Cardan* is not aſhamed to confeſſe, that ſeeing his wife the firſt time all in white, he did admire and inſtantly loue her. If theſe outward ornaments were not of ſuch force, why doth [z] *Naomi* giue *ruth* counſell how to pleaſe *Booz?* and *Iudith* ſeeking to captiuate *Olofernes*, waſhed and anoynted her ſelfe with coſtly oyntments, dreſſed her haire, and put on coſtly attires? The riot in this kinde hath bin exceſſiue in times paſt, no man almoſt came abroad, but curled and annointed,

[b] *Et matutino ſudans Criſpinus amomo,*
Quantum vix redolent duo funera, one ſpent as

much as two funeralls at once, and with perfumed haires, [c] *& roſa canos odorati capillos Aſſyriaq; nardo.* What ſtrange things doth [d] *Sueton* relate in this matter of *Caligulas* riot? and *Pliny lib.*12. *&.*13. Read more in *Dioſcorides, Vlmus, Arnoldus, Randoletius de fuco & decoratione*, for it is now an art, as it was of old, (ſo [e] *Seneca* records) *officinæ ſunt odores coquentium.* Women are bad, and men worſe, no difference at all betwixt their and our times, [f] *Good manners, as* Seneca *complaines, are extinct with wantonneſſe, intricking vp themſelues men goe beyond women, they weare harlots colours and doe not walke, but iet and dance*, hic mulier, hæc vir, more like Players, Butterflies, Baboons, Apes, Antickes then men. So ridiculous moreouer we are in our attires, and for coſt ſo exceſſiue, that as *Hierome* ſaid of old, *Vno filo villarum inſunt pretia, vno lino decies ſeſtertium inſeritur*, 'tis an ordinary thing to put a thouſand Oakes, or an hundred Oxen into a ſute of apparell,

to

* *Vit. Antonij.*
u *Regia domo ornatuq; certantes, ſeſe ac formam ſuam Antonio offerentes, &c. Cum ornatu & incredibili pompa per Cydnum fluvium navigarēt aurata puppi, ipſa ad ſimilitudinem Veneris ornata, puellæ Gratiis ſimiles, pueri Cupidinibus, Antonius ad viſum ſtupefactus.*
x *Lib. de li. prop.*
y *Amictum Chlamyde & coronis, quum primum aſpexit Cnemonem, ex poteſtate mentis excidit.*
z *Ruth.*3.3.
a *Cap.*9.5.
b *Iuven. Sat.* 6.
c *Hor. lib.*2. *od.* 11.
d *Cap.*27.
e *Epiſt.*90.
f *Quicquid eſt boni moris leuitate extinguitur, & politurâ corporis, muliebres munditias anteceſſimus, colores meretricios viri ſumimus tenero & molli gradu ſuſpendimus gradum, non ambulamus. nat. quæſt. lib.*7. *cap.*31.

440 to weare a whole Mannor on his backe. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing Iewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for seruingmen & tailers: all the flowres, starres, constellations, gold & pretious stones doe condescend to set out their shooes. To represse the luxurie of those *Romane* matrons, there was g *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtesan in *Florence*, is no whit inferior to a Queene, if our Geographers say true, and why is all this? *Why doe they glory in their Iewels* (as h he saith) or exult and triumph *in the beauty of cloathes, why is all this cost? to incite men the sooner to burning lust*. They pretend decency and ornament, but let them take heed, least while they set out their bodies, they doe not damne their soules, 'tis i *Bernards* counsell: *shine in Iewels, stinke in conditions, haue purple robes, and a torne conscience*. Let them take heed of *Esayes* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earings, vailes, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweet savours, they become not bald, burnt, and stinke vpon a sudden. And let maides beware, as k *Cyprian* adviseth, *least while they wander too loosely abroad, they loose not their virginities:* and like *Ægyptian* temples, seeme faire without, but proue rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, k *To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tied to their haire, to subiect themselues to their husbands. If they would doe so, they should bee comely enough, cloath themselues with the silke of sanctity, damaske of devotion, purple of pietie and chastity, and so painted, they shall haue God himselfe to be a suiter: Let whores and queanes pranke vp themselues,* m *let them paint their faces with minion and ceruisse, they are but fuell of lust, and signes of a corrupt soule: if ye be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your loue and desire. Mulier recte olet vbi nihil olet*, then a woman smells best, when shee hath no perfume at all, no crowne, chaine or iewell (*Guiuarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise mans eye and iudgement they get by their plainenesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many Iayes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, and as most of our Gentlewomen are, *was more solicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest* (as *Cato* said) *and haue the commonwealth turned topsie turuie, then her tires marred*)

g *Liu. l.4. dec.4.*

h *Quid exultas in pulchritudine panni, quid gloriaris in gemmis vt facilius inuites ad libidinosum incendium? Mat. Bossius de immoder. mulier. cultu.*

i *Epist. 113 fulgent, monilibus, moribus (ordent; purpurata vestis, conscientia pannosa, cap. 3. 17.*

k *De virginali habitu: dum ornari cultiùs dum euagari virgines volunt, desinunt esse virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibidem.*

l *Lib. 2. de cultu mulierum, oculos depictos vere cundia, inferentes in aures sermonem dei, annectentes crinibus iugum Christi, caput maritis subiicientes, sic facilè & satis erit is ornatæ: vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiæ, talitèr pigmentatæ deum habebitis amatorem.*

m *Suas habeant Romanæ lasciuias, purpuriſſa, ac ceruſſa ora perungant, fomenta libidinum, & corruptæ mentis indicia, vestrum ornamentũ deus sit, pudicitia virtutis studium. Bossus. Plautus.*

n *Solicitiores de capitis sui decore quam de salute, inter pectinem, & speculum diem perdunt, concinniores, esse malunt quam honestiores & reipub. minus turbari curant quàm comam. Seneca.*

And

And ſhee did nought but bragge of her fine robes and Iewels, and provoked the *Romane* Matron to ſhew hers. *Cornelia* kept her in talke til her children came from ſchoole, and theſe ſaid ſhe are my iewels, and ſo deluded and put off a prowd, vaine, phantaſticall huſwife. How much better were it for our matrons to doe as ſhe did, to goe ciuilly and decently, ° *Honeſtæ mulieris inſtar quæ vtitur auro pro eo quod eſt, ad ea tantum quibus opus eſt*, to vſe gold as it is gold, and for that vſe it ſerues, and when they need it, then to conſume it in riot, begger their husbands, proſtitute themſelues, inveagle others, and peradventure damne their owne ſoules. How much more would it bee for their honour and credit? Thus doing, as *Hierome* ſaid of *Bleſilla*, P *Furius did not ſo triumph ouer the Gaules, Papyrius of the Samnites, Scipio of Numantia, as ſhe did by her temperance; pullâ ſemper veſte, &c.* they ſhould inſult & domineere ouer luſt, folly, vaine-glory, all ſuch inordinate, furious and vnruly paſſions.

° *Lucian.*

P *Non ſic Furius de Gallis, non Papyrius de Sãnitibus, Scipio de Numantia triumphavit, ac illa ſe vincendo in hac parte.*

But I am ouer tedious, I confeſſe, and whil'ſt I ſtand gaping after fine cloathes, there is another great allurement (in the worlds eye at leaſt) which had like to haue ſtolne out of ſight, and that is mony, *veniunt à dote ſagittæ*, mony makes the match; † Μονὸν ἄργυρον ἕλκτρον. 'Tis like ſauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautious ornaments, and thoſe good parts Art and Nature can afford, they care not for honeſty, bringing vp, birth, beauty, perſon; but for mony.

† *Anacreon, 4. ſolum intuemur aurum.*

* *Canes & equos (ô Cyrne) quærimus*
Nobiles, & à bonâ progenie,
Malam vero vxorem, maliq; patris filiam
Ducere, non curat vir bonus,
Modò ei magnam dotem afferat.
Our dogges and horſes ſtill from the beſt breed,
We carefully ſeeke, and well may they ſpeed.
But for our wiues, ſo they proue wealthy,
Faire or foule, we care not what they be.

† *Affer tecum ſi vis vivere mecum,* * *Theognis.*

If ſhe be rich, then ſhe is faire, fine, abſolute and perfect, then they burne like fire, they loue her dearely, like pig and pye, and are ready to hang themſelues if they may not haue her. Nothing ſo familiar in theſe dayes, as for a young man to marry an old wife, as they ſay, for a peece of good; and though ſhee be an old crone, and haue neuer a tooth in her head, neither good conditions nor good face, a naturall foole, but only rich, ſhe ſhal haue twenty young gallants to be ſuiters in an inſtant. As ſhe ſaid in *Suetonius*, *non me, ſed mea ambiunt*, 'tis not for her ſake, but for her lands or mony; and an excellent match it were (as he added) if ſhe were away. So on the other ſide, many a young louely maid will caſt away her ſelfe vpon an old, doting, decrepit dizard,

† *Bis puer effæto, quamvis balbutiat ore,*
Prima legit raræ tam culta roſeta puellæ,

† *Chaloner. lib. 9. de repub. Ang.*

That is rheumaticke and gouty, hath ſome twenty diſeaſes, perhaps but one eye, one leg, neuer a noſe, no haire on his head, wit in his braines, no honeſty, if he haue land or r mony, ſhe will haue him before all other ſuiters,

f *Dummodo ſit dives barbarus ille placet.*

r *Vxorem ducat Danaen, &c.* f *Ovid.*

If he be rich, he is the man, a fine man, and a proper man, *Gelaſimus de Monte*

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aureo, Sr *Giles Goosecap* shall haue her. And as *Philemasium* in † *Aristænetus* told *Emmusus*, *al' sãz argento omnia vana*, hang him that hath no mony, *'tis to no purpose to talke of marriage without meanes*, * trouble me not with such motions, let others doe as they will, *Il'e be sure to haue one shall maintaine me fine and braue*. Most are of her minde, t *De moribus vltima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters. *Ethecles* a Senators sonne, *Melissus* a Merchant, &c. but she forsooke them all for one *Passius* a base, hirsute, bald pated knaue; but why was it? *His father lately died, & left him sole heire of his goods and lands.* This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for money, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud vpstart domineering Bishop of *Elye*, in the times of *Richard* the first, Viceroy in his absence, as † *Nubrigensis* relates it, to fortifie himselfe, and maintaine his greatnesse, *propinquarum suarum connubijs, plurimos sibi potentes, & nobiles devincire curauit*, married his poore kinswomen (which came forth of *Normandy* by droues) to the chiefest nobles of the land, and they were glad to accept of such matches, faire or foule, for themselues, their sonnes, nephews, &c. *Et quis tam præclaram affinitatem sub spe magnæ promotionis non optaret?* Who would not haue done as much for mony and preferment? as mine author addes. *Vortiger* king of *Brittaine*, married *Rowena* the daughter of *Hengist* the *Saxon* Prince, his mortall enimy, but wherefore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, insomuch that he turned Christian from a Pagan, and was baptized himselfe by the name of *Vladislaus*, & all his subiects for her sake, but why was it? she was daughter and heire of *Poland*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empresse, but, saith x *Zonaras, ob regnum*, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceipt, or for burning lust, *quos fœda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soone fired, burne vehemently for a while, yet out in a moment, so are al such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, & insteed of loue, comes hate; for ioy, repentance, and desperation it selfe. *Franciscus Barbarus* in his first booke *de re vxoria cap.* 5. hath a story of one *Philip* of *Padua* that fell in loue with a common whore, and was now ready to runne mad for her; his father hauing no more sonnes, let him enioy her, y *but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another.* Such event commonly haue all these louers, and he that so marries, or for such respects, let him looke for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasyphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

† *Epist. (& formam spectant, alii per gratias, ego pecuniam &c ne mihi negotiũ facessat.*

† *Qui caret argento frustra vtitur argumento.*

t *Iuvenalis.*

f *Tom 4. merit. dial. multos amatores reiecit, qu'a pater eius nuper mortuus ac domi ipse factus bonorum omnium.*

† *Lib. 3. cap. 14. quis nobilium eo tempore, sibi aut filio aut nepoti, vxorem accipere cupiens, oblatam sibi aliquã propinquarum eius non accipere ret obviis manibus? quarum turbam acciuerat è Normanniâ in Angliam eius rei gratiâ.*

u *Alexander Gaguinus Sarmat. Europ. descript.*

x *Tom. 3. annal.*

y *Libido statim deferbuit, fastidium cæpit, & quod in ea tantopere adamauit aspernatur, & ab ægritudine liberatus in angerem incidit.*

Svbsect. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, obiects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, daliance, discourse, singing, dancing, amorous tales, obiects, presents, &c. which as so many *Syrens* steale away the hearts of men and women. For as *Tatius* obserues lib. 2. [z] *It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shal be more available, and vse such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme to be much averse, then call her mistris, take her about the neck and kisse her, &c.* But this cannot be done, except they first get opportunity of liuing, or comming together, ingresse, egresse and regresse; letters and commendations may doe much, outward gestures, and actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruingman by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant loues a Dowdie, many Ladies dote vpon their men, as the Queene in *Ariosto* did vpon the dwarfe, many matches are so made in hast, and they compelled as it were by † necessity so to loue, which had they beene free, come in company of others, seen that variety which many places afford, or compar'd them to a third, would neuer haue looked one vpon another. Or had not that opportunity of discourse and familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obiects, they are fatally driuen on, and by reason of their hot blood idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancie or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * Comedie, and in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one vpon another.

z *De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiã machinam alteram adhibere: itaq; manus tãge, digitos constringe, atq; inter stringendum suspira, si hæc agentem æquo se animo feret, neq; facta huiusmodi aspernabitur, tum vero dominam appella, eiusq; collum suaviare.*

† Hungry dogs will eat dirty puddings.

* *Shakespeare.*

It was the greatest motiue that *Potiphars* wife had to dote vpon *Ioseph*, & [a] *Clitiphon* vpon *Leucippe* his vnkles daughter, because the plague being at *Bizance*, it was his fortune for a time to soiourne with her, to sit next her at the table, as he telleth the tale himself in *Tatius lib.* 2. (which though it bee but a fiction, is grounded vpon good obseruation, and doth well expresse the passions of louers) he had opportunity to take her by the hand, and after a while to kisse, and handle her pappes, &c. [b] which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib.* 1. when hee came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene Sosthenes* daughter, waiting on them *with her breasts open, armes halfe bare,* * *Nuda pedem, discincta sinum, spoliata lacertos,* after the *Greek*

a *Tatius lib.* 1.

b *In mammarum attrectu, non aspernanda inest iucunditas, & attrectatus, &c.*

* *Mantuan.*

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fashion in those times, *—nudos media plus parte lacertos,* as *Daphne* was when she fled from *Phœbus*, (which moued him much) was euer ready to giue attendance on him, to fill him drinke, her eies were neuer off him, *rogabundi oculi*, those speaking eies, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that she had gotten a little opportunity, [c] *she came and dranke to him, and withall trod vpon his toes, and would come and goe, and when she could not speake for the company, shee would wring his hand*, and blush when she met him: and by this meanes first shee ouercame him (*bibens amorem hauriebam simul*) shee would kisse the cup and drinke to him, and smile, *and drinke where hee dranke on that side of the cup*, by which mutuall compressions, kissings, wringing of hands, treading of feet &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in † *Aristænetus*, met a faire maid by chance, a meere stranger to him, he looked back at her, she looked backe at him againe, and smil'd withall.

* *Ille dies lethi primus, primusq; malorum*
Causa fuit——

it was the sole cause of his farther acquaintance, and loue that vndid him.

* *O nullis tutum credere blanditijs.*

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, & not be in loue, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, liue at ease, and cannot tell otherwise how to spend their time. [d] *Illic Hippolitum pone, Priapus erit*, when as I say, *nox, vinum, & adolescentia*, youth, wine, and night shall concurre, 'tis a wonder they be not all plunged ouer head and eares in loue, for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Napthe* it selfe, the fuell of loues fire, and most apt to kindle it. If there be seaven servants in an ordinary house, you shall haue three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Liuing at* † *Rome*, saith *Aratines Lucretia*, *in the floure of my fortunes, rich, faire, young, and so well brought vp, my conversation, age, beauty, fortune, made all the world admire and loue me.* Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene by day, but as [e] *Castilio* noteth, in the night, *Diem vt glis odit, tædarum lucem super omnia mavult*, She hates the day like a dormouse, and aboue all things loues torches and candle light, and if she must come abroad in the day, she couets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent mendæ*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib.3. de sale gen: c.22.* giues instance in a *Florentine* Gentleman, that was so deceaued with a wife, shee was so radiently set out with rings and iewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man tooke her to be a goddesse (for he neuer saw her but by torch light) but after the wedding solemnities, when as hee viewed her the next morning without her tires, and in a cleare day, she was so deformed, a leane, yellow, riueld, &c. such a beastly creature in his eyes, that he could not indure to

* *Ouid. 1. Met.* c *Manus ad cubitum arcta, coram astans fortius inuita. Tenuem de pectore spiritum ducens, digitum meum pressit, & bibens pedem pressit, mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco &c.*

† *Epist 4, Respexi, respexit et illa subridens, &c.*

* *Virg. Æn.4.*

* *Propertius.*

d *Ouid. amor. lib.2. eleg.2.*

† *Romæ viuens flore fortunæ, & opulentiæ meæ, ætas, forma, gratia conuersationis maxime me fecerunt expetibilem, &c.*

e *De aulico lib. 1. fol. 63.*

† *Vt adulterini mercatorum panni.*

to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as [f] in *Turkie* see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib.1.cap.3. de morib. gent.* and [g] *Bohemus* relate of these old *Lacedemonians*, *the Bride is brought into the chamber, with her haire girt about her, the Bridegroome comes in, & vnties the knot, and must not see her at all by day light, till such time as hee is made a father by her.* In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans*, *Danes*, *French* and *Brittaines*, the continent of *Scandia* and the rest, wee assume more liberty in such cases, we allow them as *Bohemus* saith, to kisse comming and going, & *modo absit lasciuia, in cauponam ducere*, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Alehouse and Tauerne together. And 'tis not amisse, though [h] *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vnruly feasts. [i] *A young pituanted, trimbearded fellow*, saith Hierom, *will come with a company of complements, and hold you vp by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinkes to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lasciuious song, a fourth singles you out to dance,* [k] *one speakes by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes, and scarce can a man liue honest, amongst feastings and sports, or at such great meetings.* For as he goes on, [l] *she walkes along, and with the ruffling of her cloths, she makes men looke at her, her shooes creeke, her pappes tied vp, her waste pulled in to make her looke small, she is straight girded, her haires hang loose about her eares, her vpper garment sometime falls, and sometimes tarries, to shew her naked shoulders, and as if she would not be seen, she couers that in all hast, which voluntary she shewed.* And not at Feasts, Playes, Pageants, and such assemblies, [m] but as *Chysostome* obiects, these trickes are put in practise, *at Seruice-time in Churches, and at the Communion it selfe.* If such dumb shewes, signes, and more obscure significations of Loue can so moue, what shall they doe that haue full liberty to sing, dance, kisse, coll, to vse all manner of discourse & dalliance? What shall he doe that is belegred of all sides?

† *Quem tot, tam rosea petunt puellæ,*
Quem cultæ cupiunt nurus, amorq;
Omnis vndiq;, & vndecunq;, & vsq;,
Omnis ambit amor, Venusq; Hymenq;.
After whom so many Rosie maydes enquire,
Whom dainty Dames and louing wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesses doe wooe;

How shall he containe? The very Tone of some of their voices, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuate a young man; but when a good wit shall concurre, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselues cannot so inchant. [n] *P.Iouius* commends his *Italian* Country-women, to haue an excellent

f *Busbeq.epist.*

g *Paranympha in cubiculum adducta capillos ad cultum referebat, sponsus inde ad eam ingressus cingulũ solvebat, nec prius sponsam aspexit interdiũ quam ex illa factus esset pater.*

h *Serm.cont. concub.*

i *Lib.2.epist. ad filium, & virginem, & matrem viduam epist.10. dabit tibi barbatulus quispiam manũ, sustentabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*

k *Loquetur alius nutibus, & quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter e pulas seruatur pudicitia.*

l *Clamore vestium ad se iuvenes vocat, capilli fasciolis comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt, palliolum interdum cadit, vt nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit*

m *Serm.contra concubin. In sancto & reverendo sacramentorum tempore multas occasiones, vt illis placeant, qui eas vident, præbent*

445 faculty in this kinde, aboue all other nations, and amongst them the *Florentine* Ladies: some prefer *Roman* & *Venetian* Curtisans, they haue such pleasing tongues, and such ° elegancy of speech; that they are able to ouercome a Saint, *Pro facie multis vox sua lena fuit.* *Tantâ gratiâ vocis famam conciliabat*, saith *Petronius* in his fragment of pure impurities, I meane his *Satyricon*; *tam dulcis sonus permulcebat aëra, vt putares inter auras cantare Syrenum concordiam*, Shee sang so sweetly, that shee charmed the Aire, and thou wouldst haue thought thou hadst heard a consort of *Syrens*. *O good God, when* Lais *speakes, how sweet it is! Philocolus* exclaimes in *Aristænetus*. To heare a faire young Gentlewoman play vpon the Virginals, Lute, Viall, and sing to it, must needs be a great entisement. *Parthenis* was so taken, O sister *Harpedona*, shee laments, I am vndone, † *how sweetly he sings, I'le speake a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would loue mee againe!* If thou didst but heare her sing, saith ᵖ *Lucian*, *thou wouldst forget father and mother, forsake all thy friends and follow her.* *Helena* is highly commended by ᵠ *Theocritus* the Poet, for her sweet voice and musick, none could play so well as she, and *Daphnis* in the same *Edyllion*.

Quàm tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quàm mel lingere.
How sweet a face hath *Daphne*, how louely a voice!
Hony it selfe is not so pleasant in my choice.

A sweet voice and musicke are powerfull intisers,

ʳ *Centum luminibus cinctum caput Argus habebat,*

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complaines in ˢ *Tatius* of *Leucippes* sweet tunes, *he heard her play by chance vpon the Lute*, and sing a pretty song *to it in commendation of a rose, and that rauished his heart.* It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medæa* so much.

ᵗ *Delectabatur enim*
Animus simul formâ, dulcibusq; verbis

It was *Cleopatra's* sweet voice, and pleasant speech, which inveagled *Anthony*, aboue the rest of her entisements.

Verba ligant hominum, vt Taurorum cornua funes, as Bulls hornes are bound with ropes, so are mens hearts with pleasant words. *Her words burne as a fire, Eccles.9.10. Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine ouercame *Edward* the fourth,

ᵘ *Omnibus vnà omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches,
Some for shape, some for fairenesse,
Some for that she can sing or dance,
Some for gentlenesse, or for daliance.

† *Peter Aretines Lucretia* telleth as much and more of her selfe, *I counterfeited honesty, as if I had beene* virgo virginissima, *more then a vestall virgin, I looked like a wife, I was so demure and chast, I did adde such gestures, tunes, speeches, signes and motions vpon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks & stones.* Many silly Gentlewomen are fetched ouer in like sort, by a company of

° *Pont. Baia. l. 1 Res est blanda canor, discunt cantare puellæ, pro facie &c. Ouid. 3. de arte amandi.*

† *Epist. lib. 1. Cum loquitur Lais, quanta O dij boni, vocis eius dulcedo.*

† *Aristænetus lib 2. epist. 5. Quam suaue cantit, verbum audax dixi, omnium quos vidi formosissimus, vtinam amare me dignetur.*

ᵖ *Imagines, si cantantem audieris ita demulcebere, vt parentum & patriæ statim obliviscaris.*

ᵠ *Edyl. 18. neq; sane ulla sic Cytharam pulsare novit.*

ʳ *Puellam Cythara canentem vidimus.*

ˢ *Apollonius. Argonaut. lib. 3.*

ᵗ *Catullus.*

† *Parnodida scalo dial. Ital. Latin. Interp. Iasp. Barthio Germ. Fingebam honestatem plusquam virginis vestalis intuebar oculis vxoriis, addebã gestus, &c.*

of gulles and swaggering companions, riming *Coribantiasmi*, Thrasonean *Rhadomantes* or *Bombomachides*, that haue nothing in them but a few players ends and complements, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens trauels, braue aduentures, and such common triviall newes, ride, dance, sing old ballet tunes and weare their clothes in fashion, with a good grace, a fine sweet Gentleman, a proper man, who could not loue him? Shee will haue him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toyes, *Amedis de Gaul, Palmarin de Oliva, the Knight of the sunne, &c.* or hearing such tales of louers, descriptions of their persons, lasciuious discourses, such as *Astyanassa, Helena's* waiting woman, by the report of *Suidas*, writ of old, *de varijs concubitus modis*, and after her, *Philænis & Elephantine*; must needs set them on fire, with such like pictures; as those of *Aratine*, or wanton obiects in what kinde soeuer; *no stronger engine then to heare or read of loue toyes, fables and discourses* (x one saith) *and many by this meanes are quite mad*. This belike made *Aristotle Polit. lib. 7. cap.* 18. forbid young men to see Comœdies, or to heare amorous tales. *Ismenius* as hee walked in *Sosthenes* garden, being now in loue, when hee saw so many y lasciuious pictures, *Thetis marriage*, and I know not what, was almost beside himselfe. And to say truth, with a lasciuious obiect who is not moued, to see others dally, kisse, dance? and much more when he shall come to be an Actor himselfe.

To kisse and to be kissed, which amongst other lasciuious prouocations, is as a burden in a song, and a most forcible battery, as infectious † *Xenophon* thinkes, as the poison of a spider; a great allurement, a fire it selfe, *proœmium aut anticœnium*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

z *Venus quintâ parte sui nectaris imbuit.*

A strong assault, that conquers Captaines, and those all commanding forces,

(a *Domasq; ferro sed domaris osculo*)

† *Aretines Lucretia*, when she would in kindnesse ouercome a suter of hers, and haue her desire of him, *tooke him about the necke and kissed him againe and againe*, and to that, which she could not otherwise effect, shee made him so speedily and willingly condescend. And 'tis a continuall assault, alwayes fresh, and ready to begin as at first, *basium nullo fine terminatur, sed semper recens est*, and hath a fiery touch with it.

——— d *Tenta modò tangere corpus,*
Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciuiously giuen, as he feelingly said, *& me pressulùm deosculata Fotis: Catenatis lacertis,* † *Obtorto valgitèr labello.*

* *Valgijs suavijs.*
Dum semiulco suavio,
Meam puellam suavior,
Anima tunc ægra & saucia
Concurrit ad labia mihi.

The soule & all is moued, f *Iam pluribus osculis labra crepitabant, animarum quoq; mixturam facientes, inter mutuos complexus animas anhelantes:*

g *Hæsimus calentes,*
Et transfudimus hinc & hinc labellis,
Errantes animas, valete curæ.

They

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† *Tom 4. dial. merit.*

u *Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tatius l. 1.*

x *Æneas Sylvius, Nulla machina validior quàm lectio lasciuæ historiæ. sæpe etiam huiusmodi fabulis ad furorem inducuntur.*

y *Eustathius l. 1. Picture parant animum ad Venerem &c. Horatius ad res venereas intemperantior traditur, nam cubiculo suo sic specula dicitur habuisse dispositа, ut quocunq; respexisset imaginem coitus referrent. Suetonius vit. eius.*

† *Osculum vt phylangium inficit.*

z *Hor.*

a *Hensius.*

† *Applico me illi proximius, & spissè deosculata sagum peto.*

b *Petronius Catalect.*

c *Catullus ad Lesbiam, da mihi basia mille, deinde centum, &c.*

d *Petronius.*

e *Apuleius lib. 10. & Catalect.*

† *Petronius.*

* *Apuleius,*

f *Petronius, Proseleos ad Circen.*

g *Petronius,*

448 They breath out their ſoules and ſpirits together with their kiſſes, ſaith h *Balthaſar Caſtilio, change hearts and ſpirits, and mingle affections as they doe kiſſes, & it is rather a connection of the mind, then of the body*, And although theſe kiſſes be delightſome and pleaſant, *Ambroſian* kiſſes,

† *Suaviolum dulci dulcius Ambroſiâ*, ſuch as *Ganymedes* gaue *Iupiter*, *Nectare ſuavius*, ſweeter then * Nectar, Balſome, hony, k *Oſcula merum amorem ſtillantia*, Loue dropping kiſſes; for

The Gilliflowre, the Roſe is not ſo ſweet,
As ſugred kiſſes be when Louers meet.

Yet they leaue an irkſome impreſſion,

† *Vt mî ex Ambroſiâ mutatum iam foret illud*
Suaviolum, triſti triſtius Helleboro.
At firſt Ambroſe it ſelfe was not ſweeter,
At laſt blacke Hellebor was not ſo bitter.

They are deciptfull kiſſes. * *Quid me mollibus implicas lacertis?*
Quid fallacibus oſculis ineſcas? &c.
Why do'ſt within thine armes me lap,
And with falſe kiſſes me intrap?

They are deſtructiue, and the more the worſe.

l *Et quæ me perdunt, oſcula mille dabat.*

They are the bane of theſe miſerable Louers. There bee honeſt kiſſes, I deny not, *oſculum charitatis*, friendly kiſſes, modeſt kiſſes, *Veſtall* virgin kiſſes, officious and ceremoniall kiſſes, &c. *Oſculi ſenſus, brachiorum amplexus*, kiſſing and embracing, are proper gifts of Nature to a man: but theſe are too laſciuious kiſſes, m *Implicuitq; ſuos circum mea colla lacertos, &c.* too continuate, and too violent, n *Brachia non hederæ, non vincunt oſcula conchæ.* o they cling like Ivy, cloſe as an Oyſter, bill as Doues, meretricious kiſſes, biting of lips, *cum additamento*: *Tam impreſſo ore* (ſaith † *Lucian*) *vt vix labia detrahant, inter deoſculandum mordicantes, tum & os aperientes quoq; & mammas attrectantes, &c.* ſuch kiſſes as ſhe gaue to *Gyton*, *innumera oſcula dedit non repugnanti puero, cervicem invadens*, innumerable kiſſes, &c. More then kiſſes, or too homely kiſſes: as thoſe that p he ſpake of; *Accepturus ab ipſa Venere, 7. ſuavia &c.* with ſuch other obſcenities, that vaine louers vſe, which are abominable and pernitious. If as *Peter de Ledeſmo caſ. conſ.* holds, every kiſſe a man giues his wife after marriage, be *mortale peccatum*, a mortal ſinne, or that of * *Hierome, Adulter eſt quiſquis in vxorem ſuam ardentior eſt amator*, or that of *Thomas Secund. Secund. quæſt.* 154. *artic.* 4. *contactus & oſculum ſit mortale peccatum*, what ſhall become of all ſuch q immodeſt kiſſes and obſcene actions, the forerunners of brutiſh luſt, if not luſt it ſelfe? what ſhall become of them, that often abuſe their owne wiues? But what haue I to doe with this?

That which I ayme at, is to ſhew you the progreſſe of this burning luſt: to epitomiſe therefore all this which I haue hitherto ſaid, with a familiar example out of that elegant *Muſæus*: Obſerue but with me thoſe amorous proceedings of *Leander* and *Hero*. They began firſt to looke one on the other with a laſciuious looke,

Oblique intuens inde nutibu,—
Nutibus mutuis inducens in errorem mentem puellæ.

h *Animus coniungitur, & ſpiritus etiam noſter per oſculum effluit, alternatim ſe in vtriuſq; corpus infundentes commiſcent. Animæ potius quam corporis connectio.*
i *Lucian. Tom* 4
† *Catullus.*
† *Non dat baſia dat Nœera nectar, dat rores animæ ſuauolentes, dat nardum, Thymumq; Cinnamomumq; & mel, &c. Secundus. baſ.* 4.
k *Euſtathius l.* 4
† *Catullus.*
* *Buchanan.*
l *Ovid. art. am. Eleg.* 18.
m *Ovid.*
n *Cum capita liment ſolitis morſiunculis, & cum mammillarum preſſiunculis. Lip. od. ant. lec. lib.* 3.
† *Tom.* 4. *dial. meretr.*
p *Apuleius Miles.* 6. *Et vnum blandientis linguæ advulſum longe mellitum & poſt lib.* 11. *Arctius eam complexus cœpi ſuaviari, iamq; pariter patentis oris inhalitu cinnameo, & occurſantis linguæ illiſu nectareo &c.*
* *Lib.* 1. *aduerſ. Iovin. cap.* 30.
q *Oſcula qui ſumpſit, ſi non & cætera ſumpſit, &c.*

Et illa econtra nutibus mutuis iuuenis 449
Leandri quod amorem non renuit &c. Inde
Adibat in tenebris tacitè quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer——— Inde
Virginis autem bene olens collum osculatus,
Tale verbum ait amoris ictus stimulo,
Preces audi & amoris miserere mei,&c.
Sic fatus recusantis persuasit mentem puellæ,
With becks and nods he first beganne,
To try the wenches minde,
With becks and nods and smiles againe
An answere he did finde.
And in the darke he tooke her by the hand,
And wrong it hard, and sighed grieuously,
And kissed her too, and wo'd her as he might,
With pitty me sweet heart, or else I dye,
And with such words and gestures as there past,
He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* and *Medæa*, by *Eustathius* in the ten bookes of the loues of *Ismenius* and *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Leucippe*; and in that notable tale in *Petronius* of a Souldier and a Gentlewomaman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldier woed her with such Rhetoricke as Louers vse to doe, ———*placitone etiam pugnabis amori,&c.* at last *frangi pertinatiam passa est*, he got her good will, not onely to satisfie his lust, [r] but to hang her dead husbands body on the crosse, which hee watched, insteed of the theeues that was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

[r] *Corpus placuit mariti sui tolli ex arca, atq; illi que vacabat cruci adfigi.*

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wraslings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib.2.de amor.* would not haue women learne to write. Many such prouocations are vsed when they come in presence, † they will and will not. *Malo mea Galatea petit lasciua puella,*
Et fugit ad salices & se cupit ante videri.
My Mistris with an apple wooes me,
And hastely to couert goes,
To hide her selfe, but will be seene
With all her heart before God knowes.

† *Noui ingenia mulierum, nolunt ubi velis, ubi nolis cupiunt vltro. Ter. Eunuc. act.4.sc.7.*

Hero so tripped away from *Leander* as one displeased,
[a] *Yet as she went full often lookt behinde,*
And many poore excuses did she finde,
To linger by the way,———
but if he chance to ouertake her, she is most averse, nice and coy,
Denegat & pugnat sed vult super omnia vinci,

[a] *Marle.*

She seemes not wonne, but wonne she is at length,
In such warres women vse but halfe their strength,

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, to play and dally, at such seasons, and to some, as they spy their aduantage; & then coy, close againe, not a looke, not a smile, not a kisse for a kingdome. [b] *Aretines Lucretia* was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull and faire, yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a sutor lou'd me dearely (saith she) and the [c] more he gaue mee, the more eagerly he woed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see me, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him onely I aymed at) I personated mine owne seruant to bring in a present from a *Spanish* Count, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. [d] *Comes de monte Turco my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Phesant, a few partriges, &c. (all which she bought with her owne money) commends his loue and seruice to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you.* With all she shewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter, but onely to circumuent him. [e] By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend, himselfe, and venture his deare st blood for my sake. Philinna* in [f] *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him, would not vouchsafe him her company, but kissed *Lamprias* his corriuall, at the same time [g] before his face, but why was it? to make him (as she telleth her mother that chid her for it) more iealous; to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other tricks she vsed besides this (as she there confesseth) for she would fall out with and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe. *Amantium iræ amoris redintegratio*, as the old saying is, the falling out of louers is the renuing of loue; and according to that of *Aristænetus*, *iucundiores amorum post iniurias delitiæ*, loue is increased by iniuries, as the sun beames are more gratious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* informes *Crisis* in the said *Lucian*, [h] *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè sperès licet*, sweet sister he is thine owne, yet if you let him alone, humour him, please him, &c. and that he perceaue once he hath you sure without any corriuall, his loue will languish, and hee will not care so much for you. Hitherto (saith [f] he) can I speake out of experience; *De-*

b *Parnodidascalo dial. Ital. Latin donat. à Gasp. Barthio Germano. quanquam natura, & arte eram formosissima, isto tamen astu tanto spetiosior videbar. quod enim oculis cupitum ægre præbetur, multò magis affectus humanos incendit.*

c *Quò maioribus me donis propitiabat, eò peiòribus illum modis tractabã, ne basium impetrauit, &c.*

d *Comes de mõte Turco Hispanus, has de Venatione suâ partes misit, iussitque peramanter orare, vt hoc qualecunq; donũ suo nomine accipias.*

e *His artibus hominem ita excantabam, vt prome ille ad omnia paratus, &c.*

f *Tom. 4. dial. merit.*

g *Relicto illo, ægrè ipsi interim faciens, & omninò difficilis.*

h *Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec periurat, non est habendus amator, &c. Totus hic ignis Zelotypiæ constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit, te solum habere, elanguescit illico amor suus.*

mophantus

mophantus a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abýt verbis me insectatus*, at first he went his waies all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loued me most dearely, I should haue all hee had, and that hee would kill himselfe for my sake. Therefore I aduise theee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly *insolentes enim sunt hoc cùm sentiunt*, 'twill make them prowd and insolent, but now and then reiect them, estrange thy selfe, *& si me audies semel at q; interim exclude*, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you [i] shall make him mad, come off roundly, stand to any conditions, and doe whatsoener you will haue him. These are the ordinary practises; yet in the said *Lucian, Melissa* mee thinkes, had a tricke beyond all this; for when her suiter came coldly on, to stirre him vp, shee writ one of his corriuals names and his owne in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to be stucke vpon a post, for all gazers to behold, and lost in the way where he vsed to walke; which when the silly nouice perceaued, *statim vt legit credidit*, instantly apprehended it was so, came rauing to me, &c.[k] *and so when I was in despaire of his loue, foure months after I recouered him againe.* *Eugenia* drewe *Timocles* for her *Valentine*, and wore his name a long time after in her bosome; *Camæna* singled out *Pamphilus* to dance, at *Myson's* wedding (some say) for there she saw him first; *Felicianus* ouertooke *Cælia* by the high way side, offered his seruice, thence came farther acquaintance, and thence came loue. But who can repeat halfe their deuises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristænetus?* They will deny and take, stifly refuse and yet earnestly seeke the same, repell to make them come with more eagernesse, fly from you if you follow, but if you be auerse, as a shaddow they will follow you againe, and haue a thousand such seuerall intisements. For as he saith.

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[i] *Venientem videbis ipsum denuò inflamatum & prorsus insanientem.*

[k] *Et sic cum fere de illo desperassem, post menses 4. ad me rediit.*

[t] *Non est forma satis, nec quæ vult bella videri,*
Debet vulgari more placere suis.
Dicta, sales, lusus, sermones, gratia, risus
Vincunt naturæ candidioris opus.
'Tis not enough though she be faire of hewe,
For her to vse this vulgar complement,
But pretty toyes and iests, and sawes and smiles,
Are farre beyond what beauty can attempt.

[t] *Petronius Catal.*

[u] For this cause belike *Philostratus* in his Images, makes diuerse loues, *some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, ginnes, snares, and other engins in their hands*, as *Propertius* hath prettily painted them out, *lib* 2. *&* 29. and which some interpret, diuers entisements, or diuerse affections of Louers, which if not alone, yet ioyntly may batter and ouercome the strongest constitutions.

[u] *Imagines deorum, fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus, & illecebras, alios puellos, puellas, alatos, alios poma aurea, alios sagittas, alios laqueos, &c.*

It is reported of *Decius*, and *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as [x] *Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Gar-

[x] *Epist. lib. 3. vita Pauli Eremitæ.*

453 den,and set a young Curtesan to dally with him, y *she tooke him about the necke and kissed him,and that which is not to be named, manibus ꝑ attrectare, &c.* and all those entisements which might be vsed, that whom Torments could not,Loue might batter and beleager. But such was his constancy, shee could not ouercome, and when this last engine would take no place, they left him to his owne wayes. At z *Barclye* in *Glocestershire*, there was in times past a famous Nunnery(saith *Gualterus Mapes*,an olde Historiographer,that liued 400 yeares since) *Of which there was a noble and a faire Lady Abbesse:* Godwin *that subtill Earle of Kent, trauelling that way, (seeking not her but hers) leaues a nephew of his, a proper young Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till he had deflowred the Abbesse, and as many besides of the Nunnes as he could: and leaues him with all rings, iewels, girdles, and such toyes to giue them still,when they came to visit him. The young man willing to vndergoe such a businesse, playd his part so well, that in short space hee got vp most of their bellies, and when he had done, told his Lord how he sped.*[a] *His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and beggesthe Lands to his owne vse.* This story I doe therefore repeat, that you may see of what force these entisements are, if they be opportunely vsed, & how hard it is euen for the most auerse and sanctified soules to resist such allurements. *Iohn Maior* in the life of *Iohn* the Monke, that liued in the daies of *Theodosius*, commends the Eremite to haue beene a man of singular continency, and of a most austere life; but one night by chance the Diuell came to his Cell in the habit of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, [b] *The old man let her in, and after some common conference of her mishap, shee began to inueagle him with lasciuious talke and iests, to play with his beard, to kisse him, and doe worse, till at last she quite ouercame him. As he went to addresse himselfe to that businesse, she vanished on a suddaine, and the Diuels in the aire laughed him to scorne.* Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites be not sufficient, there bee many others, which will of themselues intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis, Petrarch* calls it, the spurre of lust, *A* † *circle of which the Diuell himselfe is the center.* [c] *Many women that vse it, haue come dishoneſt home, most indifferent, none better.* [d] Another tearmes it *the companion of all filthy delights and entisements, and 'tis not easily told what inconueniencies come by it, what scurrile talke, obscene actions*, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings, ——— (*vt Gaditana canoro*

Incipiat prurire chorо, plausuq́ probatæ
Ad terram tremulâ descendant clune puellæ,
Irritamentum Veneris languentis) ———

y *Meretrix speciosa cepit delicatius stringere, colla complexibus & corpore in libidinem concitato &c.*

z *Cambden in Glocestershire.*

huic præfuit nobilis & formosa Abbatissa, Godwinus comes in dolo sub illis, non ipsam, sed suas cupiens reliquit neporem suum, forma elegantissimum, tanquã infirmum donec reuerteretur, instruit &c.

a *Ille impiger regem adit Abbatissam & suas prægnantes edocet, exploratoribus missis probat, & iis electis à domino suo manerium accepit.*

b *Post sermones de casu suo suauitate sermonis conciliat animũ hominis manũq; inter colloquia & risus ad barbam protendit, & palpare cæpit cervicem suam, & osculari, quid multa? captiuum ducit militem Christi. Complexura evanescit, dæmones in aere monachum riserunt.*

† *Choreæ circulus, cuius centrũ diabolus.*

c *Multæ inde impudicæ domũ redierе, plures ambiguè, melior nulla.*

d *Turpium delitiarum comes est externa saltatio, neq; certè facilè dictu quæ mala hinc visus hauriat, & quæ pariat colloquia, monstrosos, inconditos gestus, &c.* e *Iuu. Sat. 11.*

That

That it will make the Spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fidling and dancing; *the King was not a spectator onely, but a principall Actor himselfe.* A thing neuertheless frequently vsed and part of a Gentlewomans bringing vp, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. T'is the next way their Parents thinke, to get them husbands, they are compelled to learne, and by that meanes, *Incestos amores De tenero meditantur vngue*; 'Tis a great allurement as it is often vsed, and many are vndone by it. *Thais* in *Lucian*, inueagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him sweare to giue her what shee would aske, *Iohn Baptists* head in a platter. g *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced on a greene, and was so much enamoured with the obiect, that h he must needs lye with her that night. *Owen Tudor* wonne Queene *Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippas* a noble gallant in † that greeke *Aristænetus*, seeing *Panareta* a faire young Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could thinke of nothing but *Panareta*, hee came rauing home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine* Panareta! *I haue seene old and new* Rome, *many faire cities many proper women, but neuer any like to* Panareta, *they are drosse, dowdies all to* Panareta, *O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely* Panareta! When *Xenophon* in *Symposio* or Banquet, had discoursed of loue, and vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, hee shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. i *First* Ariadne *dressed like a bride came in and tooke her place, by and by* Dionysius *entred. dancing to the Musicke. The spectators did all admire the young mans carriage, and* Ariadne *her selfe was so much affected with the sight, that she could scarce sit. After a while* Dionysius *beholding* Ariadne, *and incensed with loue, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him againe, and kissed with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when* Dionysius *rose vp, he raised her vp with him, and many pretty gestures, embraces, kisses, and loue complements passed betweene them; which when they saw, faire* Bacchus *and beautifull* Ariadne *so sweetly and so vnfainedly kissing each other, so really embracing, they swore they loued indeed, and were so inflamed with the obiect, that they beganne to rouse vp themselues, as if they would haue flowne. At the last when they saw them still, so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were vnmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wiues.* What greater motiue can there bee to this

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† *Iustin lib. 10. Adduntur instrumenta luxuriæ, tympana & tripudia, nec tam spectator rex, sed nequitiæ magister, &c.*

f *Hor. li. 5. od. 6.*

g *Hauarde vita eius.*

h Of whom he begat *William* the *Conqueror*, by the same token shee tore her smock downe, saying &c.

† *Epist. 26. quis non miratus est saltantem? quis non vidit & amauit? veterem & nouam vidi Romam. sed tibi similem non vidi Panareta, felix qui Panereta fruitur, &c.*

i *Principo Ariadne velut sponsa prodiit, ac sola recedit, prodiens illico Dionysius ad numeros cantante tibia saltabat admirati sunt omnes saltantem iuuenē, ipsaq; Ariadne, vt vix potuerit conquiescere, postea vero cum Dionysius eam aspexit, &c. Vt autem surrexit Dionysius, erexit simul Ariadne, licebatq; spectare gestus osculantium, & inter se complectentiū, qui autem spectabant, &c. Ad extremem videntes eos mutuis amplexibus implicatos & iamiam ad thalamum ituros, qui non duxerant vxores, inrabant vxores se ducturos, qui autem duxerant, conscensis equis incitatis, vt iisdem fruerentur, domum festinarunt.*

454 burning luſt? What ſo violent an oppugner? Not without a good cauſe therfore ſo many graue men ſpeake againſt it, *Vſe not the company of a woman*, ſaith *Syracides* 8.4. *that is a ſinger or a dancer, neither heare, leſt thou be taken in her craftineſſe. In circo non tam cernitur quàm diſcitur libido.* † *Hædus* holdes, luſt in theaters is not ſeene, but learned. *Gregory Nazianzen* that eloquent diuine (* as he relates the ſtory himſelfe) when a noble friend of his ſolemnely inuited him with other Boſhops, to his daughter *Olympia's* wedding, refuſed to come; † *For it is abſurd to ſee an old gowty Biſhop ſit amongſt dancers*, he held it vnfit to be a ſpectator, much leſſe an Actor. *Nemo ſaltat ſobrius*, *Tully* writes, he is not a ſober man that danceth; for ſome ſuch reaſon belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, remoued many of them from the Senate. But theſe, you will ſay, are laſciuious dances, 'tis the abuſe that cauſeth ſuch inconuenience, and I doe not well therefore to condemne, ſpeake againſt, or *innocently to accuſe the beſt and pleaſanteſt thing* (ſo * *Lucian* calls it) *that belongs to mortall men.* You miſ-interpret, I condemne it not; I hold it notwithſtanding an honeſt diſport, a lawfull recreation, if it be opportune, moderatly and ſoberly vſed, I am of *Plutarchs* minde, k *that which reſpects pleaſure alone, honeſt recreation, or bodily exerciſe, ought not to be reiected and contemned*: I ſubſcribe to * *Lucian*, *'tis an elegant thing, which cheareth vp the minde, exerciſeth the body, delights the ſpectators, which teacheth many comely geſtures, equally affecting the eares, eyes, and ſoule it ſelfe. Saluſt* diſcommends ſinging and dancing in *Sempronia*, not that ſhe did ſing or dance, but that ſhee did it in exceſſe, 'tis the abuſe of it: and *Gregories* refuſall doth not ſimply condemne it, but in ſome folks. Many will not allow men and women to dance together, becauſe it is a prouocation to luſt: they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines, forbid the drinking of wine, for that it makes ſome men drunke. *Nil prodeſt quod non lædere poſſit idem,*

Igne quid vtilius ——— I ſay of this as of all other honeſt recreations, they are like fire, good and bad, and I ſee no ſuch inconuenience, but that they may ſo dance, if it be done at due times, and by fit perſons. Let them take their pleaſures, and as l he ſaid of old, *young men and maides flouriſhing in their age, faire and louely to behold, well attired, and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curteſie, then a caper, &c.* and it was a pleaſant ſight. Our greateſt Counſellours, and ſtaid Senators, at ſome times dance, as *David* did before the arke. The greateſt Souldiers, as * *Quintilianus*, † *Æmilius Probus*, * *Cælius Rhodiginus* haue proued at large, ſtill vſe it in *Greece*, *Rome*, and the moſt worthie Senators, *cantare, ſaltare*, &c. In this our age it is in much requeſt in thoſe countries, as in all ciuill common-wealthes, † amongſt the *Barbarians* themſelues nothing ſo pretious, all the World allowes it.

† *Diuitias contemno tuas rex Cræſe, tuamq;*
Vendo Aſiam, vnguentis, flore, mero, Choreis.

m *Plato* in his common-wealth, will haue dancing-ſcooles to be maintained, *that yonng folkes might meet, be acquainted, ſee one another, and be ſeene*; nay

† *Lib. 4. de contemnend. amoribus.*
* *Ad Anyſium ep. 57.*
† *Intempeſtiu ũ enim eſt, & à nuptijs abhorrens inter ſaltantes podagricum videre ſenem, & Epiſcopum.*
* *Rem omnium in mortalium vitâ optimam innocenter accuſare*
k *Quæ honeſtã voluptatem reſpicit, aut corporis exercitium, contemni non debet.*
* *Elegantiſſima res eſt, quæ & mentem acuit, corpus exerceat, & ſpectantes oblectet, multos geſtus decoros docens, oculos, aures, animum ex æquo demulcent.*
† *Ovid.*
l *Apulcius.* 10. *Puelli, puellæq; viventi florentes ætatula, forma conſpicui, veſte nitidi, inceſſu gratioſi, græcanicam ſaltantes pyrrhicam, diſpoſitis ordinationibus, decoros ambitus inevabant, nunc in orbem flexi, nunc in obiquam ſeriem connexi, nunc in quadrũ cuneati, nunc in dè ſeparati, &c.*
n *Lib. 1. cap. 11.*
† *Vit. Epaminondæ.*
* Lib. 5.
† Read P. *Martyr Ocean Decad.* *Benzo, Lerius, Hacluit, &c.* † *Angerianus Erotopædium.*
m 10. *Leg* τῆς γὰρ τοιαύτης σπουδῆς ἕνεκα, &c. *huius cauſa oportuit diſciplinam conſtitui, vt tam pueri quàm puellæ choreas celebrent, ſpectenturq; ac ſpectent. &c.*

more

more, he would haue them dance naked, and laughes at those that laugh at it. But *Eusebius præpar. Evangel. lib.* 1. *cap.* 11. and *Theodoret lib.9. curat. græc. affect.* worthily lash him for it, and well they might: for as one saith, n *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres vp both men and women to burning lust.* There is a meane in all things, this is my censure in briefe. Dancing is a pleasant recreation of body and minde, if tempestiuely vsed; a furious motiue to burning lust, if abused. But I proceed.

n *Aspectus enim nudorum corporum, tam mares quàm fœminas irritare solet ad enormes lasciviæ appetitus.*

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

* *Camden. Annal. Ao* 1578. *fol.*276. *Amatoriis facetiis & illecebris exquisitissimus.*

——† *mihi Delphica tellus*
Et Claros & Tenedos, Patareaq; regia seruit,
Iupiter est genitor——
Delphos, Claros and *Tenedos* serue me,
And *Iupiter* is knowne my Sire to be.

† *Met.*1. *Ovid.*

The poorest swaines will doe as much,

* *Molle pecus niuei sunt & mihi vallibus agni.*

I haue a thousand sheepe, good store of cattle, and they are all at her commande,

——†*Tibi nos, tibi nostra supellex,*
Ruraq; seruierint.——

* *Erasmus egl. mille mei Siculis errant in montibus agni. Virg.*

† *Lecheus.*

house, land, goods, are at her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in a *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her withall his heart, and her alone, and that as soone as euer his father died (a very rich man and almost decrepit) he would make her his wife. The maide by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke hee will euer care for thee being a poore wench, b that may haue his choice of all the beauties in the Citty, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter beleeue him not: the maid was abasht, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, and batchelours too sometimes, to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an olde maide of 45 yeares, c she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

a *Tom* 4. *merit. dial. amare se iurat & lachrimatur, dicitq; vxorem me ducere velle, quum pater oculos clausisset.*

b *Quum dotem alibi multo maiorem aspiciet, &c.*

c *Deierauit illa secundum supra trigesimum ad proximum Decembrem completurum se esse.*

† *Fallere credentem res est operosa puellam*, 'tis soone done, no such great mastery, *Egregiam verò laudem, & spolia ampla*,——† *Ovid.*

And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselues. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to cracke, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloues, iewels, &c. in such a chest, scarlet, golden, tissue breeches, &c. when there is no such matter;

or

456 or make any ſcruple to giue out, as he did in *Petronius*, that he was maſter of a ſhip, kept ſo many ſeruants, and to perſonate their part the better, take vpon them to be Gentlemen of good houſes, well deſcended and allied, hire apparell at brokers, ſome Scauingers, or prick-louſe Tailers to attend vpon them for the time, ſweare they haue great poſſeſſions, o bribe, lye, cog, and foiſt how dearely they loue, how brauely they will maintaine her, like any Lady, Counteſſe, Dutches, Princeſſe, or Queene, they ſhall haue gownes, tires, iewels, coaches, and caroches, choice diet,

o *Nam donis vincitur omnis amor, Catullus, l. 1. eleg 5.*

The heads of Parrats, tongues of Nightingales,
The braines of Peacocks, and of Eſtriches,
Their bath ſhall be the iuyce of Gilliflowres,
Spirit of Roſes, and of Violets,
The milke of Vnicornes, &c.

as old *Vulpone* courted *Celia* in the d Comœdy, when as they are no ſuch men, not worth a groat, but meere ſharkers, to make a fortune, to get their deſire, or elſe pretend loue to ſpend their idle houres to be welcome, and for better entertainment. The concluſion is, they meane nothing leſſe,

d *Fox. act. 3. ſc. 3.*

p *Catullus.*

p *Nil metuunt iurare, nihil promittere curant.*
Sed ſimul ac cupidæ mentis ſatiata libido eſt,
Dicta nihil metuêre, nihil periuria curant.

Oathes, vowes, promiſes, are much proteſted,
But when their minde and luſt is ſatisfied,
Oathes, vowes, promiſes, are quite neglected.

q *Periuria ridet amantum Iupiter, & ventos irrita ferre iubet, Tibul. lib. 3. & 6.*

When Louers ſweare *Venus* laughes, *Venus hæc periuria ridet.* q *Iupiter* ſmiles, & pardons it withall, as e *Plato* giues out, for of all periury, that alone for loue matters is forgiuen by the Gods. If promiſes, lyes, oathes, and proteſtations will not availe, they fall to bribes, tokens, gifts, and ſuch like feates. r *Plurimus auro conciliatur amor*: as *Iupiter* corrupted *Danae* with a golden ſhowre, they will raine, Chickines, Florens, Crownes, Angells, all manner of coines and ſtampes in her lappe. And ſo muſt hee certainely doe that will ſpeed, make many feaſts, banquets, inuitations, ſend her ſome preſent or other euery foot. *Summo ſtudio parentur epulæ* (ſaith f *Hædus*) *& crebræ fiant largitiones*, he muſt bee very bountifull and liberall, ſeeke and ſue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, paraſites, & houſehold ſeruants, he muſt inſinuate himſelfe, and ſurely will, to all, of all ſorts, meſſengers, porters, carriers, no man muſt bee vnrewarded, or vnreſpected. I had a ſuiter (ſaith g *Aretines Lucretia*) that when he came to my houſe, flung gold and ſiluer about, as if it had beene chaffe. Another ſuiter I had was a very cholericke fellowe, but I ſo handled him, that for all his fuming, I brought him vpon his knees: If there had beene an excellent bit in the market, any nouelty, fiſh, fruit, or fowle, muskadell, or malmſey, or a cuppe of neat wine in all the citty, it was preſented preſently to mee, though neuer ſo deare, hard to come by, yet I had it: the poore fellow was ſo fond at laſt, that I thinke if I would I might haue had one of his eyes out of his head. A third ſuiter was a Marchant of *Rome*, and his manner of woing was with exquiſite muſicke, coſtly banquets, poems, &c. I held him off till at length he proteſted, promiſed, and ſwore *pro virginitate regno me donaturum*, I ſhould haue all he had, houſe, goods and lands, *pro concubitu ſolo*;

e *In Phileb. peierantibus bis dii ſoli ignoſcunt*

r *Catul.*

f *Lib. 1. de contemnendis amoribus.*

g *Dial. Ital. argentum vt paleas proiiciebat. Biliosum habui amatorem qui ſupplex flexis genibus, &c. Nullus recens allatus terræ fructus nullum cupediarum genus tam carum erat, nullum vinum Creticum pretioſum, quin ad me ferret illico, credo alterum oculum pignori daturus, &c.*

h *Poſt muſicam opiperas epulas, & tantis iuramentis, donis &c.*

h Nei-

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h Neither was there euer any Coniurer I thinke, to charme his spirits that vsed such attention, or mighty words, as he did exquisite phrases, or Generall of an army so many stratagems to winne a citty, as he did trickes and deuises to get the loue of me. Thus men are actiue and passiue, and women not farre behinde them in this kinde. *Audax ad omnia fœmina, quæ vel amat vel odit:*

* For halfe so boldly there can non
Sweare and lye as women can.

f They will cracke, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poesies, and such toyes, as hee iustly complained t *Cur mittis violas? nempe vt violentius vrar,*

Quid violas violis me violenta tuis, &c.

Why dost thou send me Violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serue, the last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt teares and sighs I write this (I take loue to witnesse) saith * *Chelidonia* to *Philonius*. *Aretines Lucretia*, when her sweet heart came to towne † wept in his bosome, *that he might bee perswaded those teares were shed for ioy of his returne*. *Quartilla* in *Petronius* when nought would moue, fell a weeping, and as *Balthasar Castilio* paints them out, u *To these Crocodiles teares, they will adde sobbes, fiery sighs, & sorrowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad, these fiends are ready to meet you at every turne, with such a sluttish neglected habit, deiected looke, as if they were now ready to dye for your sake, and how saith he, shall a young novice thus beset, escape?* But beleeue them not.

——* *animam ne crede puellis,*
Namq; est fœmineâ tutior vnda fide.

Thou thinkest peraduenture becaus of her vowes, teares, smiles, and protestations she is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the † *Spanish* Baud said, *gaudet illa habere vnum in lecto, alterum in portâ, tertium qui domi suspiret*, she will haue one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Euery young man she sees & likes hath as much interest, and shall as soone inioy her as thy selfe. On the other side, which I haue said, men are as false, let them sweare, protest, and lye;

x *Quod vobis dicunt, dixerunt mille puellis.*

They loue some of them those eleuen thousand Virgins at once, and make them beleeue each particular, he is besotted on her, or loue one till they see another, and then her alone: like *Milo's* wife in *Apuleius, lib. 2. Si quem conspexerit speciosæ formæ iuvenem, venustate eius surnitur, & in eum animum intorquet.* 'Tis their commõ complement in that case, they care not what they sweare, say, or doe. One while they slight them, care not for them, rayle downe right and scoffe at them, and then againe they will runne mad, hang themselues, stab and kill, if they may not enioy them. Henceforth therefore

——*nulla viro iuranti fœmina credat,*

let not maides beleeue them. These tricks and counterfeit passions are more familiar with women, *finem hic dolori faciet aut vitæ dies, miserere amantis*, quoth *Phædra* to *Hippolitus*. *Ioessa* in b *Lucian*, told *Pythias* a young man, to moue him the more

h *Nunquam aliquis vmbram coniurator tanta attentione, tamq; potentibus verbis vsus est, quam ille exquisitis mihi dictis &c.*
* *Chaucer.*
f *Ah crudele genus nec tutum fœmina nomen Tibul. l. 3. eleg. 4*
t *Iovianus Pon.*
* *Aristænetus lib. 2. epist. 13.*
† *Suaviter flebam, vt persuasum haberet lachrimas præ gaudio illius reditus mihi emanare.*
u *Lib. 3. his accedunt vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lachrymæ prope innumerabiles. Istæ se statim vmbræ offerunt tanto squalore et in omni fere diverticulo, tanta macie, vt illas iamiam moribundas putes.*
* *Petronius.*
† *Cœlestina act. 7. Barthio interpret. omnibus arridet, & á singulis amari se solam dicit.*
x *Ovid.*
b *Tom 4. dial. meret tu vero aliquando mœrore afficieris, vbi audieris me à meipsa laqueo tui causa suffocatam aut in puteum, præcipitatam.*
* *Seneca Hippol.*

458 more,that if he would not haue her, shee was resolu'd to make away her selfe. *There is a Nemesis,& it cannot choose but grieue & trouble thee,to heare that I haue either strangled,or drowned my selfe for thy sake.* Nothing so common to this sex,as oathes,vowes,& protestations,& as I haue already said teares, which they haue at command, for they can so weepe, that one would thinke their very hearts were dissolued within them, and would come out in teares, their eyes are like rocks,which still drop water, *diariæ lachrimæ & sudoris in modum turgeri promptæ*,saith [c] *Aristænetus* , they wipe away their teares like sweat,weepe with one eye, laugh with the other ; or as children [d] weepe and cry they can both together.

c *Epist.20.l.2.*
d *Matronæ flẽt duobus oculis, moniales quatuor,virgines vno,meretrices nullo.*
y *Ovid.*

y *Neve puellarum lachrymis moueare memento,*
Vt flerent oculos erudîêre suos.

Care not for womens teares I counsell thee,
They teach their eyes as much to weep,as see. And as much pitty is to bee taken of a woman weeping, as of a Goose going bare-foot. When *Venus* lost her sonne *Cupid*, she sent a Cryer about, to bid euery one that met him take heed.

z *Imagines deorum fol.332.e Moschi amore fugitivo,quem Politianus Latinum fecit.*
a *Lib.3. mille vix anni sufficerent ad omnes illas machinationes, dolosq; commemorandos, quos viri & mulieres vt se invicem circumveniant,excogitare solent.*

z *Si flentem aspicias,ne mox fallâre, caueto,*
Sin arridebit,magis effuge, & oscula si fors
Ferre volet,fugito,sunt oscula noxia,in ipsis
Suntq; venena labris,&c.
Take heed of *Cupids* teares,if cautelous,
And of his smiles and kisses I thee tell,
If that he offer't,for they be noxious,
And very poyson in his lips doth dwell.

[a] A thousand yeares,as *Castilio* conceaues,*will scarce serue to reckon vp those allurements and guiles,that men and women vse to deceaue one another with.*

Svbsect. 5.

Bawdes, Philters causes.

WHen all other engines fayle, that they can proceed no farther of themselues,their last refuge is to flye to Bawds, Panders, Magicall Philters,& receipts, rather then fayle, to the Diuell himselfe.

Flectere si nequeunt superos, Acheronta mouebunt.

And by those indirect meanes many a man is ouercome,and precipitated into this malady,if he take not good heed. For these Bawds first, they are eve-
b *Petronius.* ry where so common,and so many, that as he said of old *Croton*, [b] *omnes hic aut captantur, aut captant*, either inveagle , or bee inveagled,we may say of most of our Citties,there be so many professed,cunning Bawds in them. Besides bawdry is become an art,or a liberall science,as *Lucian* calls it, & there be such tricks and subtleties,so many nurses,old women,Panders,letter carriers,beggers,Physitians,Friers, Confessors employed about it , that *nullus*
f *Plautus.* *tradere stylus sufficiat*,one saith, ——— *trecentis versibus*
Suas impuritias traloqui nemo potest.
c *Tritemius.* Such occult notes , [c] Steganography , Polygraphy , *Nuntius animatus* , or magneticall telling of their mindes , cunning conveyances in this kinde, that neither

neither *Iuno's* Iealosie,nor *Danaes* custody , nor *Argo's* vigilancy can keepe them safe. 'Tis the last and common refuge to vse a [d] Bawds helpe , an old woman in the businesse,as[e] *Myrrha* did when she doted on *Cyniras*,& could not compasse her desire,the old Iade her Nurse was ready at a pinch,*dic,inquit,opemq; me sine ferre tibi— & in hâc mea (pone timorem) Sedulitas erit apta tibi*, feare it not,if it be possible to be done,I will effect it: *non est mulieri mulier insuperabilis,* as† *Celestina* said , let him or her be neuer so honest, watched,and reserued, 'tis hard but one of these old women will get accesse: and scarce shall you finde,as [f] *Austin* obserues , in a Nunnery a maide alone, *if she cannot haue egresse , before her window you shall haue an old woman,or some prating Gossip tell her some tales of this Clearke , and that Monke, describing,or commending some young Gentleman or other vnto her.* As I was walking in the street (saith a good fellow in *Petronius*) to see the towne seru'd one euening,[g] *I spied an old woman in a corner selling of Cabbages and Roots,* (as our Hucksters doe Plummes,Apples,and such like fruits)*mother* (quoth he) *can you tell where I dwell? She being well pleased with my foolish vrbanity, replied,and why sir should I not tell? with that she rose vp and went before me; I tooke her for a wise woman, and by and by she led me into a by lane , and told me there I should dwell; I replied againe I knewe not the house,but I perceaued on a sudden by the naked queanes,that I was now come into a Bawdy house, & then too late I beganne to curse the treachery of this old Iade.* Such trickes you shall haue in many places,and amongst the rest it is ordinary in *Venice* , and in the Iland of *Zante* , for a man to bee Bawd to his owne wife. No sooner shall you land or come on shore,but as the Comicall Poet hath it,

> [h] *Morem hunc meretrices habent;*
> *Ad portum mittunt seruulos,ancillulas,*
> *Si qua peregrina navis in portum aderit,*
> *Rogant cuiatis sit,quod ei nomen siet.*
> *Post illæ extemplò sese adplicent.*

These white Diuells haue their Panders,Bawds and Factors in every place to to seeke about,and bring in customers, to tempt and way-lay nouices & silly trauellers. And when they haue them once within their clutches, as *Ægidius Maserius* in his Comment vpon *Valerius Flaccus* describes them , [i] *with promises and pleasant discourse,with gifts,tokens , and taking their opportunities,they lay nets which* Lucretia *cannot avoid , and baits that* Hippolitus *himselfe would swallow,they make such strong assaults and batteries , that the Goddesse of Virginity cannot withstand them: giue gifts,and bribes to moue* Penelope,*and with threats able to terrifie* Susanna. *How many* Proserpina's *with those catchpoles doth* Pluto *take? These are the sleepy rods with which their soules touched descend to hell , this the glew or lime with which the wings of the minde once taken cannot fly away; the Divells ministers to allure,entice,&c.* Many young men and maids without all question are inveagled by these *Eumenides*,and their associates. But these are triuiall and weil knowne. The most slye,dangerous,and cunning Bawdes , are your knavish Physitians,Empyricks,Masse Priests,Monkes,Iesuits,& Friers. Though it be against *Hippocrates* oath,some of them will giue a dramme, promise to restore maidenheads, and doe it without danger , make an abort if need bee, keepe downe their pappes,hinder conception,procure lust , make them able

d *Catul.eleg.5. lib.1.Venit in exitium calida lena meum.*

e *Ovid.10.met.*

† *Pernobsc. Barthu.*

f *De vit. Erem. c.3.ad sororem Vix aliquam reclusarum huius temporis solam invenies, ante cuius fenestram non anus garrula,vel nugigerula mulier sedet, quæ eam fabulis occupet, humeribus pulsat,huius vel illius monachi,&c.*

g *Agreste olus anus vendebat, & rogo inquam mater nunquid scis vbi ego habitem? delectata illa vrbanitate tam stultâ, & quid ni sciam inquit? consurrexitq; & cepit me præcedere; divinam ego putabam,&c. nudas video meretrices , & in lupanar me adductum,serò execratus aniculæ insidias.*

h *Plautus Menech.*

i *Promissis euerberant,molliunt dulciloquiis & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitaret,escâ parât quam vel satur Hippolitus sumeret,&c Hæ sanè sunt virgæ soporiferæ quibus contactæ animæ ad Orcũ descendunt, hoc gluten quo compactæ mortium alæ evolare nequeunt,dæmonis ancillæ,quæ sollicitant,&c.*

460 with Satyrions,and now and then ſtep in themſelues.No Monaſtery ſo cloſe, houſe ſo priuate,or priſon ſo well kept,but theſe honeſt men are admitted to cenſure and aske queſtions, to feele their pulſe beat at their bed ſide, and all vnder pretence of giuing Phyſick.Now as for Monkes,Confeſſors,& Friers, as he ſaid, k *Non audet Stygius Pluto tentare quod audet*

k *Æn.Sylvius.*

Effrænis Monachus,plenag;fraudis anus.

That *Stygian* Pluto dares not tempt or doe,
What an old Hag or Monke will vndergoe:

Either for himſelfe to ſatisfie his own luſt,for another,if he be hired thereto, or both at once,hauing ſuch excellent meanes. For vnder colour of viſitation,auricular confeſſion, comfort and pennance, they haue free egreſſe and regreſſe,and corrupt God knowes how many .They can ſuch trades ſome of them,practiſe Phyſicke,vſe exorciſmes,&c.

l *Chaucer* in the wife of Bathes tale.

l That whereas was wont to walke an Elfe,
There now walkes the Limiter himſelfe,
In every buſh and vnder every tree,
There needs no other Incubus but he.

m *H. Stephanus Apol.Herod. lib.1.cap.21.*

m In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perſwaded the good wiues to counterfeit themſelues poſſeſſed, that their husbands might giue them free acceſſe,and were ſo familiar in thoſe daies with ſome of them, that,as one n obſerues, *wenches could not ſleepe in their beds for Necromanticke Friers*: and the good Abbeſſe in *Bocace* may in ſome ſort witneſſe, that riſing betimes, miſtooke and put on the Friers Breeches inſteed of her vaile or hat. You haue heard the ſtory,I preſume, of † *Paulina*, a chaſt matrone in *Ægeſippus*, whom one of *Iſis* Prieſts did proſtitute to *Mundus* a young knight,and made her beleeue it was their God *Anubis*. Many ſuch pranks are played by our *Ieſuits*, ſometimes in their own habits, ſometimes in others, like ſouldiers,courtiers,cittizens,Schollers,Gallants,and women themſelues. *Proteus*-like in all formes,and diſguiſes,they goe abroad in the night, to inеſcate and beguile young women, or to haue their pleaſure of other mens wiues: And if we may beleeue o ſome relations, they haue wardropes of ſeverall ſuits in their Colleges for that purpoſe. Howſoeuer in publike they pretend much zeale,ſeeme to be very holy men, and bitterly preach againſt adultery,fornication; there are no verier Bawds or whoremaſters in a countrey,p *Whoſe ſoules they ſhould gaine to God,they ſacrifice to the Divell.* But I ſpare theſe men for the preſent.

n *Bale.Puellæ in lectis dormire non poterant.*

† *Idem Ioſephus lib.18.cap.4.*

o *Liber edit.Augustæ Vindelicorum Ao 1608.*

p *Quorum animas lucrari debent deo,ſacrificant diabolo.*

The laſt battering engins,are Philters,Amulets,Spells,Charmes,Images, and ſuch vnlawfull meanes,if they cannot prevaile of themſelues by the help of Bawds,Panders,and their adherents,they will fly for ſuccour to the Diuell himſelfe. I knowe there be thoſe that deny the Diuell can doe any ſuch thing, (*Crato lib.2.epiſt.med.*)and many Diuines,there is no other faſcination then that which comes by the eyes, of which I haue formerly ſpoken, and if you deſire to be better informed,read *Camerarius oper.ſubciſ. cent.* 2.*c.* 5. It was giuen out of old that a *Theſſalian* wench,had bewitched King *Philip* to dote vpon her,and by Philters enforced his loue, but when *Olympia* the Queene ſaw the maid of an excellent beauty, well brought vp, and quallified, theſe, quoth ſhe, were the Philters which inueagled King *Philip*. Thoſe the true charmes,as *Henry* to *Roſamund*,

† *M.Drayton Her.epiſt.*

† *One accent from thy lippes the bloud more warmes*

Then

With this alone *Lucretia* bragges in † *Aretine*, shee could doe more then all Philosophers, Astrologers, Alcumists, Necromancers, Witches, and the rest of that crew. As for Hearbs and Philters, I could neuer skill of them, *The sole philter that ever I vsed, was kissing & embracing, by which alone I made men raue like beasts stupified, and compelled them to worship mee like an Idoll.* In our times 'tis a common thing, saith *Erastus* in his booke *de Lamijs*, for Witches to take vpon them the making of these Philters, q *to force men and women to loue and hate whom they will, to cause tempests, diseases, &c.* by Charmes, Spels, Characters, Knots. St *Hierome* proues that they can doe it, (as in *Hilarius* life, *epist. l.* 3.) he hath a story of a young man, that with a Philter made a maid mad for the loue of him, which maid was after cured by *Hilarian.* Such instances I finde in *John Nider*, *Formicar. lib.* 5. *cap.* 5. *Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* vsed Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib.* 4. *de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run madde for loue. But of all others, that which † *Petrarch epist. fam. lib.* 1. 5. *ep.* relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great griefe and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Iewels) to be carried about with him, ouer which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to knowe the true cause of this madde passion, and whence it proceeded. It was revealed to him in fine, *that the cause of the Emperours mad loue lay vnder the dead womans tongue.* The Bishop went hastely to the carcasse, and tooke a small ring thence; vpon the remoueall, the Emperour abhorr'd the Corse, and insteed * of it, fell as furiously in loue with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaued, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which citty all his posterity euer since vse to be crowned. *Marcus* the Hereticke is accused by *Irenæus* to haue inueagled a young maid by this meanes; and some writers speake hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humfrey Duke of Glocester* to bee her husband. *Sycinius Æmilianus* summoned r *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africke*, that he being a poore fellow, *had bewitched by Philters* Pudentilla *an ancient rich matron to loue him*, and being worth so many thousand sesterces, to be his wife. *Agrippa lib.* 1. *cap.* 48. *occult. philos.* attributes much in this kinde to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit.* 10. *de Horol. Leo Afer lib.* 3. saith, 'tis an ordinary practise at *Fez* in *Africke*: *Præstigiatores ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, performed in this kind. But *Erastus*, *Wierus*

† *Parnodidascalo dial. Ital. latin. fact. à Gasp. Barthio. Plus possum quã omnes Philosophi, Astrologi, Necromantici, &c. sola saliva inungens* 1. *amplexu & basiis tam furiose furere, tam bestialiter obstupefieri coegi, vt instar Idoli me adorarint.*

q *Sagæ omnes sibi arrogant notitiam & facultatem in amorẽ alliciendi quos velint, odia inter coniuges serendi tempestates excitandi, morbos infligendi, &c.*

† *Idem refert Hen. Kornannus de mir. mort lib.* 1. *cap.* 14. *Perditè amauit mulierculam quandam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore.*

* *Et inde totus in Episcopum fuisse, illum colere.*

† *Aquisgranum vulgò Aixe. Immenso sumptu templum & ædes, &c.*

r *Apolog. Quod Pudentillam viduam ditem & provectioris ætatis fœminam cantaminibus in amorem sui pellexisset.*

† *Philopseude. Tom.* 3.

462 *Wierus*,and others,are againſt it; they grant ſuch things indeed may be done, but (as *Wierus* diſcourſeth *lib.*3.*de Lamijs cap.*37.)not by Charmes,Incantations,Philters,but the Diuell himſelfe; *lib.*5.*cap.*2. he contends as much; So doth *Freitagius noc.med.cap.*74. *Andreas Ciſalpinus cap.* 5. and ſo much *Sigiſmundus Schereczius cap.*9.*de hirco nocturno*,proue at large.† *Vnchaſt women by the helpe of theſe Witches,The divels kitchen maids, haue their Loues brought to them in the night,and carried back againe by a phantaſme flying in the Ayre in the likeneſſe of a Goat. I haue heard*(ſaith he)*diuerſe confeſſe,that they haue beene ſo carried on a Goats back to their ſweet-hearts,many miles in a night.*Others are of opinion,that theſe feats,which moſt ſuppoſe to be done by charmes and Philters,are meerely effected by naturall cauſes, as by *Mala inſana*, Mandrake roots, Mandrake ſ apples, pretious ſtones, dead mens clothes,candles,*mala Bacchica,panis porcinus,Hippomanes*, a certaine haire in a * Wolfes taile,&c.of which *Rhaſis*,*Dioſcorides*,*Porta*, *Wecker*, *Rubeus*, *Mizaldus*,*Albertus* treat: a ſwallowes heart, duſt of a Doues heart, multum valent linguæ viperarum,cerebella aſinorum,tela equina,palliola quibus infantes obuoluti naſcuntur,funis ſtrangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius obſeruat.medicinal.lib.* 4. &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in t *Vitruvius*,*Ovid*,*Strabo*, that made all ſuch mad for loue that dranke of it, or that hot Bath at † *Aix* in *Germany*,wherein *Cupid* once dipt his arrowes,which ever ſince hath a peculiar vertue,to make them louers all that waſh in it. But heare the Poets owne deſcription of it.

Vnde hic feruor aquis terrâ erumpentibus vdâ?
Tela olim hic ludens ignea tinxit amor,
Et gaudens ſtridore nouo,feruete perennes
Inquit,& hæc pharitræ ſint monumenta meæ.
Ex illo feruet,raruſq; hic mergitur hoſpes,
Cui non titillet pectora blandus amor.

Theſe aboue named remedies haue happily as much power, as that Bath of *Aix*,or *Venus* inchanted girdle,in which ſaith *Natales Comes*;*Loue toyes and dalliance,pleaſantneſſe,ſweetneſſe,perſwaſions,ſubtilties, gentle ſpeeches, and all witchcraft to enforce loue,was contained.* Read more of theſe in *Agrippa de occult.philoſ.lib.*1.*cap.*50.& 45. *Malleus malefic.part.* 1.*quæſt.* 7. *Delrio tom.*2.*quæſt.*3,*lib.*3.*Wierus*,*Pomponatius*, *cap.* 8. *de Incantat. Ficinus lib.*13. *Theol.Plat.Calcagninus*,*&c.*

† *Impudicæ mulieres operæ veneficarum, diaboli coquarum, amatores ſuos ad ſe noctu ducunt & reducunt, miniſterio hirci in aere volantis: multos novi qui hoc faſſi ſunt &c.*

ſ *Mandrake apples,Lemnius lib.herb.bib.c.*2.

* Of which read *Pliny lib.*8 *cap.*12.*& lib.*13 *cap.* 25. *& Quintilianum lib.*7.

t *Lib.*11.*cap.*8. *Venere implicat eos,qui ex eo bibunt. Idem Ov. Met.*4.*Strabo Geog.lib.*14.

† *Lod. Guiciardines deſcript. Ger.in Aquiſgrano.*

u *Baltheus Veneris,in quo ſuavitas, & dulcia colloquia, benevolentiæ,& blanditiæ,ſuaſiones, fraudes, & veneficia includebantur.*

Memb. 3. Svbsect. 1.

Symptomes or ſignes of Loue Melancholy,in body, Minde,good, bad, &c.

SYmptomes are either of Body or Mind; of body, paleneſſe, leanneſſe,drines;&c.x *Pallidus omnis amans,color hic eſt aptus amanti*, as the Poet deſcribes Louers: *fecit amor maciem*, Loue cauſeth leanneſſe. y *Avicenna de Iliſhi cap.*23. *makes hollow eyes,drineſſe, Symptomes of this diſeaſe,to goe ſmiling to themſelues, or acting,as if they ſaw or heard ſome delectable obiect Valleriola lib.*3.*obſervat.c.*7. *Laurentius c.*10.

x *Ovid.Facit hunc amor ipſe colorem, Met.*4.

y *Signa eius profunditas oculorum,privatio lachrymarum,ſuſpiria,ſæpe vident ſibi,ac ſi quod delectabile viderent, aut audirent.*

Ælianus

Ælianus Montaltus de Her.amore. Langius epist.24.lib.1. epist. med. deliuer as much, *corpus exangue pallet, corpus gracile, oculi cauï*, leane, pale,

——vt nudis qui pressit calcibus anguem,

hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,*

they pine away, and looke ill with waking, cares, sighes,

Et qui tenebant signa Phebeæ facis
Oculi, nihil gentile nec patrium micant. With groanes, griefe, sadnesse, dulnesse, ——* *Nulla iam Cereris subit*
Cura, aut salutis—— want of appetite, &c.

A reason of all this, [z] *Iason Pratensis* giues, *because of the distraction of the spirits, the Liuer doth not performe his part, nor turnes the aliment into bloud as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the hearbes in my garden doe this month of May for want of raine.* The greene sickenesse therefore often happeneth to young women, a Cacexia, or an euill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a Still,

—vt occluso stillat ab igne liquor,

doth *Cupids* fire prouoke teares from a true Louers eyes; —† *ignis distillat in undas.*

Testis erit largus qui rigat ora liquor,

with many such like passions. When *Chariclia* was enamored on *Theagines*, as [a] *Heliodorus* sets her out, *she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake, and was leane vpon a sudden*: and when she was besotted on her sonne in law, † *pallor deformis, marcentes oculi, &c.* she had vgly palenes, hollow eyes, restlesse thoughts, short winde &c. [b] *Eurialus* in an Epistle sent to *Lucretia* his Mistris, complaines amongst other grieuances, *tu mihi & somni, & cibi vsum abstulisti*, thou hast taken my stomacke and my sleep from me. So he describes it aright.

His sleepe, his meat, his drinke is him bereft,
That leane he wareth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to vnfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocrytus Edyl. 2. makes a fayre maide of *Delphos* in loue with a young man of *Minda*, confesse as much.

Vt vidi vt insanij, vt animus mihi malè affectus est,
Miseræ mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quandò domum redieram
Novi. sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq; sola reliqua
Ossa & cutis.——

No sooner seene I had, but mad I was,
My beauty fayl'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and euill I did fare,
I lay vpon my bed ten dayes and nights,
A Sceleton I was in all mens sights.

All

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† *Seneca Hippol.*
* *Seneca Hippol*
z *De morbis cerebri de erot. amore. Ob spirituum distractionē, hepar officio suo non fungitur, nec vertit alimentum in sanguinem, vt debet Ergo membra debilia, & penuria alibilis succi marcescunt, squalentq; vt herbæ in horto meo hoc mense Maio Zeriseæ, ob imbrium defectum.*
† *Amator. Emblem.3.*
a *Lib.4. Animo errat, & quidvis obvium loquitur, vigilias absq; causa sustinet, & succum corporis subitò amisit.*
† *Apuleius.*

† *Chaucer* in the Knights tale.

464 All theſe paſſions are well expreſſed by [c] that Heroicall Poet in the perſon of *Dido*. *At non infælix animi Phœniſſa, nec vnquam*
Solvitur in ſomnos, oculiſq; ac pectore amores
Accipit, ingeminant curæ, rurſuſq; reſurgens
Sævit amor, &c.——
Vnhappy *Dido* could not ſleepe at all,
But lyes awake, and takes no reſt:
And vp ſhe gets againe, whil'ſt care and griefe,
And raging loue torments her breſt.

Accius Sanazarius Egloga 2. de Galatea, in the ſame manner faines his *Lycoris* tormenting her ſelfe for want of ſleepe, ſighing, ſobbing, and lamenting. And *Euſtathius* in his *Iſmenus* much troubled, and [e] *panting at heart, at the ſight of his miſtris*, he could not ſleepe, his bed was thornes. [f] All make leanneſſe, want of appetite, want of ſleep ordinary Symptomes, & by that means they are brought often ſo low, ſo much altered and changed, that as [g] hee ieſted in the Comœdie, *one can ſcarce knowe them to be the ſame men.*

Attenuant iuvenum vigilatæ corpora noctes,
Curaq;, & immenſo qui ſit amore dolor.

Many ſuch Symptomes there are of the Body to diſcerne Louers by,
—† *quis enim bene celet amorem*, it will hardly be hid, though they doe all they can to hide it, it muſt out, *plus quam mille notis*— it may be deſcried, * *Quoq; magis tegitur, tectus magis æſtuat ignis*,
'Twas *Antiphanes* the Comœdians obſeruation of old, loue and drunkennes cannot be concealed, *celare alia poſſis, hæc præter duo, vini potum, &c.* words, lookes, geſtures, all will betray them: but two of the moſt notable ſignes are obſerued by the Pulſe and Countenance. When *Antiochus* the ſonne of *Seleucus* was ſicke for *Stratonice* his mother in law, and would not confeſſe his griefe, or the cauſe of his diſeaſe, *Eraſiſtratus* the Phyſitian found him by his Pulſe and countenance to be in loue with her, [h] *becauſe that when ſhee came in preſence, or was named, his pulſe varied, and he bluſhed beſides.* In this very ſort was the loue of *Callicles*, the ſonne of *Polycles*, diſcouered by *Panaceus* the Phyſitian, as you may read the ſtory at large in † *Ariſtænetus*. By the ſame ſignes *Galen* bragges, that hee found out *Iuſta Boëthius* the Conſulls wife, to dote on *Pylades* the Player, becauſe at his name ſtill ſhe both altered Pulſe and Countenance, as † *Poliarchus* did at the name of *Argenis*. *Franciſcus Valeſius l.3.controv.13.med.contr.* denies there is any ſuch *pulſus amatorius*, or that Loue may be ſo diſcerned; but *Avicenna* confirmes this of *Galen* out of his experience, *lib.3.Fen.1.* and *Gordonius cap.20.* [i] *Their pulſe he ſaith is inordinate, and ſwift, if ſhe goe by whom he loues, Langius epiſt.24.lib.1.med.epiſt. Neviſanus lib.4.numer.66.ſyl.nuptialis, Valeſcus de Taranta, Guianerius, Tract.15. Valleriola* ſets downe this for a Symptome, [k] *difference of pulſe, neglect of buſineſſe, want of ſleepe, often ſighes, bluſhings, when there is any ſpeech of their Miſtris, are manifeſt ſignes.* But amongſt the reſt, *Ioſephus Struthius* that *Polonian*, in the fift booke *cap.17.* of his doctrine of Pulſes, holdes that this and all other paſſions of the minde, may be diſcovered by the Pulſe. [l] *And if you will knowe*, ſaith he, *whether the men ſuſpected bee ſuch or ſuch, touch their arteries, &c.* And in his 4 booke, 14 chap. he ſpeakes of this particular pulſe, [m] *Loue makes an vnequall pulſe &c.* [n] hee giues inſtance of a Gentle-

[c] *Virg.2. Æn.* [d] *Dum vaga paſſim ſydera fulgent, numerat longas tetricus horas, & ſollicito nixus cubito ſuſpirando viſcera rumpit.* [e] *Saliebat crebro tepidum cor ad aſpectum Iſmenes.*
[f] *Gordonius c.20. amittunt ſæpe cibum, poſſ. & macerantur inde totum corpus.*
† *Ovid. Epiſt.12.*
* *Idem. Met.4.*
[g] *Ter. Eunuch. Dii boni quid hoc eſt? adeone homines mutari ex amore, ut non cognoſcas eundem eſſe.*
[h] *Ad eius nomẽ rubebat, & ad aſpectum pulſus variabatur. Plutarch.*
† *Epiſt.13.*
† *Barck.lib.1. Oculi modico tremore errabant.*
[i] *Pulſus eorum velox & inordinatus, ſi mulier quam amat, forte tranſeat.*
[k] *Signa ſunt ceſſatio ab omni opere inſueto. privatio ſomni, ſuſpiria crebra, rubor cum ſit ſermo de re amata, & commotio pulſus.*
[l] *Si noſcere vis an homines ſuſpecti tales ſint, tangito eorum arterias.*
[m] *Amor facit inæquales, inordinatos.*
[n] *In nobilis cuiuſdam vxore quũ ſuboleſacerẽ adulteri amore ſuiſſe correptã et quã maritus &c*

Gentlewoman, a Patient of his, whom by his meanes hee found to be much inamored, and with whom: he named many persons, but at the last when his name came whom he suspected, ° *her pulse began to vary, & to beat swifter, and so by often feeling her pulse, he perceiued what the matter was.* *Apollonius Argonaut.lib.*4. poetically setting downe the meeting of *Iason* and *Medæa*, makes them both to blush at one anothers sight, and at the first they were not able to speake. ——† *totus Parmeno*

Tremo, horreoq; postquam aspexi hanc,

Phædria trembled at the sight of *Thais*, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith * *Aristænetus*, their heart is at their mouth, leapes, &c. they looke pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked off: which very signe ᵖ *Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, shee changed her countenance. 'Tis a common thing amongst Louers, as ᵠ *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

Alterno facies sibi dat responsa rubore,
Et tener affectum prodit vtriq; pudor, &c.
Their faces answere and by blushing say,
How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present; all their speeches, actions, lasciuious gestures will bewray them, they cannot containe themselues, but that they will be still kissing. † *Stratocles* the Physition vpon his wedding day, when hee was at dinner, *nihil prius sorbillauit, quam tria basia puellæ pangeret*, could not eate his meate for kissing the bride, &c. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are neuer out of season, ——* *Hoc non deficit incipitq; semper*, 'tis neuer at an end, † another kisse, and then another, another, and another, &c.

ʳ *Centum basia centies.*
Centum basia millies,
Mille basia millies,
Et tot millia millies,
Quot gutt æ Siculo mari,
Quot sunt sydera cælo,
Istis purpureis genis,
Istis turgidulis labris,
Ocelliſq; loquaculis,
Figam continuo impetu;
O formosa Neæra.

As *Catullus* to *Lesbia*, *Da mihi basia mille, deinde centum,*
Dein mille altera, da secunda centum,
Dein vſq; altera millia, deinde centum.
——first giue an hundred,
Then a thousand, then another
Hundred, then vnto the other
Adde a thousand, and so more, &c.

° *Cepit illico pulsus variari, & ferri celerius, & sic inueni.*

† *Eunuc. Act.2. scen.2.*

* *Epist.7. lib. 2. Tener sudor, & creber anhelitus, palpitatio cordis &c.*

ᵖ *Lib.1.*

ᵠ *Lexoviensis Episcopus.*

* *Petron. Catal.*

† *Sed vnum ego vſq; & vnum Petam à tuis labellis, Postq; vnũ & vnum & vnum, Vnum dari rogabo. Lucheus Anacreon.*

ʳ *Io: Secundus bas.7.*

* Translated or imitated by M.B. *Iohnson* our arch-poet, in his 119. Ep.

466 Till you equall with the ſtore, all the graſſe,&c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are ſtill dallying and culling, as ſo many doues, *Columbatimq; labra conferentes labijs*, and that with alacrity and courage,

a *Affligunt auidè corpus, iunguntq; ſaliuas*
Oris, & inſpirant prenſantes dentibus ora.

a *Lucret. lib. 4.*

b *Tam impreſſo ore vt vix inde labra detrahant, cervice reclinata*, as Lamprias *in* Lucian *kiſſed* Thais, Philippus *her* c *in* Ariſtænetus, *amore lymphato tam* furioſè adhæſit, vt vix labra ſoluere eſſet, totumq; os mihi contriuit; d *Aretines Lucretia*, by a ſuiter of hers was ſo ſaluted, & tis their ordinary faſhion.

b *Lucian dial. Tom 4, Merit. ſed & aperientes, &c.*

c *Epiſt. 16.*

d *Deducto ore longo me baſio demulcet.*

——— *dentes illudunt ſæpè labellis,*
Atq; premunt arctè adfigentes oſcula ——

They cannot, I ſay containe themſelues, they will be ſtill not onely ioyning hands, kiſſing, but embracing, treading on their toes, &c. diuing into their boſomes; and that *libenter, & cum delectatione*, as e *Philoſtratus* confeſſeth to his miſtris; & *Lamprias* in *Lucian*, *mammillas premens, per ſinum clam dextrâ, &c.* feeling their paps, and that ſcarce honeſtly ſometimes: as the old man in the f Comedy well obſerued of his ſonne, *Non ego te videbam manum huic puellæ in ſinum inſerere?* Did not I ſee thee put thy hand into her boſome? goe to; with many ſuch loue tricks. *Iuno in Lucian, deorum Tom.* 3. *dial.* 3. complaines to *Iupiter of Ixion*, t *hee looked ſo attentiuely on her, and ſometimes would ſigh & weepe in her company, and when I dranke by chance and gaue* Ganymede *the cup, he would deſire to drinke ſtill in that very cup that I dranke of, and in the ſame place where I dranke, and would kiſſe the cup, and then looke ſteadily on me, and ſometimes ſigh, and then againe ſmile.* If it bee ſo they cannot come ſo neere to dally, haue not that opportunity, familiarity, or acquaintance to conferre and talke together; yet if they bee in preſence, their eye will bewray them: *vbi amor ibi oculus*, as the common ſaying is, they will looſe themſelues in her lookes. u *Alter in alterius iactantes lumina vultus,*
Quærebant taciti noſter vbi eſſet amor.

e *In delitijs mămas tuas tango, &c.*

f *Tom. 4. merit. dial.*

f *Terent.*

t *Attente adeo in me aſpexit, & interdum in gemiſcebat, & lachrymabatur. Et ſi quando bibens, &c.*

u *Quique omnia cernere debes Leucothoen ſpectas, & virgine figis in vna, quos mundo debes oculos. Ov. Met. 4.*

They cannot looke off whom thy loue, they will *impregnare eam ipſis oculis*, deflowre her with their eyes, be ſtill gazing, ſtaring, ſtealing faces, ſmiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moone* on her † *Endymion*, when ſhe ſtood ſtill in *Caria*, and at *Latmos* cauſed her Chariot to be ſtaied. They muſt all ſtand and admire, or if ſhe goe by, looke after her as long as they can ſee her, ſhee is *animæ auriga*, as *Anacreon* calls her, they cannot goe by her dore or window, but as an adamant, ſhe drawes their eyes to it, though ſhe be not there preſent, they muſt needs glance yet that way, and looke backe to it. *Ariſtænetus* of *Exithemus*, *Lucian* in his *Imagin.* of himſelfe, and *Tatius* of *Clitiphon* ſay as much, *Ille oculos de* Leucippe † *nunquam deijciebat*, and many louers confeſſe when they came in their miſtreſſe preſence, they could not hold off their eyes, but looke wiſtly & ſteddily on her, *inconnivo aſpectu*, with much eagerneſſe and greedineſſe, as if they would looke through, or ſhould neuer haue enough ſight of her,

† *Lucian. Tom. 3 quotiens ad Cariam venis currum ſiſtis, & deſuper aſpectas.*

* *Ex quo te primum vidi Pythia, alio oculos vertere non fuit.*

† *Lib. 4.*

——— *Fixis ardens, obtutibus hæret;*

So ſhee will doe by him, drinke to him with her eyes, nay drinke him vp, dououre him, ſwallow him as *Martiall's Mamurra* is remembred to haue done:

Inſpexit molles pueros, oculiſq; comedit, &c.

There

There is a pleasant story to this purpose in *Nauigat. Vertom. lib.*3.*cap.*5. The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him, from sunne-rising to sunne-setting, she could not desist, she made him one day come into her chamber, *& geminæ horæ spatio intuebatur, non à me vnquam aciem oculorum avertebat, me obseruans veluti Cupidinem quendam,* for two houres space she still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came euery morning to her temple, and there continued all day long, * from sun-rising to sun-set, vnwilling to goe home at night, sitting ouer against the Goddesse picture, he did continually looke vpon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they loue, they will still bee walking and waiting about their mistris dores, taking all opportunity to see them, as in *Longus Sophista, Daphnis* and *Cloe* two louers, were still houering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in winter, that she might see him, and he her. † *A Kings palace was not so diligently attended,* saith *Aretines Lucretia, as my house was when I lay in Rome,* the porch and street was euer full of some walking or riding on set purpose to see mee, their eye was still vpon my window, as they passed by, they could not choose but looke backe to my house when they were past, and sometime *hem*, or cough; or take some impertinent occasion to speake aloude, that I might looke out and obserue them. 'Tis so in other places, 'tis common to euery louer, 'tis all his felicity to be with her, to talke with her, he is neuer well but in her company, and will walke ¥ *seauen or eight times a-day through the streete where shee dwels, and make sleeueless errants to see her*; plotting still where, when, and how to see her.

† *Leuesq; sub nocte susurri,*
Compositâ repetuntur horâ.

And when he is gone, he thinkes euery minute an houre, euery houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, bene quæ numeramus amantes.*

And if thou be in loue, thou wilt say so too, *Et longum formosa vale*, farewell sweeteheart, *vale charissima Argenis, &c.* Fare well my deare *Argenis*, once more farewell, farewell. And though hee is to meet her by compact, and that very shortly, perchance to morrow, yet loth to depart, heele take his leaue againe, againe, and againe, and then come backe againe, looke after and shake his hand, waue his hat a farre of. Now gone he thinkes it long till hee see her againe, and she him, the clockes are surely set backe, the hour's past,

† *Hospita demophoon tua te Rhodopheia Phillis,*
Vltra promissum tempus abesse queror.

she lookes out at windowe still to see whether he come, euery man a farre of is sure he, euery stirring it'h street, now he is there, that's he, *malè Auroræ, malè soli dicit, deieratq;, &c.* the longest day that euer was, so she raues, restlesse and impatient; for *Amor non patitur moras*, Loue brookes no delayes: The time's quickly gone that's, spent in her company, the miles short, the way pleasant, all weather is good whilest he goes to her house, heate or colde, though his teeth chatter in his head, hee moues not, wet or dry, 'tis all one, wet to the skinne, he feeles it not, cares not at least for it, but will easily endure

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† *Dial. Amorum.*
* *Ad occasum Solis ægre domũ rediens, atq; totum diem ex aduerso deæ sedens recto, in ipsam perpetuo oculorum ictus direxit, &c.*
x *Lib.*3.
† *Regum palatium non tam diligenti custodiæ septum fuit, ac ædes meas stipabant &c y Vno, & eodem die sex, vel septies ambulant per eandem plateam, vt vel vnico amicæ suæ fruantur aspectu lib.*3. *Theat. Mundi.*
† *Her.*
† *Ouid.*
† *Ouid.*

468 dure it and much more, becauſe it is done with alacrity, and for his Miſtris ſweete ſake, let the burden bee neuer ſo heauy, Loue makes it light. * *Iacob* ſerued ſeauen yeares for *Rachel*, & it was quickely gone becauſe he loued her. None ſo merry, if he may happily enioy her company, he is in heanen for the time, and if he may not, deiected in an inſtant, ſolitary, ſilent, hee departes weeping, lamenting, ſighing, complaining.

* Gen.29.20.

But the Symptomes of the minde in Louers, are almoſt infinite, and ſo diverſe, that no Art can comprehend them, though they be merry ſometimes, and rapt beyond themſelues for ioy, yet moſt part, Loue is a plague, a torture, a hell, a bitter ſweet paſſion at laſt, † *Amor melle & felle eſt fœcundiſſimus, guſtum dat dulcem & amarum.* 'Tis *ſuauis amaricies, dolentia delectabilis, hilare tormentum,* * *Et me melle beant ſuauiora,*
Et me felle necant amariora,

† *Plautus Ciſtel.*

* *Stobeus è græco.*

like a ſummer flye or *Spinxes* winges, or a raigne bow of all colours,

* *Quæ ad ſolis radios, conuerſæ aureæ erant,*
Aduerſus nubes Cæruleæ, quale iubar Iridis,

faire, fowle, and full of variation, though moſt part irkſome and bad. For in a word, the *Spaniſh* Inquiſition is not comparable to it, *a torment* and [z] *execution*, it is as he calls it in the Poet, an vnquenchable fire, & what not; [a] From it, ſaith *Auſtin*, ariſe *biting cares, perturbations, paſſions, ſorrowes, feares, ſuſpitions, diſcontents, contentions, diſcords, warres, treacheries, enmities, flattery, coſening, riot, luſt, impudence, cruelty, knauery, &c.*

z *Plautus, credo ego ad hominis carnificinam amorem inuentũ eſſe.*

a *De ciuitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mœrores, formidines, inſana gaudia, diſcordiæ, lites, bella, inſidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia.*

† *Marullus lib. 1.*

——† *dolor, querelæ,*
Lamentatio, lachrymæ perennes,
Languor, anxietas, amaritudo;
Aut ſi triſte magis poteſt quid eſſe,
Hos tu das Comites Nœra vitæ.

These bee the companions of louers, and the ordinary Symptomes, as the Poet repeats them. [b] *In amore hæc ſunt vitia,*
Suſpiciones, inimicitiæ, audaciæ,
Bellum, pax rurſum &c.
Inſomnia, ærumna, error, terror, & fuga,
Excogitantia, excors immodeſtia,
Petulantia, cupiditas, & malevolentia,
Inhæret etiam aviditas, deſidia, iniuria,
Inopia, contumelia & diſpendium, &c.

b *Ter. Eunucho.*

c *Plautus Mercat.*

In loue theſe vices are, ſuſpitions,
Peace, warre, and impudence, detractions,
Dreames, cares, and errors, terrours and affrights,
Immodeſt prankes, deuiſes, ſleights and flights,
Heart burnings, wants, neglects, deſire of wrong,
Loſſe continuall, expence and hurt among.

Euery Poet is full of ſuch catalogues of Loue ſymptomes, but feare and ſorrow may iuſtly chalenge the chiefe place. Though *Hercules de Saxonia cap. 3. Tract. de melanch.* well excluded feare from Loue Melancholy, yet I am otherwiſe perſwaded. [d] *Res eſt ſoliciti plena timoris amor.*

d *Ovid.*

'Tis full of feare, anxiety, doubt, care, peeuiſhneſſe, ſuſpition, which made *Heſiod* belike, put feare and paleneſſe *Venus* daughters,

Marti

——Marti Clypeos atq; arma secanti,
Alma Venus peperit pallorem, vnaq; Timorem:

becauſe feare and loue are ſtill linked together. Moreouer they are apt to miſtake, amplify, too credulous ſometimes, too full of hope and confidence, & then againe very iealous, vnapt to beleeue or entertaine any good newes. The Comicall Poet hath prettily painted out this paſſage amongſt the reſt in a † Dialogue betwixt *Mitio* and *Æſchines*, a gentle father & a loue ſicke ſonne. *M. Be of good cheare my ſonne, thou ſhalt haue her to wife. Æ. Ah father, doe you mocke me now?* M. *I mocke thee, why? Æ. That which I ſo earneſtly deſire, I more ſuſpect and feare.* M. *Get you home, and ſend for her to be your wife. Æ. What now a wife, now father, &c.* Theſe doubts, anxieties, ſuſpitions, are the leaſt part of their torments, they breake many times from paſſions to actions, ſpeake faire, and flatter, now moſt obſequious and willing, by and by they are auerſe, wrangle, fight, ſweare, quarrell, laugh, weepe: and he that doth not ſo by fits, * *Lucian* holdes, is not throughly touched with this Loadſtone of Loue. So their actions and paſſions are intermixt, but of all other paſſions, Sorrow hath the greateſt ſhare, Loue to many is bitterneſſe it ſelfe, *rem amaram, Plato* calls it, a bitter potion, a plague.

† *Adelph. Act. 4. ſcen. 5.* M. *Bono animo es, duces vxorem hanc Æſchines.* Æ. *Hem pater, num tu ludis me nunc?* M. *Ego te, quamobrem? Æ. Quod tam miſere cupio &c.*
* *Tom. 4. dial. amorum.*
c *Ariſtotle. 2. Rhet.* puts loue therefore in the iraſcible part.

Eripite hanc peſtem perniciemq; mihi;
Quæ mihi ſubrepens imos vt torpor in artus,
Expulit ex omni pectore lætitias.

Ovid.

O take away this plague, this miſchiefe from me,
Which as a numneſſe oner all my body,
Expels my ioyes, and makes my ſoule ſo heauy.

Phædria had a true touch of this, when he cried out,

——† O Thais, vtinam eſſet mihi
Pars æqua amoris tecum, ac paritèr fieret, vt
Aut hoc tibi doleret itidem, vt mihi dolet.

† *Ter. Eunuch. Act. 1. ſcen. 2.*

O *Thais* would thou hadſt of theſe my paines a part,
Or as it doth me now, ſo it would make thee ſmart.

So had that young man, when he roared againe for diſcontent,

* *Plautus.*

** Iactor, crucior, agitor, ſtimulor,*
Verſor in amoris rota miſer,
Exanimor, feror, diſtrahor, deripior,
Vbi ſum, ibi non ſum; vbi non ſum, ibi eſt animus.

I am vex't and toſs'd, and rack't on Loues wheele,
Where not, I am; but where am, doe not feele.

The *Moone* in [a] *Lucian*, made her mone to *Venus*, that ſhe was almoſt dead for Loue, *pereo equidem amore*, and after a long tale, ſhee broke off abruptly and wept, [b] *O Venus, thou knoweſt my poore heart. Charmides* in [c] *Lucian*, was ſo impatient, that he ſob'd and ſighed, and tore his haire, and ſaid hee would hang himſelfe, *I am vndone, O ſiſter Tryphena, I cannot endure theſe loue pangs, what ſhall I doe? Vos O dij Averrunci, ſolvite me his curis*: O yee gods, free me from theſe cares and miſeries, out of the anguiſh of his Soule, [d] *Theocles* prayes. Shall I ſay, moſt part a louers life is full of anxiety, feare and griefe, complaints, ſighes, ſuſpitions, and cares, full of ſilence and irkſome ſolitarineſſe, *Frequenting ſhady bowres in diſcontent,*
To the aire his fruitleſſe clamors he will vent.

a *Tom. 3.*
b *Scis quod poſthac dicturus fuerim.*
c *Tom. 4. dial. merit. Tryphena. Amor me perdit. neq; malum hoc amplius ſuſtinere poſſum.*
d *Ariſtænetus lib. 2. epiſt. 8.*

470 except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good looke, a kisse, or that some comfortable message be brought him, his seruice is accepted &c.

He is then too confident and rapt beyond himselfe, as *Calisto* was at *Malebeas* presence, *quis vnquã hac mortali vitâ tam glorioſum corpus vidit, humanitatem tranſcendere videor? &c.* who euer saw so glorious a sight, what man euer enioyed such delight? More content cannot be giuen of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the World comparable to his, he is in paradise.

† Celestinæ act. 1. Sancti maior lætitia non fruuntur. Si mihi deus omnium votorum mortalium summam Concedat non magis, &c.

f Catullus de Lesbia.

f *Quis me vno vivit fœlicior? aut magis hâc eſt*
Optandum vitâ dicere quis poterit?
Who liues so happy as my selfe? what blisse,
In this our life may be compar'd to this?

g Hor. ode 9. lib. 3.

He will not change fortune in that case with a Prince,

g *Donec gratus eram tibi,*
Perſarum vigui rege beatior.

c Act. 3. scen. 5. Eunuch. Ter.

The *Persian* Kings are not so iouiall as he is, O c *feſtus dies hominis*, O happy day, so *Chærea* exclaimes when he came from *Pamphila* his sweet-heart, well pleased, *Nunc eſt profectò interfici, cum perpati me poſſem,*
Ne hoc gaudium contaminet vita aliquâ ægritudine.
He could finde in his heart to be killed instantly, lest if he liue longer, some sorrow or sickneſſe should contaminate his ioyes. A little after, hee was so merrily set vpon the same occasion, that he could not containe himselfe.

f Act. 5. scen 9.

f *O populares, ecquis me vivit hodiè fortunatior?*
Nemo hercule quiſquam, nam in me dij planè poteſtatem
Suam omnem oſtendere. Is't possible (O my Countrymen) for any liuing to be so happy as my selfe? No sure it cannot be, for the Gods haue shewed all their power, all their goodnesse in me. Yet by and by when this young Gallant was crossed in his wench, he laments and cries, and roares downe-right.

Occidi I am vndone,
Neq; virgo eſt vſquam, neq; ego, qui è conſpectu illam amiſi meo,
Vbi quæram, vbi inveſtigem, quem percunctèr, quam inſiſtam viam?

† Mantuan. * Ter. Adelph: 3 4.

The virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

g Lib. 1. de contemn. amoribus: Si quem alium respexerit amica suavius, & familiarius, si quem alloquuta fuerit, si nutu, nunci) &c. statim cruciatur.

——*vitales auras inuitus agebat,* he was weary of his life, sicke, mad and desperate * *vtinam mihi eſſet aliquid hic, quo nunc me præcipitatem darem.* 'Tis not *Chereas* case this alone, but his and his, and euery louers in the like state. If he heare ill newes, haue bad successe in his sute, shee frowne vpon him, or that his Mistris in his presence, respect another more (as g *Hedus* obserues) *Preferre another suiter, speake more familiarly to him, or vse more kindly then himselfe, if by nod, smile, message, she discloseth her selfe to another, he is instantly tormented, none so diected as he is,* vtterly vndone, a castaway † *in quem fortuna omnia odiorum ſuorum crudeliſſima tela exonerat*, a dead man, the scorne of fortune, worse then naught. h *Aretines Lucretia* made very good proofe of this, as she relates it her selfe. *For when I made some of my suiters beleeue I would betake my selfe to a Nunnery,*

† Calisto in Celestina.

h Parnodidasc. dial. Ital. Patre & matre se singultu orbos censebant, quod meo contubernio carendum esset.

they

they tooke on, as if they had loſt father and mother, becauſe they were for euer after to want my company. Omnes labores leues fuere, all other labour is light; † but this might not bee endured. They would all turne Friers for my ſake, in hope by that meanes to meet, or ſee me againe, as my confeſſors at ſtoole-ball or at barly-breake: and ſo afterwards when an importunate ſuiter came, i *If I had bid my maid ſay that I was not at leaſure, not within, buſy, could not ſpeake with him, he was inſtantly aſtoniſhed, and ſtood like a pillar of marble, another went ſwearing, chafing, curſing, foaming,*

† *Illa ſibi vox ipſa Iouis violentior irâ, cum tonat, &c.*

but he to whom I gaue entertainment, was in the Elyſian fields, rauiſhed for ioy, quite beyond himſelfe. 'Tis the generall humour of all Louers, ſhe is their ſterne, Poleſtarre, and guide,

k *Delitiumq; animi, deliquiumq; ſui.*

As a Tulipant to the Sunne (which our Herbaliſts call *Narciſſus*) when it ſhines, is *admirandus flos ad radios ſolis ſe pandens*, a glorious flowre expoſing it ſelfe, l but when the ſunne ſets, or a tempeſt comes, it hides it ſelfe, pines away, and hath no pleaſure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cauſe not vnlike, ſometimes vſed for an Impreſe) doe all inamorates to their Miſtris, ſhe is their Sun, their *Primum mobile*: this m one elegantly expreſſed by a wind-mill, ſtill moued by the winde, which otherwiſe hath no motion of it ſelfe,

Sic tua ni ſpiret gratia truncus ero.

He is wholly animated from her breath, * *ſola claues habet interitus & ſalutis*, ſhe kept the keyes of his life, his fortune ebbes and flowes with her fauour, a gracious or bad aſpect turnes him vp or downe,

Mens mea luceſcit Lucia *luce tuâ.*

Howſoeuer his preſent ſtate bee pleaſing or diſpleaſing, 'tis continuate ſo long as he loues, he can doe nothing, thinke of nothing but her; deſire hath no reſt, ſhe is his *Cynoſure*, *Heſperus & Veſper*, his morning and evening ſtar, his goddeſſe, his Miſtris, i his life, his ſoule, his euery thing, dreaming, waking, ſhe is alwaies in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flauia*, *Flaminia*, *Cælia*, *Delia* or *Iſabella*, (call her how you will) ſhe is the ſole obiect of his ſences, the ſubſtance of his ſoule, *nidulus animæ ſuæ*, he magnifies her aboue meaſure, *totus in illâ*, can breath nothing but her. *I adore Mælebea*, ſaith loueſicke † *Caleſto*, *I beleeue in Mælebea, I honour, admire and loue my Mælebea*; His ſoule was ſowſed, imparadiſed, impriſoned in his Lady. When a *Thais* tooke her leaue of *Phædria*,

——*mi* Phædria, *& nunquid aliud vis?*

Sweet-heart (ſhe ſaid) will you command me any further ſeruice? he readily replyed, and gaue this in charge, ——*egone quid velim?*

Dies noctesq; ames me, me deſideres,
Me ſomnies, me expectes, me cogites,
Me ſperes, me te oblectes, mecum tota ſis,
Meus fac poſtremò animus, quandò ego ſum tuus.

Doſt aske (my deare) what ſervice I will haue?
To loue me day and night is all I craue,
To dreame on me, to expect, to thinke on me,
Depende and hope, ſtill covet me to ſee,

Delight

† *Ter tui cærendum quod erat.*

i *Si reſponſum eſſet dominam occupatam eſſe, aliiſq; vacaret, ille ſtatim vix hoc audito, velut in marmor obriguit, alii ſe damnare, &c. at cui fauebam, in campis Elyſiis eſſe videbatur, &c.*

† *Mantuan.*

k *Lœchæus.*

l *Sole ſe occultante, aut tempeſtate veniente, ſtatim claudit ur ac langueſcit.*

m *Emblem. 33.*

* *Caliſto de Mælebea.*

i *Anima non eſt vbi animat, ſed vbi amat.*

† *Celeſtine act. 1. credo in Mælebeam, &c.*

a *Ter Eunuch. Act. 1. ſc. 2.*

472 Delight thy ſelfe in me, be wholly mine,
For know my Loue, that I am wholly thine.

But all this needed not, you will ſay, if ſhe loued him, ſhee will, ſhe can, ſhe muſt thinke and dreame of nought elſe but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniux, te ſolo in littore mecum,
Te veniente die, te diſcedente canebam.
On thee ſweet wife was all my ſong,
Morne, Euening, and all along.

And *Dido* vpon her *Æneas*.

——& quæ me inſomnia terrent,
Multa viri virtus, & plurima currit Imago.
And euer and anon, ſhe thinkes vpon the man,
That was ſo fine, ſo faire, ſo blith, ſo debonaire.

Clitiphon in the firſt booke of *Achilles Tatius*, complaineth how that his Miſtris *Leucippe* tormented him much more in the night, then in the day. k *For all day long hee had ſome obiect or other to diſtract his ſenſes, but in the night all ranne vpon her: All night long he lay † awake, and could thinke of nothing elſe but her, he could not get her out of his mind, towards morning ſleepe tooke a little pitty on him, he ſlumbred a while, but all his dreames were of her.*

——† te nocte ſub atrâ
Alloquor, amplector, falſâq; in Imagine ſomni,
Gaudia ſolicitam palpant evanida mentem.
In the darke night I ſpeake, embrace and finde,
That fading ioyes deceiue my carefull minde.

The ſame complaint *Eurialus* makes to his *Lucretia*, *day and night I thinke of thee, I wiſh for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my ſelfe in thee, day and night I loue thee*.

m *Nec mihi veſpero*
Surgente decedunt amores,
Nec rapidum fugiente ſolem;

Morning, Euening, all is alike with me, I haue reſtleſſe thoughts,

n *Te vigilans oculis, animo te nocte requiro.*

Still I thinke on thee. *Anima non eſt vbi animat, ſed vbi amat*, I liue and breath in thee, I wiſh for thee.

* *O niuiam quæ te poterit mihi reddere lucem,*
O mihi fælicem terq; quaterq; diem.

O happy day that ſhall reſtore me to thy ſight. In the meane time he raues on her, her ſweet face, eyes, actions, geſtures, hands, feet, ſpeech, length, breadth, hight, depth, and the reſt of her dimenſions, are ſo ſuruaied, meaſured and taken, by that Aſtrolabe of phantaſie, and that ſo violently ſometimes, with ſuch earneſtnes and eagerneſſe, ſuch continuance, ſo ſtrong an imagination, that at length he thinkes hee ſees her indeed, he talkes with her, hee embraceth her, *Ixion*-like *pro Iunone nubem*, a cloud for *Iuno*, as he ſaid, *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo verſatur*, I ſee and meditate of nought but *Leucippe*, be ſhe preſent or abſent, all is one,

† *Et quamvis aberat placida præſentia formæ,*
Quem dederat preſens forma, manebat amor.

That

k *Interdiu oculi, & aures occupatæ diſtrahunt animum, at noctu ſolus iactor, ad auroram ſomnus paulum miſertus, nec tamen ex animo puella abiit, ſed omnia mihi de Leucippe ſomnia erant.*
† *Totâ hac nocte ſomnum hiſce oculis non vidi. Ter.*
† *Buchanan. Sylv.*
l *Æneas Sylvius. Te dies, nocteſq; amo, te cogito, te deſidero, te voco, te expecto, te ſpero, tecum obiecto me, totus in te ſum.*
m *Hor. lib. 2. ode. 9.*
n *Petronius.*
* *Tibullus lib. 3. Egl. 3.*
† *Ovid. Faſt. 2. ver. 775.*

That impreſſion of her beauty is ſtill fixed in his minde,

——* *hærent infixi pectore vultus.* 473 * *Virg. Æn.4.*

as he that is bitten with a mad dog,thinks all he ſees dogges,dogges in his meat, dogges in his diſh,dogges in his drinke,his miſtris is in his eyes, eares, heart, in all his ſenſes. *Valleriola* had a merchant his Patient in the ſame predicament; and o *Vlricus Molitor* out of *Auſtin*,hath a ſtory of one,that through vehemency of his loue-paſſion,ſtil thought he ſaw his miſtris preſent with him,ſhe talked with him,*Et commiſceri cum eâ vigilans videbatur*,ſtill embracing him.

o *De Pythoniſſa*

Now if this paſſion of loue can produce ſuch effects, if it bee pleaſantly intended,what bitter torments ſhall it breed,when it is with feare and continuall ſorrow,ſuſpition,care,as commonly it is,ſtill accompanied, what an intollerable p paine muſt it be?

p *Iuno,nec ira deûm tantum, nec tela, nec haſtis,quantum tute potes animis illapſus. Silius Ital.15. bel. Punic.de amore.*

——*Non tam grandes*
Gargara culmos,quot demerſo
Pectore curas longâ nexas
Vſq; catenâ,vel quæ penitùs
Crudelis amor vulnera miſcet.

Mount *Gargarus* hath not ſo many ſtemmes,
As Louers breſt hath grieuous wounds,
And linked cares,with loue compounds.

When theKing of *Babylon* would haue puniſhed a courtier of his,for louing of a young Lady of the royall blood,and farre aboue his fortunes,q *Apollonius* in preſence,by all meanes perſwaded to let him alone, *For to loue and not enioy,was a moſt vnſpeakable torment*, no tyrant could inuent the like puniſhment; as a gnat at a candle,in aſhort ſpace hee would conſume himſelfe. For Loue is a perpetuall r *flux*, *angor animi*,a warfare, *militat omnis amans*, a grieuous wound is loue ſtill, and a Louers heart is *Cupids* quiuer, a conſuming f fire,† *accede ad hanc ignem,&c.* an inextinguible fire.

q *Philoſtratus vita eius.Maximum tormentũ quod excogitare, vel docere te poſſum, eſt ipſe amor.*

r *Auſonius c.35 ſEt cæco carpitur igne,& mihi ſeſe offert vltro meus ignis Amyntas.*

† *Ter. Eunuch.*

——t *alitur & creſcit malum,*
Et ardet intus:qualis Ætnæo vapor
Exundat antro——

t *Seneca Hyppol*

As *Ætna* rageth,ſo doth Loue, & more then *Ætna*, or any materiall fire.

——u *Nam amor ſæpè Lyparco*
Vulcano ardentiorem flammam incendere ſolet.

u *Theocrytus edyl.2. Levibus cor eſt violabile telis.*

Vulcans flames are but ſmoke to this; For fire,ſaith † *Xenophon*,burnes them alone that ſtand neere it, or touch it, but this fire of loue burneth and ſcorcheth a farre off, and is more hot and vehement then any materiall fire. For when *Nero* burnt *Rome*,as *Caliſto* vrgeth,he fired houſes,conſumed mens bodies and goods,but this fire deuoures the ſoule it ſelfe, * *& one ſoule is worth* 100000 bodies. No water can quench this wild fire.

† *Ignis tangentes ſolum vrit, at forma procul aſtantes inflammat.*

* *Maior illa flamma quæ cõſumit vnam animam, quam quæ centum millia corporũ.*

——x *In pectus cæcos abſorbuit ignes,*
Ignes qui nec aqua perimi potuêre, nec imbre
Diminui,neq; graminibus,magiciſq; ſuſurris.

x *Mant.egl.2.*

A fire he tooke into his breſt,
Which water could not quench,
Nor hearbe,nor art,nor Magicke ſpells,
Could quell,nor any drench.

Except it be teares and ſighes,for ſo they may chance finde a little eaſe.

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† *Manuſius Epig.lib.1.*

† *Sic candentia colla, ſic patens frons*
Sic me blanda tui, Nĕæra, ocelli,
Sic pares minio genæ perurunt,
Vt ni me lachrimæ rigent perennes,
Totus in tenues cam fauillas.
So thy white necke *Næera* me poore ſoule,
Doe ſcorch, thy cheekes, thy wanton eyes that roule:
Were it not for my dropping teares that hinder,
I ſhould be quite burnt vp forthwith to cinder.

This fire ſtrikes like lightning, which made thoſe old *Græcians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, and cannot be perceaued how, whence it came, where it pierced.

y *Imagines deorum.*
z *Ouid.*

z *Vrimur, & cæcum pectora vulnus habent,*

a *Æneid.4.*

And can hardly be diſcerned at firſt. —a *Eſt mollis flamma medullas,*
Et tacitum inſano vivit ſub pectore vulnus.
A gentle wound, an eaſie fire it was,
And ſlie at firſt, and ſecretly did paſſe.

But by and by it began to rage and burne amaine.

b *Seneca.*

—b *Pectus inſanum vapor,*
Amorq; torret, intus ſævus vorat
Penitus medullas, atq; per venas meat
Viſceribus ignis merſus, & venis latens,
Vt agilis altas flamma percurrit trabes.
This fiery vapour rageth in the veines,
And ſcorcheth entralls, as when fire burnes
An houſe, it nimbly runs along the beames,
And at the laſt the whole it ouerturnes,

† *Cor totum combuſtum, iecur ſuffumigatũ, pulmo arefactus vt credam miſeram illam animam his elixã aut combuſtam, ob maximum ardorem quem patiuntur, ob ignem amoris.*
* *Embl. Amat. 4. & 5.*

Abraham Hoſemannus lib.1. amor. coniugal. cap.2. pag.22. relates out of *Plato*, how that *Empedocles* the Philoſopher was preſent at the cutting vp of one that died for loue, † *his heart was combuſt, his liuer ſmoakie, his lungs dryed vp, inſomuch that he verily beleeued his ſoule was either ſod or roſted, through the vehency of Loues fire.* Which belike made a moderne writer of amorous Emblems, expreſſe Loues fury by a pot hanging ouer the fire, & *Capid* blowing the coales. As the heat conſumes the water,

* *Sic ſua conſumit viſcera cæcus amor,*

ſo doth Loue dry vp his radicall moiſture. Another compares loue to a melting Torch, which ſtood too neere the fire.

† *Grotius.*

† *Sic quo quis propior ſuæ puellæ eſt,*
Hoc ſtultus propior ſuæ ruinæ eſt.
The nearer he vnto his Miſtris is,
The nearer he vnto his ruine is.

c *Lib.4. nam illius amoris neq; principia, neq; media aliud habent quid, quam moleſtias, dolores, cruciatus, defatigationes, adeo vt miſerum eſſe, merore, gemitu, ſolitudine torqueri, mortem optare, ſemperq; debacchari, ſint certa amantium ſigna & certæ actiones.*

So that to ſay truth, as c *Caſtilio* deſcribes it. *The beginning, middle, ende of loue is naught elſe but ſorrow, vexation, torment, irkſomeneſſe, wearineſſe, ſo that to be ſqualid, vgly, miſerable, ſolitary, diſcontent, dejected, to wiſh for death, to complaine, raue, and to be peeuiſh, are the certaine ſignes, and ordinary actions of a loue-ſicke perſon.* This continuall paine and torture makes them forget themſelues, if they be farre gone with it, in doubt, deſpaire of obtaining or eagerly bent, to neglect all ordinary buſineſſe.

* *pendent*

—* *pendent opera interrupta, minæq;* 475
Murorum ingentes, æquataq; machina cælo. * *Virg. Æn.4.*

Louesick *Dido* left her works vndone, so did † *Phædra,*— *Palladis telæ vacant* † *Seneca Hipp. act.*
Et inter ipsas pensa labuntur manus. *Faustus* in * *Mantuan,* * *Egl.1.*

tooke no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor ægro
Pectore, sensus iners, & mens torpore sepulta,
Carminis occiderat studium.——

And tis the humour of them all, to bee careless of their persons, and their estates, as the sheepherd in d *Theocritus, Et hæc barba inculta est, squalidiq; capilli,* their beards flagge, and they haue no more care of pranking themselues or of any businesse, they care not as they say, which end goes forward. d *Edyl.14.*

e *Oblitusq; greges, & rura domestica totus*
f *Vritur, & noctes in luctum expendit amaras.* e *Mant. Eclog.2.* f *Ovid met.13. de Polyphemo: vritur oblitus pecorum, antrorumq; suorum, Jamq; tibi formæ &c.*

Forgetting flockes of sheep and country farmes,
The silly shepheard alwaies mournes and burnes.

Louesicke † *Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* why art thou so sad man, *vnde es?* whence com'st, how do'st? but hee sadly replies, *Ego hercle nescio neq; vnde eam, neq; quorsum eam, Ita prorsus oblitus sum mei.* I haue so forgotten my selfe, I neither know where I am, nor whence I come, nor whether I will, what I doe. *P.* * *How so? Ch. I am in loue. Prudens sciens* ——† *vivus videnſq; pereo, nec quid agam scio.* † *Ter. Eunuch.* * *Qui quæso Amo.*

g *He that erst had his thoughts free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an hard student, in those delightsome Philosophicall precepts, he that with the Sunne and Moone wandred all ouer the world, with Starres themselues ranged about, & left no secret or small mystery in nature vnsearched, since he was enamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himself how to please his mistris, all his study, endeauour is to approue himselfe to his mistris, to winne his mistris fauour, to compasse his desire, to bee counted her seruant.* Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, disgraced, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe. *Non recedam neq; quiescam noctu & interdiu,* g *Qui olim cogitabat quæ vellet, & pulcherrimis Philosophiæ præceptis operam insumpsit, qui vniuersi circuitiones cœliq; naturam, &c. Hanc vnam intendit operam, de sola cogitat, noctes & dies se componit ad hanc, & ad acerbam seruitutem redactus animus. &c.*

Prius profecto quam aut ipsam, aut mortem inuestigauero,
Ile neuer rest or cease my sute,
Till she or death doe make me mute. † *Epist. lib.6. Valeat pudor, valeat honestas, valeat honor.*

Parthenis in † *Aristænetus* was fully resolued to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.* O Harpedona *keep my counsell, I will leaue all for his sweet sake, I will haue him, say no more,* contra gentes, *I am resolued, I will haue him.* * *Gobrias* the Captaine, when he had espied *Rhodanthe* the faire captiue maid, fell vpon his knees before *Mystilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly receaued, the good seruice he had done, or whatsoeuer else was deare vnto * *Theodor. prodromus lib.3. Amor Mestyli genibus obvolutus, vbertimq; lachrimans, &c. Nihil ex tota præda præter Rhodanthen virginem accipiam.*

476 him,beſought his gouernour he might haue the captiue virgin to be his wife, *virtutis ſuæ ſpolium*,as a reward of his worth and ſeruice;and moreouer hee would forgiue him the mony which was owing, and all reckonings beſides due vnto him; *I aske no more,no part of booty,no portion,but Rhodanthe to bee my wife*. And when as he could not compaſſe her by faire meanes,hee fell to treachery,force and villany,and ſet his life at ſtake at laſt, to accompliſh his deſire. Tis a common humour this, a generall paſſion of all louers to bee ſo affected, and which *Æmilia* told *Aratine* a courtier in *Caſtilio's* diſcourſe, h *ſurely Aratine,if thou werſt not ſo indeed, thou didſt not loue, ingeniouſly confeſſe,for if thou hadſt beene throughly enamored,thou wouldſt haue deſired nothing more then to pleaſe thy miſtris. For that is the law of loue, to will and nill the ſame,* * *Tantum velle & nolle,velit nolit quod amica.*

h *Lib.2. Certè vix credam,& bonâ fide fatearè Aratine, te non amaſſe adeo vehementer,ſi enim vere amaſſes, nihil prius aut potius optaſſes,quam amatæ mulieri placere. Ea enim amoris lex eſt idem velle & nolle.*
* *Stroza fil. Epig.*

Vndoubtedly this may be pronounced of them all, they are very ſlaues, drudges for the time,mad men,fooles,dizards, † *atrabiliarij*, beſide themſelues,and as blinde as beetles. Their i dotage is moſt eminent,*Amare ſimul & ſapere ipſi Ioui non datur*, as *Seneca* holds *Iupiter* himſelfe cannot loue & be wiſe both together,the very beſt of them, if once they bee ouertaken with this paſſion,the moſt ſtaid,diſcreet,graue,generous and wiſe, otherwiſe able to gouerne themſelues,in this commit many abſurdities, many indecorums, vnbefitting their gravity and perſons.

† *Quippe hæc omnium ex atrabile & amore proveniunt. Iaſon pratenſis.*

* *Quiſquis amat ſeruit,ſequitur captivus amantem,*
Fert domitâ ceruice iugum———

i *Immenſus amor ipſe ſtultitia eſt. Cardan lib.1. de ſapientia.*

Sampſon,Dauid,Solomon,Hercules,Socrates, &c. are iuſtly taxed of indiſcretion in this point,the middle ſort are betwixt hawke and buzzard, and although they doe perceaue and acknowledge their owne dotage, weakneſſe, furie,yet they cannot withſtand it; as well may witneſſe thoſe expoſtulations, and confeſſions of *Dido* in *Virgil*.

* *Mantuan.*

a *Incipit effari mediâq; in voce reſiſtit.* *Phædra* in *Seneca*,
b *Quod ratio poſcit,vincit ac regnat furor,*
Potienſq; totâ mente dominatur deus. *Myrrha* in * *Ovid.*
Illa quidem ſentit,fœdoq; repugnat amori,
Et ſecum quo mente feror,quid molior,inquit,
Dij precor,& pietas,&c.
She ſees and knowes her fault,and doth reſiſt,
Againſt her filthy luſt ſhe doth contend,
And whither goe I,what am I about?
And God forbid,yet doth it in the end. Againe
———*Pervigil igne,*
Carpitur indomito,furioſaq; vota retractat,
Et modo deſperat,modò vult tentare,pudetq;
Et cupit,& quid agat,non invenit,&c.
With raging luſt ſhe burnes, and now recals
Her vow,and then deſpaires,and when 'tis paſt,
Her former thoughts ſhe'll proſecute in haſt,
And what to doe ſhe knowes not at the laſt.
She will and will not,abhorres; and yet as *Medæa* did,doth it.
———*Trahit invitam nova vis,aliudq; cupido,*
Mens aliud ſuadet,video meliora,proboq;,

a *Virg. Æn.4.*
b *Seneca Hyp. pol.*
* *Met.10.*

Deteriora

Deteriora sequor.

Reason pulls one way, burning lust another,
She sees and knowes what's good, but she doth neither.

† *O fraus, amorq;, & mentis emotæ furor,*
Quo me abstulistis?

† Buchanan.

The maior part of louers are carried headlong like so many brute beasts, reason counsells one way, their friends, fortunes, shame, disgrace, danger, and an Ocean of cares that will certainely follow; yet this furious lust', *præcipitates*, counterpoiseth, weighes down one the other: though it be their vtter vndoing, perpetuall infamy, losse, yet they will doe it; and become at last, *insensati* void of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a wolfe, *Tereus* a Lap-wing, k *Calisto* a Beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what else may we thinke those ingenuous Poets to haue shadowed in their witty fictions and Poems, but that man once giuen ouer to his lust (as l *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) *is no better then a beast.*

k An immodest woman is like a Beare.

l *Feram induit dum rosas comedat, i. dum ad se redeat.*

Rex fueram, sic crista docet, sed sordida vita,
Immundam è tanto culmine fecit avem.

I was a king, my Crowne a witnesse is,
But by my filthinesse am come to this.

m *Alciatus de upupa Embl. Animal immundum upupa stercora amans, ave hac nihil fœdius, nihil libidinosius Sabinus in Ovid. Met.*

Their blindnesse is all out as great, as manifest as their weaknesse & dotage, or rather an inseparable companion, an ordinary signe of it. n Loue is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

n Loue is like a false glasse which represents euery thing fairer then it is.

Quisquis amat ranam, ranam putat esse Dianam.

Every Louer admires his mistris, though she bee very deformed of her selfe, ill fauored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, haue a swolne Iuglers, or a thin, leane, chitty face, be crooked, dry, bald, gogle-eied, bleare eyed, heauy, dull, hollow-eyed, blacke or yellow about the eyes, or squint-eyed, sparrow mouthed, hooke nosed, haue a sharpe fox nose, a redde nose, flat, great nose, a nose like a promontory, gubber-tushed, rotten teeth, black, vneuen, browne teeth, beetle browed, a Witches beard; her breath stink all ouer the roome, her nose drop winter and summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, with a long cranes necke, *pendulis mammis, her dugges like two double iugges*, bloody-falne-fingers, she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cowe in the waste*, goutie legges, her ankles hang ouer her shooes, her feet stinke, she breed lice, a very monster, an Aufe imperfect, her whole complection sauours, an harsh voice, incondite gesture, vile gate; a vast virago, or an vgly tit, (*siqua latent meliora puta*) and to thy iudgement lookes like a mard in a lanthorne, whom thou couldst not fancy for a world, but hatest, loathest, and would haue spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, filthy, beastly queane, dishonest peraduenture, obscene, base, beggerly, rude, foolish, vntaught, peeuish, *Irus* daughter, *Thersites* sister, *Grobians* scholler: if he loue her once, hee admires her for all this, he takes no notice of any such errors or imperfections, of body or minde, * *Ipsa hæc—delectant, veluti Balbinum Polypus Agnæ*, he had rather haue her then any woman in the world. If he were a king shee alone

* Hor. ser. lib. 1. Sat 3.

478 alone ſhould be his Queene, his Empreſſe. O that hee had but a carracke of Diamonds, a chaine of pearle, a caſcanet of Iewels, (a paire of calfe skinne gloues of 4d a paire were fitter) or ſome ſuch toy, to ſend her for a token, ſhe ſhould haue it with all his heart; hee would ſpend myrriades of Crownes for her ſake. *Venus* her ſelfe, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, or * *Mary* of *Burgundy* if ſhe were aliue, would not match her.

* The daughter and heire of *Carolus Pugnax.*

† *Vincet vultus hac Tyndaridos,*
Quimoverunt horrida bella.

† *Seneca in octaviâ.*

Let *Paris* himſelfe bee iudge) renowned *Helena* comes ſhort; that *Rhodopheian Phillis*, *Lariſſean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, *&c.* your counterfeit Ladies were neuer ſo faire as ſhee is.

† *Quicquid erit placidi, lepidi, grati, atq; faceti,*
Vivida cunctorum retines Pandora *deorum,*

† *Lachesis.*

What e're is pretty, pleaſant, facete, well,
What e're *Pandora* had, ſhe doth excell.

* *Dicebam Triuiæ formam nihil eſſe Dianæ,*

* *Mantuan Eglo.*

Diana was not to be compar'd to her; nor *Iuno*, nor *Minerua*, nor any Goddeſſe. Shee is all in all,

† *Cælia ridens*
Eſt Venus, incedens Iuno, Minerua loquens.

† *Angerianus.*

Ephemerus in *Ariſtænetus*, ſo farre admireth his miſtris good parts, that he makes proclamation of them, and challengeth all commers in her behalfe. * *Who ever ſaw the beauties of the Eaſt, or of the Weſt, let them come from all quarters, all, and tell truth, if ever they ſaw ſuch an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can † tell his Ladies fine feature, or expreſſe it, *quicquid dixeris minùs erit, &c.* Moſt of your louers are of his humour and opinion. She is *nulli ſecunda*, a rare creature, a *Phœnix*, the ſole Commander of his thoughts, Queene of his deſires, his only delight as * *Triton* now feelingly ſings, that loue-ſicke Sea-God,

* *Epiſt. 12. Quis unquam formas vidit orientis, quis occidentis, veniant vadiq; omnes, & dicant veraces, an tam inſignem viderint forſitan.*

† *Nulla vox formam eius poſſit comprehendere.*

* *Calcagnini dial. Galat.*

Candida Leucothoe placet & placet atra Melane,
Sed Galatea placet longè magis omnibus vna.
Faire *Leucothoe* black *Melane* pleaſe me well,
But *Galatea* doth by oddes the reſt excell.

All the gracious elogies, Metaphors, Hyperbolicall compariſons of the beſt things in the world, the moſt glorious names, whatſoeuer, I ſay, is pleaſant, amiable, ſweet, gratefull, and delitious, are too little for her.

Phœbo pulchrior & ſorore Phœbi.
His Phœbe is ſo faire, ſhe is ſo bright,
She dimmes the Sunnes luſtre, and Moones light.

Starres, Sunnes, Moones, Mettals, ſweet ſmelling flowres, Odours, perfumes, Colours, Gold, Siluer, Iuory, Pearles, pretious Stones, Snow, painted Birds, Downes, Hony, Suger, Spice, cannot expreſſe her, o ſo ſoft, ſo radiant, ſweet, ſo faire is ſhe. ——— *Mollior cuniculi capillo &c.*

o *Catullus.*
p *Petronii Catalect.*

p *Lydia bella, puella candida,*
Quæ benè ſuperas lac, & lilium,
Albamá, ſimul roſam & rubicundam,
Et expolitum ebur Indicum.
Fine *Lydia* my miſtris white and faire,
The milke, the lilly doe not thee come neere,

The

The roſe ſo white, the roſe ſo red to ſee,
And *Indian* Ivory comes ſhort of thee;

Such a deſcription our Engliſh *Homer* makes of a faire Lady,

* That Emilia that was fairer to ſeene,
Then is Lilly vpon the ſtalke greene:
And freſher then May with flowres new,
For with the Roſe colour ſtroue her hew,
I not which was the fairer of the two.

* *Chaucer* in the knights tale.

In this very phraſe ¶ *Polyphemus* courts his *Galatea.*

Candidior folio niuei Galatea liguſtri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero laſciuior hædo, &c.
Mollior & cigni plumis, & lacte coacto.
Whiter *Galat* then the white withy-winde,
Freſher then a field, higher then a tree,
Brighter then glaſſe, more wanton then a kidde,
Softer then Swannes downe, or ought that may be.

¶ *Ouid. met.* 13

So ſhe admires him againe, in that conceipted dialogue of *Lucian*, which *Iohn Secundus*, an elegant Dutch moderne Poet hath tranſlated into verſe. When *Doris* and thoſe other Sea Nymphes, vpbraided her with her vgly miſhapen louer *Polyphemus*, ſhe replies, they ſpake out of enuy and malice,

Et planè inuidia huc mera vos ſtimulare videtur,
Quòd non vos itidem vt mè Polyphemus amet;

Say what they could, he was a proper man. To thy thinking ſhee is a moſt loathſome creature, and as when a country fellow diſcommended once, that exquiſite picture of *Helena* made by *Zeuxis*, † for hee ſaw no ſuch beauty in it, *Nichomachus* a loue-ſick ſpectator replied, *ſume tibi meos oculos & deam exiſtimabis*, take mine eyes and thou wilt thinke ſhe is a Goddeſſe, dote on her forthwith, count al her vices, vertues, her imperfections, infirmities, abſolute and perfect. *Immo nec ipſum amicæ ſtercus fœtat*, Though ſhee be naſty, fulſome, as *Soſtratus* bitch, or *Parmeno's* ſow: thou hadſt as leiue haue a ſnake in thy boſome, a toad in thy diſh, and calleſt her witch, diuell, hagge, with all the filthy names thou canſt inuent, he admires her on the other ſide, ſhe is his Idoll, Ladie, Miſtris, Venerilla Queene, the quinteſcence of beauty, an Angell, a r Starre, a Goddeſſe,

† *Plutarch. ſibi dixit tam pulchram non videri, &c.*

r *Quanto quam Lucifer, aurea Phœbe, Tanto virginibus conſpectior omnibus Herce, Ou.*

† *Thou art my Veſta, thou my Goddeſſe art,*
Thy hollowed temple only is my hart.

† *M.D.Son.* 30.

The fragrancy of a thouſand Curteſans is in her face: *Nec pulchræ effigies hæc Cypridis aut Stratonices*, 'Tis not *Venus* picture that as you ſuppoſe, (good Sir) no Princeſſe, or kings daughter, but his diuine miſtris, for ſooth, his deare *Antiphila*, to whoſe ſeruice he is wholy conſecrate, whom he alone adores.

* *Cui comparatus indecens erit pavo,*
Inamabilis ſciurus, & frequens Phœnix
To whom confer'd a Peacocks vndecent,
A Squirrels harſh, a Phœnix too frequent.

* *Martial. l.* 8. *Epig.* 38.

All the graces, veneres, elegances, pleaſures, attend her. Hee preferres her before a Myriade of Court Ladies.

ſ *He that commends Phillis or Nerea,*
Or Amarillis, or Galatea,

ſ *Arioſto.*

Tityrus

480 *Tityrus or Melibea, by your leaue,*
Let him be mute, his loue the praiſes haue.

* *Tully l.1.de nat.deor.pulchrior deo,& tamen erat oculis peruerſiſſimis.*

Nay, before the Gods and Goddeſſes themſelues. So * *Quintus Catulus* admired his ſquinteyed friend *Roſcius*,

Pace mihi liceat (Cæleſtes) dicere veſtra,
Mortalis viſus pulchrior eſſe Deo:
By your leaue gentle Gods, this il'e ſay true,
There's none of you that haue ſo faire an hue.

All the bumbaſt Epithetes, adiuncts, incomparably faire, curiouſly neat, divine, ſweet, dainty, delitious, &c, diminitiues, *corculum, ſuauiolum, &c.* pleaſant names may be inuented, bird, mouſe, lambe, pus, pigeon, pigſney, kidde, hony, loue, doue, chicken, &c. he puts on her.

† *Marullus ad Neæram epig.1. lib.*

† *Meum mel, mea ſuauitas, meum cor,*
Meum ſuaviolum, mei lepôres, my life, my light, my Iewel,

* *Baribus.*

my glory, * *Margareta ſpecioſa, Cuius reſpectu omnia mundi pretioſa ſordent,* my ſweet *Margret*, my ſole delight and darling. And as t *Rhodomant* courted *Iſabella*,

t *Arioſto, l.2. biſt.8.*

By all kinde words, and geſtures that he might,
He calls her his deare heart, his ſole beloued,
His ioyfull comfort, and his ſweet delight.
His miſtris, and his goddeſſe, and ſuch names,
As louing Knights apply to louely dames.

Every cloath ſhee weares, every faſhion pleaſeth him aboue meaſure, her hand, *ô quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her ſweet carriage, ſweet voice, tone, her divine and louely lookes, her euery thing, louely, ſweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a moſt pretty pleaſing name, I beleeue now, there is ſome ſecret power and vertue in names, every action, ſite, habit, geſture, he admires, whether ſhe play, ſing or dance, in what tyres ſoeuer ſhee goeth, how excellent it was, how well it became her, neuer the like ſeene or heard.

u *Tibullus.*

u *Mille habet ornatus, mille decenter habet.*

Let her weare what ſhe will, doe what ſhe will, ſay what ſhe will,

† *Marull. lib.2.*

† *Quicquid enim dicit, ſeu facit, omne decet,*

he applaudes and admires every thing ſhe weares, ſaith, or doth.

x *Tibullus lib.4. de 4 Sulpitia.*

x *Illam quicquid agit, quoquò veſtigia vertit,*
Compoſuit furtim ſubſequiturq; decor;
Seu ſoluit crines, fuſis decet eſſe capillis,
Seu compſit, comptis eſt reuerenda comis.
What ere ſhe doth, or whether ere ſhe goe,
A ſweet and pleaſing grace attend forſooth,
Or looſe, or binde her haire, or combe it vp,
She's to be honoured in what ſhe doth.

a *Ariſtænetus Epiſt.1.*
b *Epiſt.24 veni cito chariſſime Lycia, cito veni, præ te Satyri omnes videntur non homines, nullo loco, ſolutes, &c.*

a *Veſtem induitur, formoſa eſt, exuitur, tota forma eſt,* let her be dreſſed or vndreſſed, all is one, ſhe is excellent ſtill, beautifull, faire, and louely to behold. Women doe as much by men: nay much more, farre fonder, weaker, and that by many paraſanges. *Come to me my deare Lycias* (ſaith *Muſarium* in b *Ariſtænetus*) *come quickly ſweet heart, all other men are Satyres, meere clownes, blockheads to thee, no body to thee*: thy lookes, words, geſtures, actions, &c. *are incomparably beyond all others.* *Venus* was neuer ſo much beſotted on her

Adonis,

Adonis, *Phædra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*. I could repeat centuries of such. Now tell mee what greater dotage, or blindnesse can there bee then this in both sexes? and yet their *slauery* is more eminent, a greater signe of their folly then the rest.

They are commonly slaues, captiues, voluntary seruants, *amator amicæ mancipium*, as [y] *Castilio* tearmes him, his mistris seruant, her drudge, prisoner, bondman, what not? *He composeth himselfe wholy to her affections to please her, and as* Æmilia *said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and commandement*; her most deuote, obsequious, affectionate seruant and vassall. *For loue* (as [z] *Cyrus* in *Xenophon* well obserued) *is a meere tyranny, worse then any disease, and they that are troubled with it desire to be free and cannot, but are harder bound then if they were in iron chaines.* What greater captiuity or slauery can there be (as [c] *Tully* expostulates) then to be in loue? *Is he a free man ouer whom a woman domineers, to whom she prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands; she askes, he giues; she calls, he comes; she threatens, he feares;* nequissimum hunc seruũ puto, *I account this man a very drudge.* And as he followes it, [d] *Is this no small seruitude for an enamorate to be euery houre combing his head, slifning his beard, perfuming his haire, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked, and apparelled?* Yet these are but toyes in respect to goe to the Barber, Bath, Theatres, &c. hee must attend vpon her where euer she goes, runne along the streets, by her doores and windowes to see her, take all opportunities, sleeueless errands, disguise, counterfeit shapes, and as many formes as *Iupiter* himselfe euer tooke; and come euery day to her house (as he will surely doe if he be truely enamored) and offer her seruice, and follow her vp and downe from roome to roome, as *Lucretia's* sutors did, he cannot containe himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. [e] *If I did but let my gloue fall by chance*, (as the said *Aratines Lucretia* bragges) *I had one of my suiters, nay two or three at once ready to stoope and take it vp, to kisse it, and with a low congy deliuer it vnto me, If I would walke, another was ready to sustaine me by the arme. A third to prouide fruits, peares, plummes, cherries, or what soeuer I would eate or drinke.* All this and much more he doth in her presence, & when he comes home tis all his meditation to recount with himselfe her actions, words, gestures, what entertainment he had, how kindly she vsed him in such a place, how she smil'd, how she graced him, and that infinitely pleased him, and thereupon instantly he makes an Epigramme, or a Sonet to fiue or seauen tunes, or else how she reiected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, madrigalls, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a citty, as hee will for his mistris fauour,

Ipsa comes veniam, neq; me scalebrosa mouebunt
Saxa, nec obliquo dente timendus aper,

as *Phædra* to *Hippolitus*. No danger shall affright, for if that be true the poets faine

y. *Lib. 3. de amico, alterius affectui se totum componit, totus placere studet, & ipsius animã amatæ pedisequam facit.*

z. *Cyroped. lib. 5. amor seruitus, & qui amant, optant eo liberari, non secus ac alio quouis morbo, neq; liberari tamen possunt, sed validiori necessitate ligati sunt, quam si in ferrea vincula coniecti forent.*

c. *In paradoxis. An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, iubet, vetat quod videtur? Qui mihi imperanti negat, nihil audet, &c. posci? dandum, vocat? veniendũ, minatur? extimiscendum.*

d. *Iliane parua est seruitus amatorum, singulis fere horis pectine capillum, calamistroq; barbam componere, faciem aquis redolentibus diluere, &c.*

e. *Si quando in pauimentum incautius quid mihi excidisset, elevare idem quã promptissimè, nec nisi oscvlo compacto mihi cõmendare, &c.*

482 faigne, loue is the ſonne of *Mars* and *Venus*; as he hath delights, pleaſures, elegancies from his mother, ſo hath he hardneſſe, valour and boldneſſe from his father. And tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing ſo boiſterous, nothing ſo tender as loue. If once therefore enamored, he will goe, runne, ride, many a mile to meet her, day and night, in a very darke night, endure ſcorching heate, colde, waite in froſt & ſnow, raine, tempeſts, till his teeth chatter in his head, thoſe Northern windes and ſhoures cannot coole or quench his flames of loue, *intempeſtâ nocte non deterrentur*, hewill, take my word, he will ſuſtaine hunger, thirſt, *penetrabit omnia, perrumpet omnia*, through thicke and thinne he will to her; *expeditiſſimi montes videntur, amnes tranabiles*, light or darke all is one:

(Roſcida per tenebras Faunus ad antra venit)

for her ſweet ſake he will endure hazarde, &c. he feeles it not. * *What ſhall I ſay* (ſaith *Hædus*) *of their great dangers they vndergoe, ſingle combats they vndertake, how they will venture their liues, creepe in at windowes, gutters, climbe over walls to come to their ſweet hearts*, (annointing the doores and hinges with oile, becauſe they ſhall not creake, tread ſoft, ſwim, wade, watch, &c.) *and if they bee ſurpriſed, leap out at windowes, caſt themſelues headlong downe, bruſing or breaking their legges or armes, and ſometimes looſing life it ſelfe*, as *Caliſto* did for his louely *Mælibea*. Heare ſome of their owne confeſſions, proteſtations, complaints, proferres, expoſtulations, wiſhes, brutiſh attempts, labours in this kinde *Hercules* ſerued *Omphale*, put on an aporne, tooke a diſtaffe and ſpunne. *Thraſo* the ſouldier was ſo ſubmiſſe to *Thais* that he was reſolued to doe whatſoeuer ſhe enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her ſeruice. *Philoſtratus* in an Epiſtle to his miſtris, [a] *I am ready to dye ſweet-heart if it be thy will, alay his thirſt whom thy ſtarre hath ſcorched and vndone, the fountaines & riuers deny no man drinke that comes, the fountaine doth not ſay thou ſhalt not drinke, nor the apple thou ſhalt not eat, nor the faire meddow walk not in me, but thou alone wilt not let me come neere thee, or ſee thee, contemned & deſpiſed I dye for griefe.* *Polienus* when his miſtris *Circe* did but frowne vpon him in *Petronius*, drew his ſword, and bad her [b] kill, ſtabbe, or whippe him to death, he would ſtrip himſelfe naked and not reſiſt. Another will take a Iourny to *Iapã, longæ nauigationis moleſtias non curans*; a third (if ſhe ſay it) will not ſpeake a word for a tweluemonths ſpace, her command ſhall be moſt inuiolably kept: A fourth, with that Centurion in the *Spaniſh* † *Cæleſtina*, will kill ten men for his miſtris *Areuſa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more: for when he was almoſt mad for loue of a faire maid in the citty, ſhee to trye him belike what he would doe for her ſake, bad him in ieſt leap into the riuer *Po* if he loued her, he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like paſſion, when his miſtris by chance (thinking no harme, I dare ſweare) bad him go hang, the next night at her doores hanged himſelfe. [c] *Money* (ſaith *Xenophon*) *is a very acceptable and welcome gueſt, yet I had rather giue it my deare* Clinia, *then take it of others, I had rather ſerue him, then command others, I had rather be his drudge, then*

* *Lib.* 1. *de contem. amor. quid referam eorum pericula & clades, qui in amicarum ædes per fenſtras ingreſſi, ſtillicidiaq; e greſſi indeq; deturbati ſe dant præcipites, membra frangunt, colliduntur, aut animam amittunt.*

† *Ter Eunuch. Act* 5. *Scen.* 8. a *Paratus ſum ad obeundam mortem, ſitu iubeas, hanc ſitim æſtuantis ſeda, quem tuum ſydus perdidit, aquæ & fontes non negant, &c.*

b *Si occidere placet ferrum meum vides, ſi verberibus contenta es, curro nudus ad pœnam.*

† *Act.* 15. & 18. *Impera mihi, occidam decem viros, &c.*

* *Gaſper Ens. puellam miſere deperiens, per iocum ab ea in Padum deſilire iuſſus, ſtatim è ponte ſe precipitauit. Alius Ficini inſano amore ardens ab amicâ iuſſus ſe ſuſpendere, illico fecit.*

c *Intelligo pecuniam rem eſſe iucundiſſimam, meam tamen libentius darem Cliniæ quam ab aliis acciperem, libentius huic ſervirem, quam aliis imperarem, &c. Noctem & ſomnum accuſo, quòd illum non videam, luci autem & ſoli gratiam habeo quod mihi Cliniam oſtendant. Ego etiam cum Clinia in ignem currerem & ſcio vos quoq; mecum ingreſſuros ſi videretis.*

take

take my ease, vndergoe any danger for his sake, then liue in security. For I had rather see Clinia *then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my* Clinia. *I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me.* So *Philostratus* to his mistris. *Command me what you will I will doe it, bid me goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, 'tis done.* So did *Æolus* to *Iuno.*

—— Tuus ô regina quod optas
Explorare labor, mihi iussa capessere fas est.
O Queene it is thy paines to imoyn me still,
And I am bound to execute thy wil.

And *Phædra* to *Hippolitus.*

[d] *Me vel sororem* Hippolite *aut famulam voca,*
Famulamq; potius, omne seruitium feram.
O call me sister, call me seruant, chuse
Or rather seruant, I am thine to vse.
Non me per altas ire si iubeas niues,
Pigeat gelatis ingredi Pindi iugis,
Non si per ignes ire aut infesta agmina
Cuncter, paratus [g] *ensibus pectus dare,*
Te tunc iubere, me decet iussa exequi.
[h] It shall not grieue to the snowy hills,
Or frozen *Pindus* tops forthwith to clime,
Or runne through fire, or through an armie,
Say but the word for I am alwaies thine.

Callicratides in [i] *Lucian* breakes out into this passionate speech, *O God of heaven, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in and out with her, to haue euery other busines common with her. I would labour when she labours, saile when she sailes, he that hates her should hate mee, and if a tyrant kill her, he should kill me, if she should dye, I would not liue, and one graue should hold vs both.*

† *Finiet illa meos moriens morientis amores,*

Abrocomus in [o] *Aristænetus* makes the like petition for his *Delphia,*

——[p] *Tecum viuere amem tecum obeam lubens.* 'Tis the same straine which *Theagines* vsed to his *Chariclea, so that I may but inioy thy loue let me dye presently: Leander* to his *Hero,* when he besought the sea waues to let him goe quietly to his loue, and kill him comming backe.

[q] *Parcite dum propero, mergite dum redeo.* 'Tis the common humour of them all, to contemne death, to wish for death, to confront death in this case, *quippe queis nec fera, nec ignis, neq; precipitium, nec fretum, nec ensis, neq; laqueus grauia videntur;* 'Tis their desire (saith *Tyrius*) to dye. And in the hower and moment of death to remember their deare mistris. When captaine *Gobrias* by an vnlucky accident had receiued his deaths wound, *heu me miserum exclamat,* miserable man that I am, (insteed of other deuotions) he cries out, shall I dye before I see *Rodanthe* my sweet heart. *Sic amor mortem,* (saith mine author) *aut quicquid humanitùs accidit, aspernatur,*

[d] *In simpos.*
[e] *Impera quid vis, nauigare iube, uaucm conscendo, plagas accipere, plectior, animam prosundere, in ignem currere, non recuso, iubens facio*
[f] *Seneca in Hipp. act. 2.*
[g] *Huius ero viuus, mortuus huius ero, Propert. lib. 2. viuam si vivat si cadat illa cadam. Id.*
[i] *Dial. Amorum. mihi o dii cælestes vltra sit vita hæc perpetua ex aduerso amicæ sedere, & suaue loquentem audire, &c. si moriatur viuere non sustinebo & idem erit sepulchrum vtrisq;*
† *Buchanan.*
[o] *Epist. 21. Sit. hoc votum a diis amave Delphidem ab ea amari, adloqui pulchram, & loquentem audire.*
[p] *Hor.*
[q] *Mart.*
† *Theodorus prodromus, Amorũ lib 6. Interpret Gaulmino.*

484 - so loue triumphs, contemnes, insults ouer death it selfe. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomaus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for loue died, till *Pelops* at last wone her by a slight.[r] As many gallants desperately aduentured their deerest blood for *Atalanta* the daughter of *Scheneus*, in hope of marriage, all vanquished and ouercame, till *Hippomenes* by a few golden apples happily obtained his suite. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our S. *George* freed the Kings daughter of *Sebeas* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combate. Our Knights errant, and the Sr *Lancelots* of these daies, I hope will aduenture as much for ladies favours, as the *Knight of the Sunne*, Sr *Beuis of Southampton*, or that renowned peire,

r *Ovid. 10. met. Higinus c. 185.*

k *Ariost. lib. 1. cant. 1. stanz. 5.*

> k *Orlando, who long time had loued deare*
> *Angelica the fayre, and for her sake*
> *About the world, in nations farre and neare,*
> *Did high attempts performe and vndertake,*

They will sure, they will, for it is an ordinary thing for these enamorato's of our times to say and doe as much, to stab their armes, carouse in blood, challenge the field for their mistris sake, and in her quarrell, to fight so long † *till their head peice, bucklers, all broken, and swordes hackt like so many sawes*, for they must not see her abused in any sort, 'tis blasphemy to speake against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drinke † healths vpon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, [l] to the East *Indies*, to fetch her a bird to weare in her hat: and with *Drake* and *Candish* saile round about the world for her sweet sake, *aduersis ventis*, serue twice seuen yeares as *Iacob* did for *Rachel*; doe as much as [f] *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her true loue, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe: and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as [f] *Aristænetus holds*) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire a seruant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and euery thing shee weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices, still remembring, still talking of her:

† *Dum Cassis pertusa, ensis instar serræ excisus, scutum &c. Barthius Cælestina.*

† *Lesbia sex Cyathis septem Iustina bibatur.*

l As, *Xanthus* for the loue of *Europe*, *omnem Europam peragrauit. Partheuius Erot. cap. 8.*

f *Beroaldus è Boccatio.*

t *Epist. 17. lib. 2.*

> † *Nam si abest quod ames, præsto simulachra tamen sunt*
> *Illius, & nomen dulce obuersatur ad aures.*

† *Lucretius.*

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times ouer, and as [m] *Lucretia* did by *Eurialus*, *kisse the letter a thousand times together & then read it*: And [u] *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

> *And kisse againe, and often looke thereon,*
> *And stay the messenger that would be gone:*

m Æneas Silvius, Lucretia *quum accepit Euriali literas hilaris statim millies q; papirũ basiauit.*

u *Mediis inseruit papillis litteram eius mille prius pangens suauia. Arist. 2. epist. 13.*

And aske ma-

ny

ny pretty queſtions, ouer and ouer againe, as how he looked, what he did, and what ſaid he? In a word,

n *Vult placere ſeſe amicæ, vult mihi, vult pediſſequæ*
Vult famulis, vult etam ancillis, & catulo meo.
He ſtriues to pleaſe his miſtris, and her maide,
Her ſeruants, and her dogge, and's well paide.

n *Plautus Aſinar.*

If he get any remnant of hers, a buske-point, a feather of her fan, a ſhoo-tye, a lace, a ring, a bracelet of haire,

* *Pignuſq́ direptum lacertis,*
Aut digito malè pertinaci,

* *Hor.*

he weares it for a fauour on his arme, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together, will not looke off it; As *Laodomia* did by *Protiſelaus*, when he went to warre, † *ſit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique he layes it vp in his casket, (O bleſſed Relique) and euery day will kiſſe it: if in her preſence, his eye is neuer off her, and drinke he will where ſhe dranke, if it be poſſible in that very place, &c. If abſent, he will walke in the Walke, ſit vnder that tree where ſhe did vſe to ſit, in that bowre, in that very ſeat, many yeares after ſometimes, though ſhe be farre diſtant, and dwell many miles off, he loues yet to walke that way ſtil, to haue his chamber window looke that way: To walke by that riuers ſide (which though farre away) runnes by the houſe where ſhe dwels, he loues the wind blowes to that coaſt.

† *Illa domi ſedens, Imaginem eius fixis oculis aſſidue conſpicata.*

† *O Quoties dixi Zephyris properantibus illuc,*
Felices pulchram viſuri Amaryllida venti.
O happy Weſterne windes that blow that way,
For you ſhall ſee my loues faire face to day,

† *Buchanan. Sylua.*

o to conferre with ſome of her acquaitance, for his heart is ſtill with her, P to talke of her, admiring & commending her, lamenting, honing, wiſhing himſelfe any thing for her ſake, to haue opportunity to ſee her, O that he might but inioy her preſence. So did *Philoſtratus* to his miſtris, r *O happy ground on which ſhe treades, and happy were I if ſhe would tread vpon mee, I thinke her countenance would make the riuers ſtand, and when ſhe comes abroad, birds will ſing, and come about her,*

o Happy ſeruants that ſerue her, happy men that are in her cõpany.

P *Non ipſos ſolum, ſed ipſorum memoriam amant. Lucian.*

r *Epiſt. O ter fælix ſolum! beatus ego, ſi me calcaveris, vultus tuus amnes ſiſtere poteſt, &c.*

Ridebunt valles, ridebunt obuia Tempe,
In florem viridis protinus ibit humus.
The fields will laugh, the pleaſant vallies burne,
And all the graſſe will into flowres turne.
Omnis Ambroſiam ſpirabit aura.

* *When ſhe is in the meadow, ſhe is fairer then any flowre, for that laſts but for a day, the riuer is pleaſing, but it vaniſheth on a ſudden, but thy flowre doth not fade, thy ſtreame is greater then the Sea. If I looke vpon the Heauen, me thinkes I ſee the ſunne ſalne downe to ſhine below, and thee to ſhine in his place, whom I deſire. If I looke vpon the night, me thinkes I ſee two more glorious ſtarres, Heſperus and thy ſelfe.* A little after he thus Courts his miſtris; *If thou goeſt forth of the citty, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou ſaile vpon the ſeas, as ſo many ſmall boates, they will follow thee: what riuer would not runne into thy Sea.* Another, he ſighes and ſobs, ſweares he hath *Corſciſſum*, an heart bruſed, to powder, diſſolued and melted

* *Idem epiſt. in prato cum ſit, ſtores ſuperat, illi pulchri ſed vnius tantum diei, fluvius gratus, ſed evaneſcit, at tuus fluvius mari maior. Si cælum aſpicio, ſolem exiſtimo cecidiſſe, & in terra ambulare &c.*

† *Si ciuitate egrederis, ſequentur te dii cuſtodes, ſpectaculo commoti, ſi naviges ſequentur, quis ſtuuius ſalum tuum non rigaret?*

436 ted within him, or quite gone from him, to his miſtris boſome belike, he is in an ouen, a Salamander in the fire, ſo ſcorched with loues heat; Hee wiſheth himſelfe a ſaddle for her to ſit on, a poſie for her to ſmell to, and it would not grieue him to be hanged, if he might be ſtrangled in her garters: he would willingly dye to morrow, ſo that ſhee might kill him with her owne hands.

t 2 El. 15. † *Ovid* would be a flea, a gnat, a ring, *Catullus* a ſparrow,

O ſi tecum ludere, ſicut ipſa poſſem,
Et triſtes animi levare curas.

* Cum 30. * *Anacreon*, a glaſſe, a gowne, chaine, any thing,

Sed ſpeculum ego ipſe fiam,
Vt me tuum vſq; cernas,
Et veſtis ipſe fiam,
Vt me tuum vſq; geſtes.
Mutari & opto in undam,
Lauem tuos vt artus,
Nardus puella fiam,
Vt ego teipſam inungam,
Sim faſcia in papillis.
Tuo & monile collo.
Fiamq; calceus, me
Saltem vt pede vſq; calces.

But I a looking glaſſe would be,
Still to be look'd vpon by thee,
Or I, my loue would be thy gowne,
By thee to be worne vp and downe;
Or a pure Well full to the brimms,
That I might waſh thy purer lims:
Or I'de be pretious balme to 'noint,
With choiſeſt care each choiſeſt ioint,
Or, if I might, I would be faine,
About thy necke the happy chaine.
Or would it were my bleſſed happe
To be the Lawne o're thy faire pappe.
Or would I were thy ſhooe to bee
Daily but trod vpon by thee.

Engliſhed by Mr *B. Holiday* in his *Technog.* *Act.1.Scen.7.*

O thrice happie man that ſhall enioy her: as they that ſaw *Hero* in *Muſæus*, & * *Salmacis* to *Hermephroditus*, ——— *Fælices mater, &c. fælix nutrix* ——,

* Ovid, Met.l.4. *Sed longè cunctis, longeq; beatior ille,*
Quem fructu ſponſi & ſocij dignabere lecti.

The ſame paſſion made her breake out into the comedy,

† *Næ illæ fortunatæ ſunt quæ cum illo cubant,*

t Xenophon Cyrep.lib 5. † Plautus de milite. ‡ Lucian. * Petronius. happy are his bedfellowes; and as ſhe ſaid of *Cyrus*, *beata quæ illi vxor futura eſſet*, bleſſed is that woman that ſhall bee his wife, nay thrice happy ſhe, that ſhall inioy him but a night,

† *Vna nox Iovis ſceptro æquiparanda,* ſuch a nights lodging is worth *Iupiters* ſcepter.

* *Qualis nox erit illa, dij, deæq;,*
Quam mollis thorus? O what

O what a bliſſefull night would it bee, how ſoft, how ſweet a bed? She will aduenture all her eſtate for ſuch a night, for a Nectarean, a balſome kiſſe alone. 487

* *Qui te videt beatus eſt,*
Beatior qui te audiet,
Qui te potitur eſt deus.

†*E. Græco Ruff.*

The *Sultan* of *Sana's* wife in *Arabia*, when ſhee had ſeene *Vertomannus* that comely traueller, lamented to herſelfe in this manner, [u] *O God, thou haſt made this man whiter then the Sunne, but me, mine husband, and all my children blacke, I would to God he were my husband, or that I had ſuch a ſonne*, ſhe fell a-weeping, and ſo impatient for loue at laſt, *that* (*as* Potiphars *wife did by* Ioſeph) *ſhe would haue had him gone in with her, ſhe ſent away* Gazella, Tegeia, Galzerana *her waiting maides, loaded him with faire promiſes and gifts*, and woed him with all the Rhetoricke ſhe could.

u *Lod. Vertomannus navig. lib.2.ca.5. O deus, hunc creaſtiſole candidiorẽ, è diuerſo me & coniugem meum & natos meos omnes nigricantes. Vtinam hic, &c.*

——— *extremum hoc miſeræ da munus amanti:*

but when he gaue not conſent, ſhee would haue gone with him and left all, to be his page, his ſeruant, or his Lackey, *Certa ſequi, Charum corpus vt vmbraſolet*, ſo that ſhe might enioy him, threatning moreouer to kill herſelfe. &c. Men will doe as much & more for women, ſpend goods, lands, liues, fortunes, Kings will leaue their Crownes, as King *Iohn* for *Matilda* the Nunne at *Dunmowe*.

Ibit Gazella, Tegeia, Galzerana, & promiſſis oneravit, & donis, &c.

* *But Kings in this yet priviledg'd may bee,*
I'le be a Monke ſo I may liue with thee.

M.D.

The very gods will endure any ſhame (*atq; aliquis de dijs non triſtibus inquit, &c.*) bee a ſpectacle, as *Mars* and *Venus* were to all the reſt; ſo did *Lucians Mercury* wiſh, & peradnenture ſo doſt thou. They will aduenture their liues with allacrity, ——— † *pro quâ non metuam mori* ——— nay more, *pro quâ non metuam bis mori*, I will dye twice, nay twenty times for her. If ſhee dye, there's no remedy, they muſt dye with her, they cannot helpe it. A louer in *Calcagninus*, wrote this on his darlings Tombe,

†*Hor. ode. 9. l. 3.*

Quincia *obijt, ſed non* Quincia *ſola obijt,*
Quincia *obijt, ſed cum* Quinciâ *& ipſe obij,*
Riſus obit, obit gratia, laſus obit,
Nec mea nunc anima in pectore, at in tumulo eſt.

Quincia my deare is dead, but not alone,
For I am dead and with her I am gone,
Sweet ſmiles, mirth, graces, all with her doe reſt,
And my ſoule too, for 'tis not in my breſt.

How many doting Louers vpon the like occaſion might ſay the ſame? But theſe are toyes in reſpect, they will hazard their very ſoules for their miſtris ſake. [x] *Atq; aliquis inter iuvenes miratus eſt, & verbum dixit,*

Non ego in cælo cuperem Deus eſſe,
Noſtram vxorem habens domi Hero
One ſaid, to Heauen would I not
deſire at all to goe,
If that at mine owne houſe I had
ſuch a fine wife as *Hero*.

Venus forſooke heauen for *Adonis* ſake ——— † *cælo præfertur Adonis.*

†*Ouid. Met. 10.*

Old *Ianiuere* in *Chaucer* thought when he had his faire *May*, he ſhould neuer goe to heauen, he ſhould liue ſo merrily here on earth, had I ſuch a miſtris, he proteſts,

488 protests, † *Cælum dijs ego non suum inuiderem,*
Sed sortem mihi dij meam inuiderent.
I would not envy their prosperity,
The Gods should enuy my felicity.

† *Buchanan. Hendecasyl.*

Another as earnestly desires to behold his sweet-heart, he will adventure & leaue all this, and more then this to see her alone.

* *Omnia quæ patior mala si pensare velit sors,*
Vnâ aliquâ nobis prosperitate, dij
Hoc precor, vt faciant, faciant me cernere coram,
Cor mihi captivum quæ tenet hocce, deam.
If all my mischiefes were recompensed,
And God would giue me what I requested,
I would my mistris presence onely seeke,
Which doth mine heart in prison captiue keepe.

* *Petrarch.*

But who can reckon vp the Dotage, madnesse, seruitude, and blindnesse, the foolish phantasmes and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome Symptomes, inconveniences, phantasticall fittes and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wise men fooles, so many times it makes *fooles become wise*, [y] *it makes base fellowes become generous, cowards couragious* as *Cardan* notes out of *Plutarch*, *couetous, liberall and munificent; clownes, ciuill; cruell gentle; wicked prophane persons, to become religious; slouens neat; churles mercifull; & dumbe dogges eloquent. Feras mentes domat cupido, that* fierce, cruell and rude *Cyclops Polyphemus* sighed, and shed many a salt teare for *Galateas* sake. No passion causeth greater alterations, or more vehement of ioy or discontent. *Plutarch Sympos. lib. 1. quæst. 5.* [z] saith, *that the soule of a man in loue, is full of perfumes and sweet odors, and all manner of pleasing tones and tunes*: It addes spirtis, and makes them otherwise soft and silly generous and couragious, [a] *Audacem faciebat amor. Ariadne's* loue, made *Theseus* so adventurous, and *Medeas* beauty *Iason* so victorious, *expectorat amor timorem.* [b] *Plato* is of opinion that the loue of *Venus* made *Mars* so valorous. *A young man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his mistris. And if it were* [c] *possible to haue an Army consist of louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their gouernment, modesty would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would ouercome a great company of others.* There is no man so pusillanimous, so very a dastard, whom loue would not incense, make of a diuine temper, and an heroicall spirit. As he said in like case, † *Tota ruat cæli moles non terreor, &c.* for as * *Agatho* contends, a true louer is wise, iust, temperat and valiant. [d] *I doubt not therefore, but if a man had such an Army of Louers* (as *Castilio supposeth*) *he might soone conquer all the world, except by chance hee met with such another army of Inamorato's to oppose it.* [e] For so perhaps they might fight as that fatall dogge, and fatall hare in the heauens, course one another round, and neuer make an end. *Castilio* thinks *Ferdinand* King of *Spaine* would neuer haue conquered *Granado*, had not Queene *Isabell* and her Ladies

[y] *Buchanan, Hendecasyl.* * *Petrarch.* *Cardan lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex auaris splendidos, ex agrestibus ciuiles, ex crudelibus mansuetos, ex impijs religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquẽtes.*

[z] *Anima hominis amorè capti, tota referta suffitibus & odoribus, plenes resonat, &c.*

[a] *Ouid.*

[b] *In conuiuio, Amor veneris Martem detinet, & fortem facit, adolescentem maxime erubescere cernimus, quum amatrix eum turpe quid committentem offendit.*

[c] *Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant partim ex his, &c.*

† *Angerianus.*

* *Plat. Conuiuio d Lib. 3. de Aulico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset, in quo omnes amatores essent.*

[c] *Higinius de cane & lepore cæleſti, & Decimator.*

Ladies beene preſent at the ſiege, [f] *It cannot be expreſſed what courage the Spaniſh Knights tooke, when the Ladies were preſent, a few Spaniards ouercame a multitude of Moores.* They will vndergoe any danger whatſoever, as Sr *Walter Manny* in *Edward* the thirds time, ſtucke full of Ladies fauours, fought like a Dragon. For *ſoli amantes*, as *Plato* holds, *pro amicis mori appetunt*, only Louers will dye for their friends, and in their Miſtris quarrell. And for that cauſe † he would haue women followe the Camp, to be ſpectators and encouragers of noble actions: vpon ſuch an occaſion; S. *Lancelot*, or Sir *Triſtram*, *Cæſar*, or *Alexander* ſhall not bee more reſolute, or goe beyond them.

[f] *Vix dici poteſt quantam inde audaciam aſſumerent Hiſpani, inde pauci infimilas Maurorũ copias ſuperârunt.*

† *Lib.5.de Legibus.*

Not courage only doth Loue adde, but as I ſaid, ſubtlety, wit,

* *Nanq; dolos inſpirat amor, fraudeſq; miniſtrat,*

wiſdome, warineſſe, —— * *quis fallere poſſit amantem.*

• *Mant. Egl.1.*

* *Virg.*

All manner of ciuility, decency, complement, and good behauiour, † *plus ſalis & leporis*, polite grace, and merry conceipt. *Bocace* hath a pleaſant tale to this purpoſe, which he borrowed from the *Greekes*, and which *Beroaldus* hath turned into *Latine*, *Bebelius* in verſe, of *Cymon* and *Iphigenia*. This *Cymon* was a foole, a proper man of perſon, and the Gouernour of *Cyprus* ſon, but a very Aſſe, inſomuch that his father being aſhamed of him, ſent him to a Farme houſe he had in the Country to be brought vp. Where by chance, as his manner was, walking alone, he eſpied a gallant young Gentlewoman named *Iphigenia*, a Burgomaſters daughter of *Cyprus* with her maid, by a brook ſide in a little thicket, faſt aſleepe in her ſmocke, where ſhe had newly bathed her ſelfe: *When* § Cymon *ſaw her, he ſtood leaning on his ſtaffe, gaping on her immoueable, and in a maze*: at laſt he fell ſo farre in loue with the glorious obiect, that he beganne to rouze himſelfe vp, to bethinke what he was, would needs follow her to the Citty, and for her ſake began to be ciuill, to learne to ſing and dance, to play on Inſtruments, and got all thoſe Gentlemen-like qualities and complements in a ſhort ſpace, which his friends were moſt glad of. In briefe, he became from an Idiot and a Clowne, to bee one of the moſt compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the loue of miſtris *Iphigenia*. In a word, I may ſay thus much of them all, let thẽ be neuer ſo clowniſh, rude and horrid, *Grobians* and ſluts, if once they bee in loue, they will be moſt neat and ſpruce, for;

§ *Hanc vbi conſpicatus eſt Cymon, baculo innixus, immobilis ſtetit, & mirabundus &c.*

† *Omnibus rebus, & nitidis nitoribus anteuenit amor*, they will follow the faſhion, beginne to tricke vp, & to haue a good opinion of themſelues *venuſtatũ enim mater Venus*; a ſhip is not ſo long a rigging, as a yong Gentlewoman a trimming vp her ſelfe, againſt her ſweet-heart comes. A Painters ſhoppe, a flowry meadow, no ſo gracious aſpect in Natures ſtorehouſe, as a young maid, a *Nouitſa*, or *Venetian* Bride, that lookes for an husband, or a young man that is her ſuiter, compoſed lookes, compoſed gate, cloathes, geſtures, actions, all compoſed; all the graces, elegances in the world are in her face. Their beſt robes, Iewels, lawnes, Linnens, Laces, Spangles, muſt come on, [h] *præter quam res patitur ſtudent elegantiæ*, they are beyond all meaſure coy, nice, and too curious on a ſudden: 'Tis all their ſtudy, all their buſineſſe, how to weare their cloaths neat, to be polite and terſe, and to ſet out themſelues. No ſooner doth a young man ſee his ſweetheart comming, but he ſmugges vp himſelfe, pulls vp his cloake now falne about his

† *Plautus Caſina act. 2. ſc. 4.*

[h] *Plautus.*

490 ſhoulders,ties his garters,points,ſets his band,cuffes,ſlickes his haire, twires his beard,&c. When *Mercury* was to come before his Miſtris,

† *Ovid. Met.2.* ——— † *Chlamydemq; vt pendeat aptè*
Collocat, vt limbus totumq; appareat aurum.
He put his cloake in order,that the lace,
And hemme,and gold worke all might haue his grace.

Salmacis would not be ſeene of *Hermaphroditus*, till ſhee had ſpruced vp her ſelfe firſt.

† *Ovid. Met.4.* † *Nec tamen ante adijt, etſi properabat adire,*
Quam ſe compoſuit, quàm circumſpexit amictus,
Et finxit vultum, & meruit formoſa videri.
Nor did ſhe come,although 'twas her deſire,
Till ſhe compoſ'd her ſelfe,and trim'd her tire,
And ſet her lookes to make him to admire.

* *Virg.1.Æn.* *Venus* had ſo ordered the matter, that when her ſonne * *Æneas* was to appeare before Queene *Dido*,he was

(Os humeroſq; deo ſimilis, namq; ipſa decoram
Cæſariem nato genetrix, lumenq; iuventæ
Purpureum, & latos oculis afflârat honores.)

like a God,for ſhe was the tire-woman her ſelfe, to ſet him out with all naturall and artificiall impoſtures. When that hirſute Cyclopicall *Polyphemus* courted *Galatea.*

i *Ovid.Met.13* i *Iamq; tibi formæ, iamq; eſt tibi cura placendi,*
Iam rigidos pectis raſtris Polypheme capillos,
Iam libet hirſutam tibi falce recidere barbam,
Et ſpectare feros in aquâ & componere vultus.
And then he did begin to pranke himſelfe,
To pleaſe and combe his head,and beard to ſhaue,
And looke his face ith' water as a glaſſe,
And to compoſe himſelfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

Iam Galatea veni, nec munera deſpice noſtra,
Certè ego me novi, liquidaq; in Imagine vidi
Nuper aquæ, placuitq; mihi mea forma videnti.
Come now my *Galatea* ſcorne me not,
Nor my poore preſents; for but yeſterday
I ſaw my ſelfe ith' water,and me thought
Full faire I was,ſcorne me not I ſay,
† *Non ſum adeò informis, nuper me in littore vidi,*
Cum placidum ventis ſtaret mare ———

† *Virg.Egl.2.* k *Epiſt. An uxor literato ſit ducenda. Noctes inſomnes traducendæ, literis renunciandum, ſæpe gemendum, nonnunquam et illachrymandũ ſorti & conditioni tuæ. Videndum quę veſtes, quis cultus te deceat, quis in uſu ſit, vtrum latus barbæ, &c Cum cura loquendum, incedendum, bibendum, & cum cura inſaniendum.*

'Tis the common humour of all Sutors to tricke vp themſelues, to be prodigall in apparell, *purè lotus*, nèat, comb'd & curl'd, with powdred haires, *comptus & calamiſtratus*, with a long loue-locke, a floure in his eare, perfumed rings, ſcarfes, feathers, points, &c. as if he were a Princes *Ganimede*, with euery day new ſuits, as the faſhion varies; going as if he trod vpon egges, and as *Henſius* writ to *Primierus*, k *If once he be beſotted on a wench, hee muſt lye awake a nights, renounce his booke, ſigh and lament, now and then weepe for his hard hap, and marke aboue all things what Hats, Bands, Doublets, Breeches are*

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in fashion, how to cut his Beard, and weare his Lock, to turne vp his Munshato's, and curle his head, prune his Pickitivant, or if he weare it broad, that the East side be correspondent to the West: he must be in league with an excellent Tayler, Barber, † *Tonsorem puerum sed arte talem,*

Qualis nec thalamus fuit Neronis;

† *Mart. Epig. 5.*

haue neat shooe-ties, points, garters, speake in print, walke in print, eat and drinke in print, and that which is all in all, he must be made in print.

Amongst other good qualities an amorous fellow is endowed with, hee must learne to sing and dance, play vpon some Instrument or other, as without all doubt he will, if hee be truely touched with this Loadstone of Loue. For as[1] *Erasmus* hath it, *Musicam docet amor & Poesin*, Loue will make them Musitians, and to compose ditties, Madrigals, Elegies, Loue Sonnets, & sing them to seuerall pretty tunes, to get all good qualities may be had. † *Iupiter* perceaued *Mercury* to be in loue with *Philologia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and sciences, *quò virgini placeret*, all to please his mistris. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kinde, if loue did not incite them. [m] *Who*, saith *Castilio*, *would learne to play, or giue his minde to musicke, learne to dance, or make so many Rimes, Loue-songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their fauour.* Wee see this dayly verified in our young women and wiues, they that being maids tooke so much paines to sing, play and dance, with such cost and charge to their parents, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib.* 11. *cap.* 18. makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the Gods, [n] *he flung downe a bowle of Nectar, which distilling vpon the white Rose, euer since made it red*: and *Calistratus* by the helpe of *Dædalus* about *Cupids statua*, [o] made a many of young wenches still a dancing, to signifie belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyches* wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as * *Apuleius* describes it) *Vulcan* was the Cooke, the *Honors* made all fine with Roses and flowres, *Apollo* plaid on the Harpe, the *Muses* sang to it, *sed suaui Musicæ super ingressa Venus saltavit*, but his mother *Venus*, danced to his & their sweet content. Witty † *Lucian*, in that Patheticall Loue passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phœnicia* to *Crete*; makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their chariot to breake the waues before them, the *Tritons* dancing round about, with euery one a Torch, the Sea-nymphes halfe naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimbly tripping on the top of the waters, and *Venus* her selfe comming after in a shell, strawing Roses and flowres on their heads. *Praxitiles* in all his pictures of loue, faines *Cupid* euer smiling, and looking vpon dancers, And † in St *Markes* Garden in *Rome* (whose worke I knowe not) one of the most delitious peeces, is a many of *Satyrs* dancing about a wench asleepe. So that dancing still is as it were a necessary appendix to loue matters. Young lasses are neuer better pleased, then when as vpon an Holiday after Euensong, they may meet their sweet-

[1] *Chil. 4. cent. 5. pro. 15.*

† *Martianus Capella lib. 1. de nupt. philol. Iam illum sentio amore teneri, eiusq; studio plures habere comparatas in famulitio disciplinas &c.*

m *Lib 3. de aulico. Quis Choreis insudaret, nisi fœminarum causa? quis musicæ tantam navaret operam, nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi vt inde affectus suos in mulieres explicaret.*

n *Craterem nectaris evertit saltans apud deos, qui in terram cadens, rosam priùs albam rubore infecit.*

o *Puellas choreantes circa iuvenilem cupidinis statuam fecit. Philostrat. Imag. lib. 3. de statuis. Exercitium amori aptissimum.*

† *Lib. 6. Met.*

† *Tom. 4.*

† *Korneman. de cur. mort. part. 5. cap. 28. Sat. puellæ dormienti insultantium, &c.*

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hearts,& dance about a May-pole, or in a towne greene vnder a ſhady elme. Nothing ſo familiar in † *France* as for Cittizens wiues and maids to dance a round in the ſtreets,and many times for want of better inſtruments, to make good Muſicke of their owne voices,and dance after it. Yea many times this loue will make old men and women that haue more toes then teeth dance, maske and mumme; for *Comus* and *Hymen* loue maskes, and all ſuch merriments aboue meaſure,will allow men to put on womens apparell in ſome caſes,and promiſcuouſly to dance young and old, rich and poore, generous & baſe,of all ſorts. *Paulus Iouius* taxeth *Auguſtine Niphus* the Philoſopher, p *For that being an old man,and a publike Profeſſor,a father of many children, he was ſo mad for the loue of a young maid (that which many of his friends were aſhamed to ſee) an old gouty fellow,yet would dance after Fidlers.* Many laughed him to ſcorne for it, but this omnipotent loue would haue it ſo,

p *Vita eius. Puellæ amore ſeptuagenarius ſenex uſq; ad inſaniam correptus, multis liberis ſuſceptis: multi non ſine pudore conſpexerunt ſenem & Philoſophum podagricum, non ſine riſu ſaltantem ad tibiæ modos.*

† *Hyacinthino bacillo,*
Properans amor,me adegit
Violenter ad ſequendum.
Loue haſty with his purple ſtaffe did make
Me follow,and the dance to vndertake.

† *Anacreon carm.7.*

And who can withſtand it? If once we be in loue, young or old, though our teeth ſhake in our heads, like virginall Iacks, there is no remedy, wee muſt dance. *Plutarch Sympoſ.1.quæſt.5.* doth in ſome ſort excuſe it, and telleth vs moreouer in what ſenſe, *Muſicam docet amor,licet priùs fuerit rudis*, how loue makes them that had no skill before,learne to ſing and dance; hee concludes,'tis only that power and prerogatiue loue hath ouer vs. q *Loue*(as hee holds) *will make a ſilent man ſpeake,a modeſt man moſt officious; dull, quicke; ſlow,nimble, and that which is moſt to be admired, an hard,baſe,vntractable churle,as fire doth Iron in a ſmithes forge, free,facile,gentle,and eaſie to bee intreated.* Nay 'twill make him prodigall in the other extreame, and giue an † hundred teſterces for a nights lodging,as they did of old to *Lais* of *Corinth* or † *ducenta drachmarum millia pro vnicâ nocte*,as *Mundus* to *Paulina*,ſpend all his fortunes(as too many doe in like caſe) to obtaine his ſute. For which cauſe many compare Loue to wine,which makes men Iouiall & merry, frolicke and ſad,whine,ſing,dance,and what not.

q *De taciturno loquacem facit, & de verecundo officioſum reddit de negligente induſtrium,de ſocorde impigrum.*

† *Ioſephus antiq.Iud. lib.18. cap.4.*

† *Gellius lib.1. cap.8. pretium noctis centum ſeſtertia.*

But aboue all the other Symptomes of Louers, this is not lightly to bee ouerpaſſed,that likely of what condition ſoeuer,if once they be in loue, they turne to their ability,Rimers,Ballet-makers,and Poets. For as *Plutarch* ſaith, r *They will be witneſſes and trumpeters of their Paramours good parts,bedecking them with verſes and commendatory ſongs, as we doe ſtatues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde ſometimes as well as the beſt; their heat of loue will thawe their frozen affections,and diſſolue the ice of age. *Iouianus Pontanus* makes an old foole rime,and turne Poetaſter to pleaſe his Miſtris.

r *Ipſi enim volunt ſuarum amicarum pulchritudinis præcones ac teſtes eſſe,eas laudibus,& cantilenis,& verſibus exornare,vt auro ſtatuas,vt memorentur, & ab omnibus admirentur.*

ſ *Tom.2. Aut: Dialogo.*

Ne ringas Mariana, meos ne deſpice canos,
Deſene nam Iuvenem Dia referre potes, &c.
Sweet *Marian* doe not mine age diſdaine,
For thou canſt make an old man young againe.

They will be ſtill ſinging amorous ſongs and ditties(if young eſpecially)and cannot abſtaine though it be when they goe to,or ſhould be at Church. We haue

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haue a pretty ſtory to this purpoſe in † *Weſtmonaſterienſis*, an old writer of ours (if you will beleeue it) *An. Dom.* 1012. *at Colewiz in Saxony*, on Chriſtmas Eue a company of young men and maids, whilſt the Prieſt was at Maſſe in the Church, were ſinging catches and loue ſongs in the Church-yard, hee ſent to them to make leſſe noyſe, but they ſung on ſtill; and if you will, you ſhall haue the very ſong it ſelfe,

† *Flores hiſt. fol.* 298.

Equitabat homo per ſylvam frondoſam,
Ducebat q; ſecum Meſwinden formoſam,
Quid ſtamus cur non imus?
A fellow rid by the greenewood ſide,
And faire *Meſwinde* was his bride,
Why ſtand we ſo, and doe not goe?

This they ſung, he chaft, till at length impatient as he was, hee prayed to St *Magnus* patron of the Church, they might all there ſing and dance till that time tweluemonth, and ſo * they did, without meat and drinke, wearineſſe or giuing ouer, till at yeares end they ceaſed ſinging, and were abſolued by *Herebertus* Archbiſhop of *Colen.* They will in all places bee doing thus, young folkes eſpecially, reading loue ſtories, talking, ſinging, telling or hearing laſciuious tales, tunes, ſuch obiects are their ſole delight, their continual meditation, they can thinke, diſcourſe willingly, or ſpeake almoſt of no other ſubiect. This loue is the cauſe of all good conceipts, † neatneſſe, exornations, playes, elegancies, delights, and all the ſweetneſſe of our life, † *qualis iam vita foret, aut quid iucundi ſine aureâ venere, Emoriar cum iſtâ non amplius mihi cura fuerit*, let me liue no longer then I may loue, ſaith a mad merry fellow in *Mimnernus.* This loue is it that ſeaſoneth our harſh and dull labours, and giues a pleaſant relliſh to our other vnſauory proceedings, * *Abſit amor ſurgunt tenebræ, torpedo, veternum, peſtis, &c.* All our feaſts almoſt, maskques mummings, banquets, merry meetings, weddings, pleaſing ſongs, fine tunes, Poems, Loue-ſtories, playes, Comœdies, Attellans, Iigges, Feſcenines, Elegies, Odes, &c. Symbols, Emblems, Impreſes, deviſes, if we ſhall beleeue *Iouius, Contiles, Paradine, Camillus de Camillis*, may be aſcribed to it. Moſt of our arts and ſciences, painting amongſt the reſt, was firſt inuented, ſaith † *Patritius, ex amoris beneficio*, for loues ſake. For when the daughter of *Deburiades* the *Sicyonian*, was to take leaue of her ſweetheart now going to wars, *vt deſiderio eius minus tabeſceret*, to comfort her ſelfe in his abſence ſhe took his picture with cole vpon a wall, as the candle gaue the ſhadowe which her father admiring perfected afterwards, and it was the firſt picture, by report, that euer was made. And euer after † *Sycion* for painting, caruing, ſtatuary, muſicke, and Philoſophy was preferred before all the cities in *Greece.* *Apollo* was the firſt inuenter of Phyſicke, Diuination, Oracles; *Minerua* found out weauing, *Vulcan* curious iron-worke, *Mercury* letters, but who prompted all this into their heads? Loue, *Nunquam talia inveniſſent, niſi talia adamaſſent*, they loued ſuch things, or ſome party, for whoſe ſake they were vndertaken at firſt. 'Tis true, *Vulcan* made a moſt admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* ſonnes, for the ſingular worth of it, conſecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant ſtole it away and preſented it to *Ariſton's* wife, on whom he miſerably doted (*Partheni-us* tells the ſtory out of *Phylarchus*) but why did *Vulcan* make this excellent ouche,

* *Per totum annum, cantarunt, pluvia ſuper illos non cecidit, non frigus, non calor, non ſitis, nec laſſitudo illos affecit, &c.*

† *Huic mundi-tias, ornatum, leporem, delitias, ludos, elegantiã, omnem denig; vitæ ſuavitatem debemus.*

† *E Græco.*

* *Angerianus.*

† *Lib. 4. Tit. 11. de prin. inſtitut. è Plinii lib. 35. cap. 12.*

* *Gerbelinus l. 6. deſcript. Gr:*

u *Franſus lib. 3. De ſymbolis: qui primus ſymbolũ excogitauit, voluit nimirum hac ratione implicatum animũ evolucre, eumq; vel dominæ vel alijs intuentibus oſtendere.*

494 ouche? to giue *Hermione Cadmus* wife, whom he dearely loued. All our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c. owe their beginnings to loue, and many of our hiſtories. By this meanes, ſaith *Iouius*, they would expreſſe their louing minds to their Miſtris, and to the beholders. 'Tis the ſole ſubiect almoſt of Poetry, all our inuention tends to it, all our ſongs, what euer thoſe old *Anacreons*; And therefore *Heſiod* makes the *Muſes* & *Graces* ſtill follow *Cupid*, and as *Plutarch* holds, *Menander* and the reſt of the Poets were loues Prieſts, for almoſt *Greeke* and *Latine Epigrammatiſts*, Loue writers, *Anthony Diogenes* the moſt ancient, whoſe Epitome we finde in *Phocius Bibliotheca*, *Longus Sophiſta*, *Euſtathius*, *Achilles Tatius*, *Ariſtænetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodromus*, *Ovid*, *Catullus*, *Tibullus*, *&c.* Our new *Arioſtoes*, *Boyardes*, authors of *Arcadia*, *Vrania Fairy Queene*, *&c. Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, *&c.* with the reſt of thoſe facete modern Poets, haue written in this kinde, are but as ſo many Symptomes of Loue. Their whole books are a *Synopſis* or breuiary of Loue, the Portious of Loue, Legends of Lovers liues and deaths, and of their memorable aduentures. Nay more, *quod leguntur, quod laudantur amori debent*, as[x] *Neviſanus* the Lawyer holdes, *there neuer was any excellent Poet, that inuented good fables, or made laudable verſes, which was not in loue himſelfe.*

[x] *Lib 4. num. 102. ſylvæ nuptialis poetæ non inveniunt fabulas, aut verſus laudatos faciunt niſi qui ab amore fuerint excitati. Martial. Epig. 73. lib. 9.*

Cynthia te vatem fecit laſciue Properti,
Ingenium Galli pulchra Lycoris habet,
Fama eſt arguti Nemeſis formoſa Tibulli,
Lesbia dictavit docte Catulle tibi.
Non me Pelignus, nec ſpernet Mantua vatem
Si qua Corinna mihi, ſi quis Alexis erit:
Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and learned *Catullus*,
It was *Cynthia*, *Lesbia*, *Lychoris*,
That made you Poets all, and if *Alexis*,
Or *Corinna* chance my Paramour to be,
Virgil and *Ovid* ſhall not deſpiſe me.

Petrarchs Laura made him ſo famous, *Aſtrophels Stella*, and *Iovianus Pontanus* Miſtris was the cauſe of his *Roſes*, *Violets*, *Lillies*, *Nequitiæ*, *blanditiæ*, *ioci*, *decor*, *Nardus*, *Ver*, *Coralla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Coſtum*, *Lachrymæ*, *Myrrha*, *Muſæ*, *&c.* And the reſt of his Poems. The very ruſticks and hog-rubbers, *Menalcas* and *Coridon*, *qui fœtant de ſtercore equino*, thoſe fulſome knaues, if once they taſt of this Loue liquor, are inſpired in an inſtant. Inſteed of thoſe acurate Emblems, curious Impreſes, gaudy maſques, Tilts, Turnaments, &c. They haue their Wakes, Whitſon-ales, Shepheards feaſts, meeting on holy daies, country dances, roundelaies, writing their names on † trees, true loues knots, pretty gifts.

† *Teneris arboribus amicarum nomina inſcribentes vt ſimul creſcant. Hæd.*

With tokens, hearts diuided, and halfe rings,
Shepheards in their loues are as coy as kings.

Chooſing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples,
Coridons Phyllis, *Nyſa* and *Mopſus*,
With dainty *Douſibell* and Sr *Tophus*.

Inſteed of Odes and Elegies, &c. they haue their Ballads, country tunes, they

must

must write likewise and indite all in Rime. 495

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house. S R 1600.
I say no more, affaires call me away,
My fathers horse for prouender doth stay.
Be thou the Lady *Cresselight* to me,
Sir *Trolly Lolly* will I proue to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuere *Philosophers* will melt away with this passion, and if [y] *Athenæus* belye them not, *Aristippus*, *Apollidorus*, *Antiphanes*, *&c.* haue made Loue songs and Commentaries of their Mistris praises, [a] Orators write Epistles, Princes giue titles, honours, what not? [b] *Xerxes* gaue to *Themistocles Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* kings alotted whole citties to like vse, *hæc civitas mulieri redimiculum præbeat, hæc in collum, hæc in crines*, one whole citty serued to dresse her haire, another her necke, a third her hood. *Assuerus* would haue [c] giuen *Esther* halfe his Empire, and [c] *Herod* bid *Herodias aske what she would she should haue it*. *Caligula* gaue an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when hee was sollicited by the *Senate*, to bestow something to repaire the decayed walls of *Rome*, for the Common-wealths good, he would giue but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant reiected all his priuy counsellours, and was so besotted on *Mirtha* his fauorite and Mistris, that he would giue no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall aduise, preferre, depose, send, entertaine no man, though worthy & well deseruing, but by her consent, and he againe whom shee commended, howsoeuer vnfit, vnworthy, was as highly approued. Kings and Emperours insteed of Poems, build citties, *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. [e] *Socrates* professeth himselfe *loues seruant*, ignorant in all arts and sciences, a Doctor alone in loue matters, *& quum aliarum rerum omnium scientiam diffiteretur*, saith † *Maximus Tyrius* his sectator, *huius negotij professor, &c.* and this he spake openly, at home and abroad, at publike feasts, in the Academy, *in Pyræo, Lyceo, sub Platano, &c.* But I conclude there is no end of Loues Symptomes, 'tis a bottomlesse-pit, Loue is subiect to no dimensions; not to be surveyed by any art or engine: and besides I am of [f] *Hædus* minde, *no man can discourse of loue matters, or iudge of them aright, that hath not made triall in his owne person*, or as *Æneas Silvius* addes, *hath not a little doted, beene mad or loue-sicke himselfe*. I confesse I am but a nouice, yet *homo sum, &c.* inexpert in this subiect, *non sum præceptor amandi*, and what I say, is meerely reading, by mine own obseruation, and others relation.

y *Lib* 13 *cap. Dipnosophist.*
a See *Putearus epist.33. de sua Margareta Bevoaldus &c.*
b *Hen. Stephani apol. pro Herod.*
† *Tully orat. 5. ver.*
c *Esth.5.*
d *Mat.14.7.*
* *Gravissimis regni negotiis nihil sine amasiæ suæ consensu fecit, omnesq; actiones suas scortillo communicavit &c. Nich. Bellus discurs. 26. de amat.*
e *Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit.*
† *Serm.8.*
2. *Quis horum scribere molestias potest, nisi qui & is aliquatum insanit.*
f *Lib.1. de non temnendis amoribus, opinor hac de re neminem aut desceptare recte posse aut iudicare, qui non in ea versatur, aut magnum fecerit periculum.*

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MEMB. 4.

Prognosticks of Loue Melancholy.

WHat Fires, Torments, Cares, Iealosies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what will be the euent of such miseries, what they foretell. Some are of opinion that this loue cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to the [a] last,

Idem amor exitio est pecori pecorisq; magistro, and is so continuate, that by no persuasion almost it may be relieued. *Bid me not loue*, said [b] *Eurialus, bid the Mountaines come downe into the plaines, bid the Riuers run backe to their fountaines; I can as soone leaue to loue, as the Sunne leaue his course,*

† *Et prius æquoribus pisces, & montibus umbræ,*
Et volucres decrunt sylvis, & murmura ventis,
Quam mihi discedent formosæ Amarillidis ignes.
First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blind man see, a dumb speake, lame runne, counsell can doe no good, a sicke man cannot relish. No Physick can ease me. *Non prosunt domino quæ prosunt omnibus artes.* As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

[c] *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.
Physicke can soone cure every disease,
[d] Excepting Loue, that can it not appease.

But whether Loue may be cured or no, and by what meanes shall bee explained in his place, in the meane time, if it take his course, and bee not otherwise eased or amended, it breaks out into outragious often and prodigious euents. *Amor & Liber violenti dij sunt*, as [e] *Tatius* obserues, *& eousq; animum incendunt, vt pudoris obliviſci cogant*, *Loue* and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make vs forget all honesty, shame and common ciuility. For such men ordinarily as are throughly possessed with this humour, become *insensati & insani*, for it is † *amor insanus*, as the Poet calls it, beside themselues, and as I haue proued, no better then beasts, irrationall, stupid, head-strong, void of feare of God or men, they frequently forsweare themselues, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Cities, Countries, to satisfie their lust.

[f] A Diuell 'tis, and mischiefe such doth worke,
As neuer yet did Pagan, Iew, or Turke.

The warres of *Troy* may bee a sufficient witnesse; and as *Appian. lib.5. hist.* saith of *Antony* and *Cleopatra*, [g] *Their loue brought themselues, and all Egypt into extreame and miserable calamities*, The end of her is as bitter as wormwood, and as sharpe as a two-edged sword. *Prou.5.4.5. Her feet goe downe to death, her steps lead on to hell. She is more bitter then death* (Eccles.7.28.) *and the sinner shall be taken by her.*

[a] *Semper moritur, nunquam mortuus est qui amat Æn. Silv.*
[b] *Euria. ep. ad Lucretiam, apud Æneam Silvium, Rogas vt amare deficiam, voga montes vt in planum deueniant vt fontes flumina repetant, tam possum te non amare, ac suum Phœbus relinquere cursum.*
† *Buchanan. Syl.*
[c] *Propert. lib.2. Eleg.1.*
[d] *Est orcus ille vis, est immedicabilis, est rabies insana.*
[e] *Lib.2.*
† *Virg. Egl.3.*
[f] *R.T.*
[g] *Qui quidem amor vtrosq; & totam Ægyptũ extremis calamitatibus involuit.*

[h] *Qui*

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h *Qui in amore præcipitavit, peiùs perit, quàm qui saxo salit.* i Hee that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulfe of Loue. For hence, saith k *Platina, comes repentance, Dotage, they loose themselues, their wittes, and make shipwracke of their fortunes altogether*, Madnesse, to make away themselues and others, violent death; *Prognosticatio est talis*, saith *Gordonius*, l *si non succurratur ijs, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either runne mad, or dye. For if this passion continue, saith m *Ælian Montaltus, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it vp, that madnesse followes, or else they make away themselues,*

† O Coridon, Coridon, *quæ te dementia cepit?*

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, o *They will pine away, runne mad, & dye vpon a sudden. Facile incidunt in maniam*, saith *Valescus*, quickly mad, *nisi succurratur*, if good order be not taken,

† *Eheu triste iugum quisquis amoris habet,*
Is prius ac norit se perijsse perit.
Oh heauy yoke of loue, which who so beares,
Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

——— p *Insaniam priusquam quis sentiat,*
Vix pili intervallo à furore absum.
I shall be mad before it be perceiued,
An haire breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.

At ille ruebat quò pedes ducebant, furibundus,
Nam illi sævus Deus intus iecur laniabat,
He went he car'd not whether, mad he was,
The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran p mad,

q *Alius vulnus celans insanit pulchritudine puellæ,*
And whilst he doth conceale his griefe,
Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in euery village, how many haue either died for loue or voluntary made away themselues, that I need not much labor to proue it. r *Nec modus aut requies nisi mors reperitur amoris.* Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*
Liberatio ab ærumnis fuerit vllo pacto istis.
Would I were dead, for nought God knowes,
But death can rid me of these woes.

Assoone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour *neuer looked vp, no iests could exhilarate her sad minde, no ioyes comfort her wounded and distressed soule: but a little after she fell sicke and died.* But this is a gentle end, a naturall death, such persons commonly make away themselues:

——— *proprioq; in sanguine lætus,*
Indignantem animam vacuas effudit in auras;
so did *Dido*, *Sed moriamur ait, sic sic iuuat ire per vmbras;*

h *Plautus.*
i *Vt corpus pondere, sic animus amore præcipitatur. Austin. 2. de civ. dei. c. 28.*
k *Dial. hinc oritur pœnitentia, desperatio, et non vident ingenium se cum re simul amisisse.*
l *Idem Savanarola, & plures alii, &c.*
Rabidum factus nus Orexin. Iuuen.
m *Cap. de Heroico Amore. Hæc passio durans sanguinem terridum & atrabiliarium reddit, hic verò ad cerebrum delatus, insaniam parat, vigilia & crebro desyderia exiccans.*
† *Virg. Egl. 2.*
n *Insani fiunt, aut sibi ipsis desperantes mortẽ afferunt. Languentes citò mortem aut maniam patiuntur.*
† *Calcagninus.*
o *Theocritus Edyl. 14.*
p *Lucian Imag.* So for *Lucians* mistris all that saw her, and could not enioy her, ranne mad, or hanged thẽselues.
q *Museus.*
r *Ovid. met. 10. Æneas Silvius de eius decessu nunquam visa Lucretia videre, nullis facetiis, iocis, nullo gaudio potuit ad letitiã renovari, mox in ægritudinem incidit & sic brevi contabuit.*
† *Anacreon.*

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——† *& mihi fortis*
Est manus, est & amor, dabit hic in vulnera vires,

Who euer heard a story of more woe,
Then that of *Iuliet* and her *Romeo*.

Valleriola lib.2.observ.7. hath a lamentable narration of a Merchant his patient, [t] *that rauing through impatience of loue, had he not beene watched, would every while haue offered violence to himselfe.* *Amatus Lucitanus cent.3.car.* 56. hath such [u] another story, and *Fælix Platter med.observ.lib.*1. a third of a young [x] Gentleman that studied Physicke, and for the loue of a Doctors daughter, hauing no hope to compasse his desire, poisoned himselfe, [y] Anº 1615. A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. [z] At *Neoburge* the same yeare, a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring this of the magistrate, as hee gaue vp the Ghost, that they might be buried in one graue;

Quodq; rogis supersit vnâ requiescat in vrnâ,

which †*Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her louer, that so their bodies might lye together in the graue, as their Soules wander about * *Campos lugentes* in the *Elysian* fieldes, ——*quos durus amor crudeli tabe peredit,*
in a myrtle groue ——*& myrtea circum*
Sylva tegit: curæ non ipsâ in morte relinquunt.

You haue not yet heard the worst, they doe not offer violence to themselues in this rage of lust but vnto others, their neerest and deerest frends.† *Cateline* killed his only sonne, *misitq; ad orci pallida, lethi obnubila, obsita tenebris loca*, for the loue of *Aurelia Orestilla, quòd eius nuptias viuo filio recusaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to giue content to a base fellow, whom she loued.† *Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. [a] *Nereus* wife, a widdow and Lady of *Athens*, for the loue of a *Venetian* Gentleman, betrayed the City, and he for her sake, murthered his wife, the daughter of a Noble man in *Venice*. [b] *Constantine Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his other children out of doores, for the loue of a base Scriueners daughter in *Thessalonica*, with whose beauty he was enamored. [c] *Leucophria* btrayed the city where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. [d] *Pithidice* the Gouernours daughter of *Methinia* for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. [e] *Diognetus* did as much in the City where he dwelt, for the loue of *Policrita*. &c. Such Acts & Scenes hath this Tragicomœdy of loue.

† *Pausanias Achaicis lib.7.*
* *Megarensis amore flagrans. Lucian Tom.4.*
† *Ouid 3. Met.*
t *Furibundus putauit se videre Imaginem puellæ, & coram loqui blandiens illi, &c.*
u *Iuuen. Hebræus.*
x *Iuuenis Medicinæ operam dans Doctoris filiam deperibat &c.*
y *Gotardus Arthus Gallobelgicus, nunc. vernal. 1615. collũ nouacula aperuit: & inde expiravit.*
z *Cum renuente parente vtroq;, & ipsa virgine frui non posset, ipsum & ipsam interfecit, hoc à magistratu petens, vt in eodem sepulchro sepeliri possent.*
† *Bocace.*
* *Sedes eorum qui pro amoris impatientiâ pereunt. Virg.6. Æneid.*
† *Sal Val. Max.*
* *Sabel.lib.3. En.6.*
† *Curtius lib. 5.*
a *Chalcocondilas de reb. Turcicis lib.9. Nerei vxor Athenarũ domina, &c.*
b *Nicephorus Greg. hist. lib.8. Vxorem occidit, liberos, & Michaelem filium videre abhorruit Thessalonicæ amore captus pro notarii filiâ, &c.*
c *Parthenius Eros lib.cap.5.*
d *Idem cap.21. Gubernatoris filia Achillis amore capta, ciuitatem prodidit.*
e *Idem.cap.9.*

Memb.5. Svbsec.1.

Cure of Loue Melancholy, by Labour, Diet, Phyſicke, Faſting, &c.

ALthough it be controuerted by ſome, whether Loue Melancholy may be cured, becauſe it is ſo irreſiſtable and violent a paſſion, for as you know, ——— * *facilis deſcenſus Averni,*
Sed revocare gradum, ſuperaſq; evadere ad auras,
Hic labor, hoc opus eſt. ———
It is an eaſie paſſage downe to hell,
But to come backe, once there, you cannot well.

* *Virg. Æn.6.*

Yet without queſtion, if it bee taken in time, it may be helped, and by many good remedies amended. *Avicenna lib.3. Fen.1.cap,23.&24.* ſets downe ſeauen compendious waies, how this malady may be eaſed, altered and expelled. *Savanarola* 9.principall obſeruations, *Iaſon Pratenſis* preſcribes 8 rules beſides Phyſicke, how this paſſion may be tamed, *Laurentius* 2. maine precepts, *Arnoldus, Valleriola, Montaltus, Hildeſheim, Langius,* and others enforme vs otherwaies, and yet all tending to the ſame purpoſe. The ſumme of which I will briefely Epitomize, & enlarge againe vpon occaſion, as ſhall ſeeme beſt to me, and that after mine own method. The firſt rule to be obſerued in this ſtubborne and vnbrideled paſſion, is exerciſe and diet. It is an old and well knowne ſentence, *Sine Cerere & Bacchofriget Venus*; As an [f] idle ſedentary life, liberall feeding, are great cauſes of it, ſo the oppoſite labour, ſlender and ſparing diet, with continuall buſineſſe, are the beſt and moſt ordinary meanes to preuent it.

f *Otium, naufragium caſtitatis Auſtin.*

Otia ſi tollas periêre Cupidinis artes,
Contemptæq; iacent, & ſine luce faces.
Take idleneſſe away, and put to flight
Are *Cupids* Arts, his torches giue no light.

Minerva, Diana, Veſta, and the 9 *Muſes* were not inamored at all becauſe they neuer were idle, * *Fruſtra blanditiæ appuliſtis ad has,*
Fruſtra nequitiæ veniſtis ad has,
Fruſtra delitiæ obſidebitis has,
Fruſtra has illecebræ, & procacitates,
Et ſuſpiria, & oſcula, & ſuſurri,
Et quiſquis mala ſana corda amantum
Blandis ebria faſcinat venenis.
In vaine are all your flatteries,
In vaine are all your knaueries,
Delights, deceipts, procacities,
Sighes, kiſſes, and conſpiracies,
And what e're is done by Art,
To bewitch a louers heart.

* *Buchanan. Hendecaſyl.*

T'is in vaine to ſet vpon thoſe that are buſie. T'is *Savanarola's* third rule, *Occupari in multis & magnis negotijs,* And *Avicenna's* Precept *cap.*24.

g *Cedit amor rebus, res age tutus eris.*

To bee buſie ſtill, and as [h] *Guianerius* inioynes, about matters of great moment

g *Ovid. lib.1. remed.*

h *Cap.16. circa res arduas exerceri.*

500 ment, if it may be.[i] *Magninus* addes, *neuer to be idle, but at the houres of sleep.*

——[k] *& ni*
Poscas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidiâ vel amore miser torquebere.—
For if thou do'st not ply thy booke,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or loue shall thee torment.

No better Physicke then to be alwaies occupied, seriously intent.

[l] *Cur in penates rarius tenues subit,*
Hæc delicatas eligens pestis domus,
Mediumq; sanos vulgus affectus tenet? &c.
Why dost thou aske poore folkes are often free,
And dainty places still molested be?

Because poore people fare coursly, worke hard, goe wollward and bare. [m] *Guianerius* therefore prescribes his patient *to goe with haire-cloath next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as Monkes doe, but aboue all, to fast.* Not with sweet wine, mutton and pottage, as many of those Tenterbellies doe, howsoeuer they put on Lenten faces, and whatsoeuer they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratensis* holdes, the bodies of such persons that feed liberally, and liue at ease, [n] *are full of bad spirits and Diuels, diuelish thoughts, no better Physicke for such parties, then to fast. Hildesheim spicel.*2. to this of hunger, addes [o] *often bathes, much exercise and sweat*, but hunger and fasting he prescribes before the rest. And 'tis indeed our *Sauiours* Oracle, *This kinde of diuell is not cast out but by fasting & Prayer*, which makes the fathers so immoderate in commendation of Fasting. As *Hunger* saith [p] *Ambrose, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, and fostereth all manner of provocations.* If thine horse be too lusty, *Hierome* aduiseth thee to take away some of his prouender, by this meanes those *Paules, Hillaries, Antonies*, and famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion made his asse, as he called his owne body, leaue kicking*, (as [q] *Hierome* relates of him in his life) when the diuell tempted him to any such foule offence. By this meanes those [r] *Indian Brachmanni* kept themselues continent, they lay vpon the ground, couered with skinnes, as the *Redshankes* doe on Hadder, and dieted themselues sparingly on one dish, which *Guianerius* would haue all young men put in practise; and if that will not serue, [s] *Gordonius would haue them soundly whipped, or to coole their courage, kept in prison*, and there fed with bread and water, till they acknowledge their error, and become of another minde. If imprisonment and hunger will not take them downe, according to the direction of that [t] *Theban Crates, Time must weare it out, if time will not, the last refuge is an halter.* But this you will say, is comically spoken. Howsoeuer Fasting by all meanes must be still vsed; and as they must refraine from such meates formerly mentioned, which cause Venery, or prouoke lust,

i *Part.2.cap.23 reg. San. His, præter horam somni, nulla per otium transeat.*
k *Hor. lib.1. Epist.2.*
l *Senecæ.*
m *Tract.16. cap.18. sæpè nudâ carne ciliciũ portent, tempore frigido siue caligis, & nudis pedibus incedãt, in pane & aqua ieiunent, sæpius se verberibus cædant, &c.*
n *Dæmonibus. referta sunt corpora nostra, illorum præcipue qui delicatis vescuntur edulijs, aduolitant & corporibus inhærent, hanc ob rem ieiunium impendio probatur ad pudicitiã.*
o *Victus sit attenuatus, balnei frequens vsus & sudationes*, cold bathes, not hot saith *Magninus pert.3. cap.23.* to diue ouer head and eares in a cold riuer, &c.
p *Ser. de gula fames amica virginitati est, inimica lasciuiæ: saturitas vero castitatem perdit, & nutrit illecebras.*
q *Vita Hilarionis lib 3. epist. cum tentasset eum dæmon titillatione inter cætera; Ego, inquit, asellc, ad corpus suum, faciam, &c.*
r *Strabo lib. 15. Geog. sub. pellibus cubant, &c.*
s *Cap.2. part.2. Si sit iuvenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat fœtere:*
x *Laertius lib.6 cap. 5. amori medetur fames, sin aliter, temptis, sin non hoc, laqueus.*

so

so they must vse an opposite diet. [u] Wine must be altogether avoided of the younger sort. So * *Plato* prescribes, and would haue the magistrates themselues abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. And t'was a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Ægyptians* abstained from wine, because some fabulous poets had giuen out, wine sprang first from the blood of the Gyants, or out of superstition as our moderne *Turkes*, but for temperance, it being *animæ virus & vitiorum fomes*, a plague it selfe, if immoderately taken. Women of old for that cause, in hot countries were forbid the vse of it; as seuerely punished for drinking wine, as for adultery, and young folkes, as *Leonicus* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenæus* and others; and is still practised in *Italy* and some other countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet. *Nec minus erucas aptum est vitare salaces,*
Et quicquid Veneri corpora nostra parat.
Eringo's are not good for to be taken,
And all lasciuious meates must be forsaken.

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u *Vina parant animos Veneri, &c.*
* 3 *de Legibus* † *Non minus si vinum bibissent ac si adulterium admississent Gellius lib. 10. c. 23.*

Those opposite meates which ought to be vsed, are Cowcumbers, Mellons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* & *Mizaldus hort, med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith [x] *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they lai'd a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta, Matthiolus, Crescentius, lib. 5. &c.* and what euery Herbalist almost & Physitian hath written, *cap. de Satyriasi & Priapismo, Rhasis* amongst the rest. In some cases againe; if they be much deiected and brought low in body, & now ready to despaire through anguish, griefe, and too sensible a feeling of thir misery, a cuppe of wine and full diet is not amisse, and as *Valescus* aduiseth, *cum aliâ honestâ venerem sæpè exercendo*, which *Langius epist, med. lib. 1. epist. 24.* approues out of *Rhasis, ad assiduationem coitus inuitat*, and *Guianerius* seconds it. *cap. 16. tract. 16*, as a [y] very profible remedy, ——— * *tument tibi quum inguina, cum si*
Ancilla, aut verna præsto est, tentigine rumpi
Malis? non ego Namq; &c. ——— † *Iason Pratensis*
subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit ægritudinem.* As it did the raging lust of *Assuerus* * *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas deuirginauit.* And to be drunke too by fits, but this is mad Physicke, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Viues* speakes of *lib. 3. de anima.* [z] *A louer that hath as it were lost himselfe through impotency, impatience, must be called home as a traueller by musicke, feasting, good wine, if need be to drunkennesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Riuers, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourse, reading*

x *Re. Sam. pat. 3. cap. 23. Mirabilem vim habet.*

y *Cum muliere aliqua gratiosa sæpe coire erit vtilissimum. Idem Laurentius cap. 11.*
* *Cap. 29. de morb cereb.*
† *Beroaldus orat. de Amore.*
z *Amatori, cuius est pro impotentia mens amota, opus est, vt paulatim animus velut a peregrinatione domum reuocetur per musicam, conuiuia, &c. Per aucupium fabulas, & festiuas narrationes, laborem vsq; ad sudorem, &c.*

502 *reading, to vse exercise till he sweat, that new spirits may succeed: or by some vehement affection or contrary passion, to bee diuerted till he be fully wained from anger, suspition, cares, feares, &c. and habituated into another course. Semper tecum sit* (as † *Sempronius* aduised *Calisto* his loue sicke master) *qui sermones ioculares moueat, conciones ridiculas, dicteria salsa, suaues historias, fabulas venustas recenseat, coram ludat &c.* still haue a pleasant companion to sing and tell merry tales, songes and facete histories, sweet discourse, &c. And as the methode of Musicke, merriment, singing, dancing, doth augment the passion of some louers, as [a] *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symptomes vary, and as they shall stand variously affected.

† *Cælestinæ Act. 2. Barthio interpret.*

[a] *Cap. de Iliaca Multos hoc affectu sanat cantilena, letitia, musica, & quidem sunt quos hæc augmentant.*

If there be any need of Physicke, that the humours be altered, or any new matter agregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier in France*, hath this, *An Amantes & amentes ijsdem remedijs curentur?* Whether Lovers and mad men be cured by the same remedies, he affirmes it, for loue extended is meere madnesse. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled, in the precedent partition in the cure of Melancholy. Consult with *Valleriola obseruat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier: affect: Iason Pratensis* and others for peculiar recepts. [b] *Amatus Lucitanus* cured a young Iew that was almost mad for loue, with the Syrupe of *Hellebor*, and such other evacuations and purges, which are vsually prescribed to blacke choler: [c] *Avicenna* confirmes as much if need require, and [d] *bloodletting aboue the rest*, which makes *amantes ne sint amentes*, Louers to come to themselues, and keepe in their right mindes. 'Tis the same which *Schola Salernitana, Iason Pratensis, Hildesheim*, &c. prescribe, bloodletting to be vsed as a principall remedy. Those old *Scythians* had a tricke to cure all appetite of burning lust, by [e] letting themselues blood vnder the eares, and to make both men and women barren, as *Sabellicus* in *Enneades* relates of them. Which *Salmuth Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lac. lib. 3. cap. 7.* out of *Hippocratis* and *Benzo* say still is in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

b *Cent. 3. curat. 56. Syrupo helleborato & aliis quæ ad atram bilem pertinent.*

c *Purgetur si eius dispositio venerit ad adust. humoris, & phlebotomisetur.*

d *Amantium morbus vt pruritus soluitur, venæsectione & cucurbitulis.*

e *Cura à Venæ sectione per aures vnde semper steriles.*

Huc faciunt medicamenta venerem sopientia, *vt Camphora pudendis alligata, & in bracha gestata (quidam ait) membrum flaccidum reddit.* [f] *Laborauit hoc morbo virgo nobilis, cui inter cætera præscripsit medicus, vt laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad exiccandum vero sperma iussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, & semen lactucæ & acetosæ, & sic eam à morbo liberauit.* Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius vsurpenter ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus*: lac buturi commestum & semen Canabis, & Camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvisq; ranæ decollatæ & exiccatæ. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem virvirgæ

virgæ impedit, idem efficit ſynapium ebibitum. *Da verbenam in potu & non erigetur virga ſex diebus, vtere menthâ ſiccâ cum aceto, genitalia illinita ſucco Hyoſcyami aut cicutæ, coitus appetitum ſedant, &c.* R *ſeminis lactuc portulac, coriandri an.* ʒ j. *mentæ ſiccæ* ʒ ß. *ſacchari albiſſ.* ℥ jjjj. *pulveriſcentur omnia ſubtiliter, & poſtea ſimul miſce aqua Neunpharis, f. confec. ſolida in morſulis, Ex his ſumat mane vnum quum ſurgat.* Innumera ferè his ſimilia peras, ab *Hildiſhemo* loco prædicto, *Mizaldo, Porta* cæteriſq;. 503

Svbsect. 2.

Withstand the beginnings, avoid occaſions, change his place: faire and fowle meanes, contrary paſſions, with witty inuentions: to bring in another, and diſcommend the former.

Ther good rules and precepts are enioyned by our Phyſitians, which if not alone, yet certainely conioyned may doe much. The firſt of which is *obſtare principijs*, to withſtand the beginning, g *Quiſquis in primo obſtitit, Pepulit q; amorem tutus ac victor fuit*, he that will but reſiſt at firſt may eaſily be a conquerer at the laſt, *Baltaſar Caſtilio lib.*4. vrgeth this preſcript aboue the reſt, † *when he ſhall chance* (ſaith he) *to light vpon a womã, that hath good behauiour ioyned with her excellent perſon, and ſhall perceaue his eyes, with a kinde of greedineſſe, to pull vnto them this Image of beauty, and carry it to the heart: ſhall obſerue himſelfe to be ſomewhat incended with this influence, which moueth within: whẽ he ſhall diſcerne thoſe ſubtile ſpirits ſparkling in her eyes, to adminiſter more fuell to the fire, he muſt wiſely withſtand the beginnings, rowze vp reaſon ſtupified almoſt, fortifie his heart by all meanes and ſhut vp all thoſe paſſages, by which it may haue entrance.* 'Tis a precept which all concurre vpon,

h *Opprime dum noua ſunt ſubitï mala ſemina morbi,*
Dum licet, in primo limine ſiſte pedem.

Thy quicke diſeaſe, whilſt it is freſh to day,
By all meanes cruſh, thy feet at firſt ſtep ſtay.

Which cannot ſpeedier be done, then if he confeſſe his griefe and paſſion to ſome iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduiſe may happily eaſe him on a ſudden; and withall to avoide occaſions, or any circumſtance that may aggrauate his diſeaſe, to remoue the obiect by all meanes, for who can ſtand by a fire and not burne? * *Suſſilite obſecro & mittite iſtanc foràs,*
Quæ miſero mihi amanti ebibit ſanguinem.

'Tis good therefore to keepe quite out of her company, which *Hierome* ſo much labours to *Paula*, to *Nepotian*; *Chriſoſt.* ſo much inculcates *in ſer. in contubern. Cyprian*, & many other fathers of the Church. *Siracides* in his 9 chapter, *Iaſon Pratenſis, Savanorola, Arnoldus, Valleriola, &c.* and every Phyſitian that treats of this ſubiect. Not only to avoid as k *Gregory Tholoſanus exhorts, kiſſing, dalliance, all ſpeeches, tokens, loue-letters and the like*, or as *Caſtilio lib.*4. to conuerſe with them, heare them ſpeake, l *thoſe amiable ſmiles, admirable graces, and ſweete geſtures*, which their preſence affords.

g *Seneca.*
† *Cum in mulierem inciderit, quæ cum forma morum ſuauitatem coniunctam habet, & iam oculos perſenſerit formæ ad ſe Imaginem cum aviditate quadam rapere, cum eadem, &c.*
h *Ovid. de rem. lib.*1.
i *Æneas Sylvius*
* *Plautus gurcu.*
k *Tom.*2. *lib.*4. *cap.*10. *Syntag. med. art. Mirab. vitentur oſcula, tactus, ſermo, & ſcripta impudica, literæ, &c.*
l *Tam admirabilem ſplendorẽ declinet, gratiã, ſcintillas, amabiles riſus, geſtus ſuauiſſimos, &*

Neu

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† *Neu capita liment solitis morsiunculis,*
Et his papillarum oppressiunculis
Abstineant:——

but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may administer any occasion of remembrance. † *Prosper* aduiseth young men not to read the *Canticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neere, or looke vpon them.

* *Et fugitare decet simulachra & pabula amoris,*
Abstinere sibi atq; alio conuertere mentem.

Gaze not on a maid, saith *Syracides*, *turne away thine eyes from a beautifull woman*, c.9.v.7.8. *auerte oculos*, saith *Dauid*, or if thou doe see them, as *Ficinus* adviseth, let not thine eye be *intentus ad libidinem*, doe not intend her more then the rest: but as *Hierome* to *Nepotian*, *aut æqualiter ama, aut æqualiter ignora*, either see all alike, or let all alone; make a league with thine eyes, as † *Iob* did, and that is the safest course, let all alone, see none of them. Nothing sooner reviues, m *or waxeth sore againe, as* Petrarch *holds, then loue doth by sight. As* Pompe *renues ambition; the sight of gold, couetousnesse; a beautious obiect sets on fire this burning lust.* *Et multùm saliens incitat vnda sitim.*

The sight of drinke makes one drie, and the sight of meat increaseth appetite. Especially if he haue beene formerly enamored, the sight of his mistris strikes him into a new fit, and makes him raue many dayes after.

n *Infirmis causa pusilla nocet,*
Vt penè extinctum cinerem si sulphure tangas,
Viuet, & ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renouabit amorem,
Flamma recrudescit, quæ modò nulla fuit.

A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burne afresh, doth loues dead flames,
If that the former obiect it reuiew.

Or as the Poet compares it to embers in ashes, which the wind blowes, o *vt solet à ventis, &c.* a scauld head (as the saying is) is soone broken, dry wood soone kindles, and when they haue beene formerly wounded with sight, how can they by seeing but bee inflamed? *Ismenius* acknowledgeth as much of himselfe, when he had beene long absent, and almost forgotten his mistrisse, p *at the first sight of her, as straw in a fire, I burned afresh, and more then euer I did before.* q *Chariclia* was as much moued at the sight of her deare *Theagenes*, after he had beene a great stranger. † *Mertila* in *Aristænetus* swore shee would neuer loue *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time hee came in presence, she could not containe *effuse amplexa attrectari se sinit, &c.* she broke her vow, & did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as vnstaide, he had forgot his mistris quite, and by his friends was well weaned from her loue; but seeing her by chance, he raued amaine, *Illa tamen emergens veluti lucida stella cepit elucere, &c.* she did appeare as a starre, or an Angell to his sight. And it is the common passion of all louers to bee ouercome

in

† *Lipsius horti leg. lib.3. antiq. lec.*
‡ *Lib.3. de vit. cælitus compar. cap.6.*
* *Lucretius.*
† *Iob.31. pepigi fœdus cum oculis meis vt ne cogitarem de virgine.*
m *Dial.3. de contemptu mundi. Nihil facilius recrudescit quã amor, vt pompa visa renouet ambitionem, auri species auaritiam, spectata corporis forma incendit luxuriam.*
n *Ouid.*
o *Met.7. vt solet à ventis alimenta resumere, quæque parua sub inducta latuit scintilla fauilla crescere & in veteres agitata resurgere flammas.*
p *Eustathii l.3. aspectus amorẽ incendit, vt marcescentem in palea ignem ventus, ardebam interea maiore concepto incendio.*
q *Heliodorus lib.4. inflammat mentem nouus aspectus, perinde ac ignis materiæ admotus, Chariclia, &c.*
† *Epist.15. lib.2.*
* *Epist.4. lib.2.*

in this sort. For that cause belike *Alexander* discerning this inconuenience and danger that comes by seeing, [r] *when he heard* Darius *wife so much commended for her beauty, would scarce admit her to come in his sight*, foreknowing belike that of *Plutarch, formosam videre periculosissimum*, how full of danger it is to see a proper woman. Wherefore when as *Araspus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, [s] *by how much she was fairer then ordinary, by so much hee was the more vnwilling to see her. Scipio* a young man of 23 yeares of age, and the most beautifull of the *Romans*, equall in person to that *Grecian Charinus*, or *Homers Nireus*, at the siege of a Citty in *Spaine*, when as a Noble and a most faire young Gentlewoman was brought vnto him, [t] *and he had heard she was betroathed to a Lord, rewarded her, and sent her backe to her sweet-heart. Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. [u] *It is a good happinesse to be free from this passion of Loue, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in loue to moderate thy selfe* (as he saith) *is a singular point of wisdome.*

* *Nam vitare plagas in amoris nè iaceamar*
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.
To avoid such nets is no such mastery,
But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can containe themselues, and moderate their passions, to curbe their senses, as not to see them, not to looke lasciuiously, not to conferre with them, such is the fury of this head-strong passion, and their weakenesse *ferox ille ardor à naturâ insitus*, as † he tearmes it, such a furious desire Nature hath inscrib'd,

Sic Diuæ veneris furor,
Insanis adeò mentibus incubat, which neither reason, counsell, pouerty, paine, misery, drudgery, *partus dolor, &c.* can deterre them from, we must vse some speedy meanes to correct and prevent that, and all other inconveniences, that come by conference and the like. The best, readiest, surest way, and which all approue, is *Loci mutatio*, to send them seuerall waies, that they may neither heare of, see, nor haue opportunity to send to one another againe, or liue together as so many *Gilbertines*. *Elongatio à patriâ*, 'tis *Savanarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to travell. 'Tis that which most runne vpon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam, Valesius*. [x] as a sicke man hee must bee cured with change of Aire, *Tully* 4. *Tuscul.* The best remedy is to get thee gone: *Iason Pratensis*, change ayre and soyle, *Laurentius, Fuge littus amatum.*

Virg. *Vtile finitimis abstinuisse locis,*
y Ovid. *I procul, & longas carpere perge vias.*
——sed fuge tutus eris. Trauelling is an Antidote of Loue, time and absence weare away paine and griefe, as fire goes out for want of fuell. But so as they tarry out long enough, a whole yeare † *Xenophon* prescribes *Critobulus, vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be wained vnder. All this [z] *Hensius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly

[r] *Curtius lib. 3. cum vxorē Darii laudatā audiuisset, tantum cupiditati suæ frænum iniecit, vt illam vix vellet intueri.*
[s] *Cyripædia, cum Pantheæ formā evixisset Araspus, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est.*
[t] *Livius, Cum eam regulo cuidam desponsatam audiuisset, muneribus cumulatam remisit.*
[u] *Heliodorus lib. 4. expertem esse amoris beatitudo est, at quām captus sis ad moderationem revocare animū prudentia singularis.*
* *Lucretius l. 4.*
† *Hædus lib. 1. de amor. contem.*
x *Loci mutatione tanquam non convalescens curandus est cap. 11.*
y *Amorum lib. 2. Quisquis amat, loca nota nocent, dies ægritudinē adimit, absentia delet. Ire licet procul hinc, patriæq; relinquere fines, Ovid.*
† *Lib. 1. Socrat. memor. Tibi O Critobule consulo vt integrum annum absis, &c.*
z *Proximum est vt esurias, 2. vt moram temporis opponas 3. & locum mutes, 4. vt de laqueo cogites.*

506 fourthly thinke of an halter. If change of place,continuance of time, abſence will not weare it out with thoſe precedent remedies, it will hardly bee removed: but theſe commonly are of force. *Felix Plater obſer.lib.*1.had a baker to his patient,almoſt mad for the loue of his maid,and deſperate,by remouing her from him,he was in a ſhort ſpace cũred. *Iſæus* a Philoſopher of *Aſſyria*, was a moſt diſſolute liuer in his youth, *palàm laſciuiens*, in loue with all hee met; but after he betooke himſelfe by his friends aduice to his ſtudy, and left womens companies,he was ſo changed,that hee cared no more for pleas,nor feaſts,nor maskes, fine cloathes,nor no ſuch loue toyes,he became a new man vpon a ſudden, *tanquam ſi priores oculos amiſiſſet*, (ſaith mine * Author) as if he had loſt his former eyes. *Peter Godefridus* in the laſt chapter of his third booke,hath a ſtory out of St *Ambroſe*, of a young man that meeting his old Loue after long abſence,on whom he had extreamely doted, would ſcarce take notice of her, ſhe wondred at it, that hee ſhould ſo lightly eſteeme her, called him againe; *lenibat dictis animum*,and told him who ſhe was, *Ego ſum inquit, At ego non ſum ego*; But he replied,he was not the ſame man, *proripuit ſeſe tandem*, as *Dido* fled from * *Æneas*, not vouchſafing her any farther parley, loathing his folly, and aſhamed of that which formerly hee had done, † *Non ſum ſtultus vt anteiam Neæra.* *Petrarch* hath ſuch another tale of a young gallant,that loued a wench with one eye, & for that cauſe by his parents was ſent to trauell into farre Countries, [a] *after ſome yeares he returned,and meeting the maid for whoſe ſake hee was ſent abroad, asked her how and by what chance ſhe loſt her eye? no ſaid ſhe, I haue loſt none, but you haue found yours:* Signifying thereby that all Louers were blinde, as *Fabius* ſaith, *Amantes de formâ iudicare non poſſunt*, Louers cannot iudge of beauty,no ſcarce of any thing elſe, as they will eaſily confeſſe after they returne vnto themſelues,by ſome diſcontinuance or better aduice,wonder at their owne folly,madneſſe,ſtupidity, blindneſſe, * *And laugh at Loue, and call't an idle thing*,condemne themſelues that euer they ſhould be ſo beſotted and miſſeled; and be heartely glad that they haue ſo happely eſcaped.

If ſo be(which is ſeldome)that change of place will not effect this alteration,then other remedies are to be annexed,faire & foule meanes, as to perſwade,promiſe,threaten,terrifie,or to divert by ſome contrary paſſion, rumour,tales,newes,or ſome witty inuention,to alter his affection, [b] *by ſome greater ſorrow,to driue out the leſſe*, ſaith *Gordonius*, as that his houſe is on fire,his beſt friends dead,his mony ſtolne; [c] *That he is made ſome great Gouernour,or hath ſome honour,office, ſome inheritance is befalne him*, hee ſhall be a Knight,a Baron: or by ſome falſe accuſation,as they doe to ſuch as haue the hickehope,to make them forget it. *Saint Hierome lib.*2.*epiſt.*16. to *Ruſticus* the Monke,hath an inſtance of a [d] young man of *Greece*, that liued in a Monaſtery in *Ægypt*, *that by no labour, no continence, no perſwaſion could be diuerted, but at laſt by this tricke he was deliuered. The Abbot ſets one of his convent to quarrell with him,and with ſome ſcandalous reproach or other, to defame him before company, and then to come and complaine firſt, the witneſſes were likewiſe ſuborned for the plaintiffe. The young man wept; & when all were againſt him,the Abbot cunningly tooke his part, leſt he ſhould be ouercome with immoderate griefe: but what need many words? By this inuention he was cured,and alienated from his priſtine loue-thoughts.* Iniuries,ſlanders, contempts,

* *Philoſtratus de vitis Sophiſtarum.*

* *Virg.6.Æn.*
† *Buchanan.*
[a] *Cum poſt aliquot annos iam reverſus, illi obviam factus eſſet,quam vehementer amarat,rogat,quo caſu illa oculum amiſiſſet? non, inquit, amiſi oculum, ſed tu oculos inueniſti.*
[b] *Annuncientur valde triſtia, vt maior triſtitia poſſit minorem obfuſcare.*
[c] *Aut quòd ſit factus ſeneſcallus,aut habeat honorem magnum.*
[d] *Adoleſcens Græcus erat in Ægypti cœnobio qui nulla operis magnitudine, nulla perſuaſione flammã poterat ſedare: monaſterii pater hac arte ſeruauit. Imperat cuidã è ſociis, &c. Flebat ille,omnes aduerſabantur,ſolus pater callidè opponere, ne abundantiâ triſtitiæ abſorberetur,quid multa?hoc inuento curatus eſt, & à cogitationibus priſtinis auocatus.*

contempts,disgraces,are very forcible meanes to withdraw mens affections, 507
contumeliâ affecti amatores amare desinunt, as *Lucian* saith, Louers reuiled or neglected,contemned or misused, turne Loue to hate, [f] *redeam? non sime obsecret. I'le never loue thee more. Egóne illam, quæ illum, quæ me, quæ non?* So *Zephirus* hated *Hyacinthus* because he scorned him,and preferred his corivall *Apollo* (*Palephatus fab.nar.*) he will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe,('tis the counsell of *Avicenna*) that his loue is false, and entertaines annother, cares not for him, or that shee is a foole, a nasty queane, a slut, a sixen, a scold,a diuell,or which *Italians* commonly doe,that hee or shee hath some loathsome filthie disease, gout, stone,strangury,falling sickenesse, and they are hereditary,not to be avoided,he is subiect to a consumption, hath the Poxe, that hee hath three or foure incurable tetters,issues: that she is bald,her breath stinkes,shee is mad by inheritance,and so are all the kinred,an hare-braine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite,an Eunuch,imperfect,impotent,a spendthrift,a gamester,a foole,a gull,a begger,a whoremaster, farre in debt, & not able to maintaine her,a common drunkard,his mother was a witch,his father hanged,that he hath a wolfe in his bosome,a sore leg,he is a leper,hath some incurable disease,that he will surely beat her,he cannot hold his water, that he walkes in the night,will stab his bedfellow, tell all his secrets in his sleepe,and that no body dare lye with him,his house is haunted with spirits, with such fearefull and tragicall things,able to auert and terrifie any man or woman liuing. *Gordonius cap.20.part.2.*hunc in modum consuluit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem, & dicat quòd amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica, & quòd in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subitò extrahat* [g] *pannum menstrualem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem* ferè *Avicenna* cap.24.de cura Iliaci, Lib.3.Fen.1.Tract.4.*narrent res immundas vetulæ, ex quibus abominationem incurrat, & res* [h] *sordidas,& hoc assiduent. Idem Arculanus cap.16.in 9. Rhasis,&c.*

[e] *Tom.4.*
[f] *Ter.*
[†] *Ter.*

[g] *Hypatia Alexandrina quẽdam se adamantem, prolatis muliebribus pannis, & in eum conjectis, ab amoris insania liberavit. Suidas & Eunapius.*

[h] *Savanarola reg.5.*

VVithall as they doe discommend the old, for the better affecting a more speedy alteration,they must commend another Paramour,*alteram inducere*, set him or her to be woed,or woe some other,that shall bee fairer,of better note,better fortune,birth,parentage,much to be preferred,

[†] *Invenies alium si te hic fastidit Alexis*, by this meanes, which *Iason Pratensis* wisheth,to turne the streame of affection another way,

Successore novo truditur omnis amor.

or as *Valesius* aduiseth,by [i] subdiuiding to diminish it.

[k] *Hortor & vt pariter binas habeatis amicas,&c.*

[†] *Virg.Egl.2.*

[i] *Distributio amoris fiat in plures, ad plures amicas animum applicet.*

[k] *Ovid.*

If you suspect to bee taken,bee sure, saith the Poet, to haue two mistrisses at once, or goe from one to another: or bring him to some publike shewes, playes,meetings,where he may see variety, and hee shall likely loath his first choice: carry him but to the next towne,yea peraduenture to the next house, and as *Paris* lost *Oenones* loue by seeing *Helena*,he will dislike his former mistris

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a *Lib.de salt.*
b *E theatro egressus hilaris, ac si pharmacũ oblivionis bibisset.*
c *Mus in cista natus &c.*
d *In quem è specu subterraneo, modicum lucis illabitur.*
e *Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.*
l *Tatius lib.6.*

stris. A young man in [a] *Lucian* was pittifully in loue, he came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recouered, [b] *and went merrily home, as if he had taken a dramme of oblivion.* [c] A mouse (saith an Apologer) was brought vp in a cheſt, there fed with fragments of bread and cheese, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seuenth book *De Legibus*, hath a pretty fiction of a Citty vnder ground, [d] to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first comming abroad they might not endure the light *ægerrimè solem intueri*; but after they were accustomed a little to it, [e] *they deplored their fellowes misery that liued vnder ground.* A silly Louer is in like state, none so faire as his mistris at first, he cares for none but her; but after a while when he hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true; for as he obserues, [l] *Priorem flammã novus ignis extrudit, & ea multorum natura, vt præsentes maximè ament*, One fire driues out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loued *Amye*, till hee saw *Floriat*, and when hee saw *Cynthia*, forgat them both: but faire *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris, O divine *Amaryllis, quàm procera, cupressi ad instar, quam elegans, quàm decens? &c.* how louely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subiect of his thoughts. * *Triton* the Sea god first loued *Leucothoe*, till he came in presence of *Milæne*, she was the commandresse of his heart till he saw *Galatea*; but (as she complaines) hee loued another eftsoones, another, and another. 'Tis a thing which by *Hieroms* report, hath bin vsually practised. [m] *Heathen Philosophers driue out one loue with another, as they doe a pegge, or pinne with a pinne. Which those seuen* Persian *Princes did to* Assuerus, *that they might requite the desire of Queene* Vashti *with the loue of others.* *Paulanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another. [n] *Alterius vires subtrahit alter amor.* and *Tully 3.nat.deor.* disputing with *C.Cotta*, makes mention of three seuerall *Cupids*, all differing in office. *Felix Platter* in the first booke of his obseruations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted vpon a poore seruant his maid, when friends, children, no persuasion could serue to alienate his minde: they mentioned him to another honest mans daughter in the towne, whom hee loued, and liued with, long after, abhorring the very name & sight of the first. After the death of *Lucretia*, [o] *Eurialus would admit of no comfort; till the Emperour* Sigismunde *married him to a noble Lady of his Court, and so in short space hee was freed.*

† *Aristenætus epist.4.*
* *Calcagninus dial.Galat. Mox aliam prætulit, aliam prælaturus quam primum occasio arriserit.*
m *Epist.lib.2.16 Philosophi sæculi veterem amorẽ novo, quasi clavum clavo repellere; quod & Assuero Regi septem Principes Persarum fecere, vt vastæ Reginæ desiderium, amore compensarent.*
n *Ovid.*
o *Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio coniunxit. Æneas Sylvius hist.de Eurialo & Lucretia.*

SVBSECT.

Svbsect. 3.

By counsell and perswasion, foulenesse of the fact, mens, womens faults, miseries of marriage, events of lust, &c.

AS there be diverse causes of this burning lust, or heroicall Loue; so there be many good remedies to ease and helpe, amongst which, good counsell & perswasion, which I should haue handled in the first place, are of a great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good. p *Quæ enim res in se, neq; consilium, neq; modum* p Ter.
Habet, vllo eam consilio regere non potes.
Which thing hath neither iudgement, or an end,
How should advice or counsell it amend?
——† *quis enim modus adsit amori?* † Virg. Egl. 2.

But without question, good counsel and aduice must needs be of great force, especially if it shall proceed from a wise, fatherly, reuerent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a iudicious friend, of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that he would haue it by all meanes vsed in the first place. *Amoveatur ab illâ consilio viri quem timet, ostendendo pericula sæculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaied; for it is intempestiue at first, to giue counsell, as it is, to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordialls, Nectarines, potions, *Homers* Nepenthes, or *Helena's* boule &c. *non cessabit pectus tundere*, shee will lament and houle for a season: let passion haue his course a while, and then he may proceed, by foreshewing the miserable euents & dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit method, a very good meanes: for which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such ouerseer, to expostulate and shew the such absurdities, inconveniences, imperfections, discontents, as vsually follow; which their blindnesse, fury, madnesse, cannot apply vnto themselues, or will not apprehend: and good for them to disclose themselues, to giue eare to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to loue-sick *Charmides* in † *Lucian*) what it is that troubles thee; *peraduenture I can ease thy minde, and further thee in thy suit*, and so without question shee might, & so maist thou, if the patient be capable of good counsell; and will heare at least what may be said.

† *Lib. de beat. vit. cap. 14.*

* *Longo vsu dicimus, longa desuetudine dediscendum est. Petrarch. epist. lib 5. 8.*

† *Tom. 4 dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulero.*

If he loue at all, shee is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prou. Ecclus. 26. Ambros. lib. 1. cap. 4.* in his booke of *Abel* and *Cain*, *Philo Iudæus de mercede meret. Platinas dial. in Amores, Espencæus*, and those three bookes of *Pet. Hædus de contem. amoribus, Æneas Sylvius* tart. *Epistle*; which he writ to his friend *Nicholas*

Nicholas of Wartburge, which he calls *medelam illiciti amoris, &c.*[r] *For whats an whore, as he saith, but a poler of youth,* * *ruine of men, a destruction, a deuourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell.* [a] *Talis amor est laqueus animæ &c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischiefe, *commixtum cœnum, sterquilinium.* And as [b] *Pet. Aratines Lucretia*, a notable queane, confesseth; *Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all borne that day that a whore beganne her profession: for as she followes it, her pride is greater then a rich churles, shee is more envious then the pox, as malitious as melancholy, as couetous as hell. If from the beginning of the world any were* mala, pejor, pessima, *bad in the superlatiue degree, tis a whore; how many haue I vndone, caused to be wounded, slaine. O* Antonia *thou seest* [c] *what I am without, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane.* Let him now that so dotes, meditate on this; Let him see the event and successe of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischiefes attend it. If she be another mans wife he loues, 'tis abominable in the sight of God and men, adultery is expresly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if hee be such a one as feares God, or haue any religion, he will eschew it, and abhorre the loathsomenesse of his owne fact. If he loue an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equal to adultery it selfe. If to marry, let him seriously consider what hee takes in hand, looke before he leap, as the prouerb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it bee a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit suæ Veneris.* Whether it be likely to proceed: if not, let him wisely stau: himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subiect, diuert his cogitations. Or if it bee not for his good, as *Æneas* forewarned by *Mercury* in a dreame, left *Dido's* loue, and in all haste got him to Sea;

† *Mnestea Surgestumq, vocat fortemq; Cloanthem,*
Classem aptent taciti iubet ——— and although shee did

oppose with vowes, teares, prayers, and imprecations,

——— *nullis ille mouetur*
Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury* reason rule thee against all allurements, seeming delights, pleasing inward or outward prouocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his owne daughter; a brother on his sister, and why? because it is vnnaturall, vnlawfull, vnfitt. If he be sickly, soft, deformed, let him thinke of his deformities, vices, infirmites; if in debt, let him ruminate how to pay his debts; if hee be in any danger, let him seeke to auoid it; if hee haue any law-suite, or other businesse, hee may doe well to let his loue matters alone and follow it, labour in his vocation, what euer it is. But if hee cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they bee vnequall in yeares, shee young and he old, what an vnfit match must it needs be, an vneuen yoake, how absurd and vndecent a thing is it, as *Lycinus* in [f] *Lucian* told *Timolaus*, for an old bald crook-nosed knaue to marry a young wench, how odious a thing

[r] *Quid enim meretrix nisi iuventutis expilatrix, virorum rapina seu mors; patrimonii deuovoratrix, honoris pernities, pabulum diaboli, ianua mortis, inferni supplementum.*
* *Sanguinem hominum sorbent.*
[a] *Contemplatione Idiotæ. c. 34. discrimen vitæ, mors blanda, mel fellitum, dulce venenum, pernities delicata, malum spontaneum, &c.*
[b] *Parnodidasc. dial. Ital gula, ira, inuidia, superbia, sacrilegia latrocinia, cædes, eo die nata sunt, quo primũ meretrix professionem fecit. Superbia maior quam opulenti rustici, invidia quam luis venereæ, inimicitia nocentior melancholia, avaritia in immensum profunda.*
[c] *Qualis extra simum vides, qualis intra nouit Deus, &c.*
† *Virg.*
[f] *Tom. 2 in votis Calvus cum sis, nasum habeas simum, &c.*

thing is it to see an old Leacher, what should a bald fellow doe with a comb, a dumbe doter with a pipe, a blinde man with a looking glasse, & thou with such a wife? How absurd is it for an young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelinesse of person, that is commonly the maine object, shee is a most absolute forme in his eye at least, *Cui forman Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an errour in his iudgement? 511

† *Fallunt nos oculi vagiq; sensus,*
Oppressa ratione mentiuntur, † Petronius.

our eyes and other senses will commonly deceaue vs; It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quædam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, seuerall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloaths, and shee will seeme all out as faire; as the ‡Poet then prescribes, separate her from her cloathes: suppose thou saw'st her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, course rayment, besmeared with soot, colly, perfumed with Opoponax, Sagapenum, Assa fœtida, or some such filthy gummes, durty, about some vndecent action or other; or in such a case as † *Brassivola* the Physitian found *Malatasta* his patient, after a potion of Hellebor, which he had prescribed: *Manibus in terram depositis, & ano versus cœlum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in albam parietem injiciebat, adeoq; totam cameram & se deturpabat, vt, &c.* all to bee rayed, or worse, if thou saw'st her (I say) Wouldst thou affect her as thou dost? Suppose thou sawst her in a ᵘ frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. riuel'd and ill fauored to behold. Shee many times that in a composed looke seemes so amiable and delitious, *tam scitulâ formâ*, if she doe but laugh or smile, makes an vgly sparrow mouthed face, & shewes a paire of vneuen, loathsome, rotten, foule teeth: She hath a black skinne, gouty legges, a deformed crooked carkase vnder a fine coat. It may be for all her costly tyres she is bald, and though shee seeme so faire by darke, by candle light, or a farre off at such a distance, as *Callicratides* obserued in ˣ *Lucian, If thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast,* * *si diligenter consideres, quid per os & nares & cæteros corporis meatus egreditur, vilius sterquilinium nunquam vidisti.* Follow my counsell, see her vndrest, see her, if it bee possible, out of her attires, *furtiuis nudatam coloribus*, it may be she is like *Æsopes* Iay, or * *Plinies* Cantarides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou sawst her sicke, pale, in a consumption, on her death bed, skin and bones, or now dead. *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus.*

‡ Ouid.

† *In Catarticis lib.2.*

ᵘ *Si ferueat deformis; ecce formosa est, si frigeat formosa iam fit informis. Th. Morus Epigram.*

ˣ *Amorum dial. Tom.4. si quis ad auroram contẽpletur multas mulieres à nocte lecto surgentes, turpiores putabit esse bestiis.*

* *Hugo de claustro Animæ, lib. 1 cap.1.*

* *Hist.nat. 11. cap 35.* A flye that hath golden wings but a poysoned body.

Non redolet sed olet, quæ redolere solet. As a posie, shee smels sweet, is most fresh and faire one day, but dryed vp, withered, and stinkes another.

Beautifull

512 Beautifull *Nireus*, by that *Homer* ſo much admired, once dead, is more deformed then *Thyrſites*, and *Solomon* deceaſed as vgly as *Marcolphus*: thy louely miſtris, that was erſt † *Charis charior oculis*, dearer to thee then thine eyes, once ſicke or departed, is

† *Buchanan. Hendecaſyl.*

Vili vilior æſtimata cæno, worſe then any durt or dunghill. her embraces were not ſo acceptable, as now her looks be terrible, thou hadſt better behold a *Gorgons* head, then *Helenas* carcaſe.

4 Some are of opinion, that to ſee a woman naked is able of it ſelfe to alter his affection, and it is worthy of conſideration, ſaith y *Montaigne* the *French man* in his Eſſayes, that the skilfulleſt maſters of amorous daliances, appoint for a remedy of venereous paſſions, a full ſuruay of the body; which the Poet inſinuates. z *Ille quòd obſcænas in aperto corpore partes*

y *Apol. pro Rem. Sub.*

z *Ouid. 2. rem.*

Viderat, in curſu qui fuit, hæſit amor.

The loue ſtood ſtill, that ran in full careire,
When once it ſaw thoſe parts ſhould not appeare.

It is reported of *Seleucus* king of *Syria*, that ſeeing his wife *Stratonices* bald pate, as ſhe was vndreſſing her by chance, he could neuer affect her after. *Ræmundus Lullius* the Phyſitian, ſpying an vlcer or canker in his miſtris breſt, whom he ſo dearely loued, from that day following abhorr'd the lookes of her. *Philip* the *French* K. as *Neubrigenſis*, *lib.4.cap.24.* relates it, married the king of *Denmarkes* daughter, a *and after he had vſed her as a wife one night, becauſe her breath ſtunke they ſay, or for ſome other ſecret fault, ſent her backe againe to her father. Peter Matheus* in the life of *Lewes* the eleuenth, findes fault with our *Engliſh* † Chronicles, for writing how *Margaret* the king of *Scots* daughter, and wife to *Lewes the* 11 *French king*, was *ob graueolentiam oris* reiected by her husband. Many ſuch matches are made for by reſpects, or ſome ſeemely comelineſſe, which after hony moones paſt, turne to bitterneſſe, for burning luſt is but a flaſh, a gunpowder paſſion, and hatred oft followes in the higheſt degree, diſlike, and contempt.

a *Poſt vnam noctem incertũ vnde offenſam cepit, propter fœtentem eius ſpiritum, alii dicũt, vel latentem fœditatem repudiauit, rem faciens plane illicitam, & regiæ perſonæ multùm indecoram.*

† *Hall* and *Graſton* belike.

——* *Cum ſe cutis arida laxat,*
Fiunt obſcuri dentes—— when they wax old, and ill fauored, they may commonly no longer abide them.

* *Iuuenal.*

——*Iam grauis es nobis*, be gone, they growe ſtale, fulſome loathſome, odious, thou art a beaſtly filthy queane, (I ſay) *be gone*, * *portæ patent, proficiſcere.*

* *Tully in Cat.*

Yea but you will inferre, your miſtris is compleat, of a moſt abſolute form in all mens opinions, no exceptions can bee taken at her, nothing may bee added to her perſon; nothing detracted, ſhee is the mirror of women for her beauty, comelineſſe & pleaſant grace, vnimitable, *meræ delitiæ, meri lepores*, ſhe is *Myrothecium Veneris, Gratiarum pixis*, ſhee hath all the *Veneres*, and *Graces*, ——*mille faces & mille figuras*, in each part abſolute and compleat, † *Lætagenas, læta os roſeum, vaga lumina læta*; to be admired for her perſon, a moſt incomparable, vnmatchable peece, *aurea proles, ad ſimulachrum alicuius numinis compoſita; á Phœnix, vernantis ætatulæ venerilla*, a Nymphe, a Fairy, † like *Venus* her ſelfe when ſhe was a maide, *nulli ſecunda*, a meere quinteſcence, flores ſpirans & amaracum, fæminæ prodigium; Put caſe ſhe be, how long will ſhe continue?

† *Lachem.*

† *Qualis fuit Venus cum fuit virgo, ballamũ ſpirans, &c.*

* *Seneca.*

Florem decoris ſinguli carpunt dies: Every day detracts from her

her perſon, and this beauty is *bonum fragile*, a meere flaſh, a venice glaſſe is quickly broken, [a] *Anceps forma bonum mortalibus —— exigui donum breue temporis*, it will not laſt. As that faire flowre [b] *Adonis*, which we call an *Anemony*, flouriſheth but one moneth, this gratious all commanding beauty fades in an inſtant. It is a iewel ſoone loſt, the painters Goddeſſe, *falſa veritas*, a meere picture. *Fauour is deceitfull, and beauty is vanity*, *Prou.*31.30. 513

† *Vitrea gemmula, fluxaq; bullula, candida forma eſt,*
Nix, Roſa, ros, ventus, fumus & aura, nihil.
A brittle Iem, bubble, is beauty pale,
A Roſe, dewe, ſnow, ſmoke, winde, ayre, naught at all.

If ſhe be faire, as the ſaying is, ſhe is commonly a foole, if proud, ſcornefull, *ſequiturq; ſuperbia formam*, or diſhoneſt, *rara eſt concordia formæ atq; pudicitiæ, can ſhe be faire and honeſt too?* [a] *Ariſto* the ſonne of *Agaſicles* married a *Spartan* laſſe, the faireſt Lady in all *Greece* next to *Helen*, but for her conditions the moſt abominable, & beaſtly creature of the world. So that I would wiſh thee to reſpect with [b] *Seneca* not her perſon but qualities. *Will you ſay that's a good blade which hath a guilded ſcabbard, embroydered with gold, and iewells? No, but that which hath a good edge and point, well tempered mettle, able to reſiſt.* This beauty is of the body alone, and what is that, but as [h] *Gregory Nazianzen* telleth vs, *a mocke of time and ſickneſſe*, or as *Boëthius*, [c] *as mutable as a flowre, and tis not nature ſo makes vs, but moſt part the infirmity of the beholder:* For aske another he ſees no ſuch matter. *Dic mihi per gratias qualis tibi videtur*, I pray thee tell mee how thou likeſt my ſweetheart, as ſhe asked her ſiſter in † *Ariſtenætus, whom I ſo much admire, mee thinkes he is the ſweeteſt gentleman, the properest man that euer I ſaw; but I am in loue, I confeſſe*, (nec pudet fateri) *and cannot therefore well iudge.* Shee ſuſpects her iudgement, as well ſhee might, and ſo maiſt thou. But be ſhee faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) ſhe haue † *Flammeolos oculos, collaq; lacteola*, a pure ſanguine complexion, little mouth, corrall lips, white teeth, ſoft and plumpe necke, body, hands, feet, all faire and louely to behold, compoſed of all graces, elegances, an abſolute piece,

† *Lumina ſint Melitæ Iunonia, dextra Minervæ,*
Mamillæ Veneris, ſura maris dominæ, &c.

Let [d] her head be from *Prage*, paps out of *Auſtria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her haue the *Spaniſh* gate, the *Venetian* tire, *Italian* complements & endowments,

† *Candida ſyderijs ardeſcant lumina flammis,*
Sudent colla roſas, & cedat crinibus aurum,
Mellea purpuream depromant ora ruborem,
Fulgeat, ac Venerem cæleſti corpore vincat,
Forma dearum omnis, &c. ——

let her be ſuch a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Ariſtinætus* deſcribes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a boxe of beauty to repaire herſelfe ſtill, ſuch a one as *Venus* gaue *Phaon*, when he carried her ouer the ford, let her vſe all helpes Art and nature can yeeld, be like her and her, and whom thou wilt, or all theſe in one; A little ſickneſſe, a feuer, ſmall poxe

a *Senecca Hypp*
b *Camerarius emb.68. cent.1. flos omnium pulcherrimus ſtatim langueſcit formæ typus.*
† *Bernar. Bauhuſius Epig li.4.*
a *Pauſanias Lacon.lib.3. vxorẽ duxit Spartæ mulierum omnium poſt Helenã formoſiſſimam, at ob mores omnium turpiſſimã*
b *Epiſt.76. gladium bonum dices, non cui deauratus eſt baltheus, nec cui vagina gemmis diſtinguitur, ſed cui ad ſecandum ſubtilis acies, & mucro muniment um omne rupturus.*
h *Pulchritudo corporis, temporis & morbi ludibrium. orat.3.*
c *Florum mutabilitate fugacior, nec ſua natura formoſas facit, ſed ſpectãtium infirmitas.*
† *Epiſt.11. Quã ego depereã Juvenis mihi pulcherimus videtur, ſed forſan amore præcita de amore non rectè iudico.*
† *Luc. Brugenſis car. reliquiis.*
† *Idem.*
d *Bebelius adagiis ger.*
† *Petron. catal.*

514 poxe, wound, ſcarre, loſſe of an eye, or limme, a violent paſſion, a diſtemperature of heate or cold, marres all in an inſtant; disfigures all, child bearing, old age, care, riuels her vpon a ſudden; after ſhee hath beene married a ſmall while, and the blacke oxe hath trodden on her toe, ſhee will be ſo much altered, and waxe out of fauour, thou wilt not know her. One growes to fat, another to leane &c. all at laſt out of faſhion. Thoſe faire ſparkling eyes will looke dull, her ſoft corall lips will be pale, dry, cold, rough and blew, her skinne rough, that ſoft *ſuperficies* will bee hard and harſh, her whole complexion change in a moment: as * *Matilda* writ to King *Iohn*,

* *M.Drayton.*

I am not now as when thou ſaw'ſt me laſt,
That fauour ſoone is vaniſhed and paſt,
That Roſy bluſh lapt in a Lilly vale,
Now is with morphew ouer-growne and pale.

'Tis ſo in the reſt, their beauty fades as a tree in winter, which *Deianira* hath elegantly expreſſed in the Poet,

c *Seneca act. 2. Herc. Oetens.*

c *Deforme ſolis aſpicis truncis nemus?*
Sic noſtra longum forma percurrens iter,
Deperdit aliquid ſemper, & fulget minus;
Maliſq; minus eſt quicquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materq; multum rapuit ex illa mihi,
Ætas citato ſenior eripuit gradu.

And as a tree that in the greene wood growes,
With fruit and leaues, and in the Summer blowes,
In winter like a ſtocke deformed ſhewes:
Our beauty takes his race and iourney goes,
And doth decreaſe, and looſe, and come to nought,
Admir'd of old, to this by childbirth brought:
And *mother* hath bereft me of my grace,
And crooked old age coming on a pace.

f *Vides venuſtam mulierem, fulgidum habentem oculum, vultu hilari coruſcantem, eximiũ quendam aſpectum, & decorem præſe ferentem vrentem mentem, tuam & concupiſcentiam agentem? cogita terram eſſe id quod amas, & quòd admiraris ſtercus & quod te vrit &c. cogita illam iam ſeneſcere, iam rugoſam cauis genis, ægrotam: tantis ſordibus intus plena eſt, pituita, ſtercore: reputa quid intra nares, oculos, cerebrum geſtat, quas ſordes, &c.*

To conclude with *Chriſoſtome*, f *when thou ſeeſt a faire and beautifull perſon, à bella Donna*, quæ ſaliuam moueat, † *lepidam puellam & quam tu facilè ames, a comely woman, hauing bright eyes, a merry countenance, a ſhining luſtre in her looke, a pleaſant grace, wringing thy ſoule, and increaſing thy concupiſcence; bethink with thy ſelfe that it is but earth thou loueſt, a meere excrement, which ſo vexeth thee, which thou ſo admireſt, and thy raging ſoule will be at reſt. Take her skinne from her face, and thou ſhalt ſee all loathſomneſſe vnder it, that beauty is a ſuperficiall skinne and bones, nerues, ſinewes: ſuppoſe her ſicke, now rivil'd, hoarie-headed, hollow cheeked, old; within ſhe is full of filthy fleame, ſtinking, putride, excrementall ſtuffe: ſnot and ſneuill in her noſtrils, ſpittle in her mouth, water in her eyes, what filth her braines, &c.* Or take her at beſt, and looke narrowly vpon her in the light, ſtand nearer her, nearer yet, thou ſhalt perceiue almoſt as much, and loue leſſe, as § *Cardan* well writes, *minùs amant, qui acutè vident*, though *Scaliger* deride him for it. If he ſee her neare, or looke exactly at ſuch a poſture, whoſoeuer he is, according to the true rules of ſymmetrie and proportion, thoſe I meane of *Albertus Durer*, *Lomaſius* & *Taſnier*, examine him of her: If he be *elegans formarũ ſpectator*, he ſhall finde many faults in Phyſiognomy, an ill colour, ill forme,

§ *Subtil. 13.*

one

one side of the face likely bigger thē the other;crooked nose;bad eyes,prominent veines,concauities about the eyes,wrinkles, pimples, red streekes, frechons, haires,wrats, neues,inequalties,roughnesse, scabredity,paleneſſe,yellownes, and as many colours as are in a turkicocks necke, many indecorums in their other parts, *est quod desideres*, *est quod amputes*, one leirees,another frownes, a third gapes, squints,&c. And 'tis true that he saith, h *Diligenter* *consideranti raro facies absoluta, & qua vitio caret*, seldome shall you finde an absolute face without fault,as I haue often obserued;not in the face alone is this defect or disproportion to be found, but in all the other parts, of body and minde, she is faire indeed, but fooliſh; pretty, comely and decent, of a maiesticall presence, but peraduenture imperious, vnhoneſt, *acerba*, *iniqua*, selfewill'd: she is rich, but deformed, hath a sweet face, but bad carriage, no bringing vp, a rude and wanton flurt, a neat body shee hath, but is a nasty queane otherwise, a very slut of a bad kinde. As flowres in a garden haue colour some,but no smell;others haue a fragrant smell,but are vnseemely to the eye;one is vnsauory to the tast as rue,as bitter as wormwood,& it a most medicinall cordiall flowre,most acceptable to the stomack;so are men& womē, one is well qualified,but of ill proportion,poore & base:a good eye she hath, but a bad hand and foot,*fœda pedes & fœda manus*,a fine leg, bad teeth, a vast body,&c.Examine all parts of body & minde,I aduise thee to enquire of all. See her angry, merry,laugh,weepe,hote,cold,sicke,sullen,dressed,vndressed, in all attires, sites,gestures, passions,eate her meales &c. and in some of these you will surely dislike. Yea not her onely let him obserue,but her parents how they carry themselues: for what deformities, defects, incumbrances of body or minde be in them at such an age,they will likely be subiect to,be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in victu* (as *Quiuerra* prescribes)*& quibuscum conuersetur*, whom she conuerseth with.

Noscitur ex Comite, qui non cognoscitur ex se,

According to *Thucidides* she is commonly the best,*de quo minimus fooras habetur sermo*, that is least talked of abroad. For if shee bee a noted reueller, a gadder, a singer, a pranker or a dancer, then take heed of her.For what saith *Theocritus*? *At vos festiuæ ne ne saltate puellæ,*

En malus hircus adest in vos saltare paratus,

Young men will doe it when they come to it,

Fawnes and Satyrs will certainely play wreekes, when they come in such wanton *Bacch's* or *Elenorao's* presence. Now when they shall perceiue any such obliquity, indecency, disproportion, deformity, bad conditions,&c. let them still ruminate on that, and as † *Hædus* aduiseth out of *Ovid*, *earum mendas notent*, note their faults, vices,errors, and thinke of their imperfections, 'tis the next way to diuert and mitigate Loues furious head-strong passions, as a Peacocks feete, and filthy combe, they say, make her forget her fine feathers,and pride of her taile. Besides these outward næues or open faults, errors, there be many inward infirmities, secret, some priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. Consideratio fœditatis mulierum,menstruæ imprimis,quam immundæ sunt, quam *Sauanarola* proponit regula septimâ penitus obseruandam, & *Platina* dial. Amoris fusè perstringit, *Lodovicus Bonsialus mulieb.lib.2.cap.2.Pet.Hædus*

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h *Cardan. subtil.lib.13.*

† *Lib de contem: amoribus. Earum mendas volvant animo, sæpe ante oculos constituant,sæpe damnent.*

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dus, *Albertus*, & infiniti ferè medici. * A Louer in *Calcagninus* Apologes, wiſhed withall his heart he were his miſtris Ring, to heare, embrace, ſee and doe I know not what: O thou foole quoth the Ring, if thou werſt in my roome, thou ſhouldſt heare, obſerue, and ſee *pudenda & pœnitenda*, that which would make thee loath and hate her, and peraduenture all women for her ſake.

* *Quum amatey annulum ſe amicæ optaret, vt eius amplexu frui poſſet, &c. O te miſerum ait amulus, ſi meas vices, obires, videres, audirds, &c. nihil non odio dignum obſeruares.*

I will ſay nothing of the vices of their mindes, their pride, envy, inconſtancy, weakneſſe, malice, ſelfewill, lightneſſe, inſatiable luſt, iealouſie. *Eccluſ* 25. 14. *No malice to a womans: no bitterneſſe like to hers, Eccles* 7.21. and as the ſame author vrgeth *Prov.* 31.10. *Who ſhall finde a vertuous woman?* He makes a queſtion of it.† *Neq; ius, neq; bonum, neq; æquum ſciunt, melius peius, proſit abſit, nihil vident: niſi quod libido ſuggerit: They know neither good nor bad, be it better or worſe* (as the Comicall poet hath it) *beneficiall or hurtfull, they will doe what they liſt.*

* *Lœchus.*

* *Inſidiæ humani generis, querimonia vitæ,*
Exuviæ noctis, duriſſima cura diei,
Pœna virûm, nex & iuvenum, &c. ———

when *Leander* was drowned, the inhabitants of *Seſtos* conſecrated *Hero's* Lanterne to *Anteros*, *Anteroti ſacrum*, † and hee that had good ſucceſſe in his loue, ſhould light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconſtancy and lightneſſe of women.

† *Qui ſe facilem in amore probarit, hanc ſuccenduto At qui ſuccendat, ad hanc diem repertus nemo. Calcagninus.*

‖ *For in a thouſand, good there is not one,*
All be ſo proud, vnthankfull and vnkinde,
With flinty hearts, careleſſe of others moane,
In their owne luſts carried moſt headlong blinde,
But more herein to ſpeake I am forbidden,
Sometime for ſpeaking truth one may be chidden.

‖ *Ariosto.*

I am not willing, you ſee, to proſecute the cauſe againſt them, and therefore take heed you miſtake me not,† *matronam nullam ego tango*, I honour the ſex, with all good men, & as I ought to doe, rather then diſpleaſe them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. deſcript. lib.2.fol.95. Me nihil vnquam mali nobiliſſimo ſexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aretine*, and ſuch women haters bare the blame, if ought be ſaid amiſſe, I haue not writ a tenth of that which might be vrged out of them and others, *non poſſunt inuectiuæ omnes, & ſatyræ in fœminas ſcriptæ, vno volumine comprehendi.* And that which I haue ſaid (to ſpeake truth) no more concernes them then men, though women be more frequently named in this tract; (to Apologiſe once for all) I am neither partiall againſt them, or therefore bitter: what is ſaid of the one, *mutato nomine*, may moſt part be vnderſtood of the other. My words are like *Paſſus* picture in† *Lucian* of whom, when a good-fellow had beſpoke an horſe to be painted with his heeles vpward, tumbling on his backe, hee made him paſſant: now whē the fellow came for his piece, he was very angry, and ſaid, it was quite oppoſite to his minde; but *Paſſus* inſtantly turned the Picture vpſide downe, ſhewed him the horſe at that ſite which he requeſted, and ſo gaue him ſatisfaction. If any man take exception at my words, let him alter the name, reade him for her, and 'tis all one in effect.

† *Hor.*

†*Chriſtoph. Fonſeca.*

† *Encom. Demoſthen.*

But to my purpoſe: If women in generall be ſo bad (and men worſe then they

they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing woing: [m] *a wife is a feuer hectick*, as *Scaliger* calls her, *and not to de cured but by death*, as out of *Menander*, [n] *Athenæus* addes,

> *In pelagus te iactis negotiorum,*——
> *Non Libyum, non Ægæum, vbi ex triginta non pereunt*
> *Tria nauigia: ducens vxorem seruatur prorsus nemo.*
> Thou wadest into a sea it selfe of woes,
> In *Lybicke* and *Ægæan* each man knowes,
> Of thirty not three ships are cast away,
> But on this rocke not one escapes, I say.

m *Febris hectica vxor, & non nisi morte avellenda.*
n *Dypnosophist. lib.13 cap.3.*

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience for I haue none; παίδας ἐγὼ λόγῳ ἐγεννησάμην: many married men exclaime at the miseries of it, and raile at wiues downe right; I neuer tryed but as I heare some of them say,

> [o] *Mare haud mare, vos mare acerrimum,*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

> [*] *Scylla & Charybdis Sicula contorquens freta,*
> *Minùs est timenda, nulla non melior fera est.*

*Synesius, libros ego liberos genui.

o *Plautus Asin. act. 1.*
* *Senec. in Hercul.*

Which made the Diuell belike, as most interpreters hold, when he had taken away *Iobs* goods, *corporis & fortunæ bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pineda* proues out of *Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. vt novum calamitatis inde genus viro existeret*, to vex and gaule him worse, *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*, *better dwell with a Dragon or a Lion, then keepe house with a wicked wife. Ecclus* 25.18. *better dwell in a wildernesse. Prov.*21.19. *no wickednesse like to her, Ecclus* 25.22. *She makes a sorry heart, an heauy countenance, a wounded mind, weake hands, and feeble knees, vers.*25. *A woman and death are two the bitterest things in the world, vxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And.*1.5. And yet for all this we Batchelers desire to be married, with that *Vestall* virgin, wee long for it.

> † *Fælices nuptæ, moriar, nisi nubere dulce est.*

'Tis the sweetest thing in the world, I would I had a wife saith he, hahho for an husband cries shee, and happy are they that are so coupled, we doe earnestly seeke it, and are neuer well till we haue effected it. But with what fate? like those birds in the †Embleme, that fed about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullennesse, and would not eat. So we commend marriage, ——*donec miselli liberi,*

† *Seneca.*

† *Amator Emblem.*19.

> *Aspicimus dominam, sed postquam heu ianua clausa est,*
> *Fel intus est quod mel fuit.*

So long as we are wooers, may kisse and koll at our plepsure, nothing is so sweet, wee are in heauen as wee thinke: but when we are once tied, and haue lost our liberty, marriage is an hell; *giue me my yellow hose againe*, a mouse in a trap liues as merrily, wee are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the proverbe

518 proverbe is, 'tis fine talking of warre, and marriage ſweet in contemplation, till it be tried, and then as warres are moſt dangerous, irkſome, euery minute at deaths dore, ſo is, &c. When thoſe wild *Iriſh* Peeres, ſaith ° *Stanihurſt*, were feaſted by king *Henry* the ſecond (at what time hee kept his Chriſtmas at *Dublin*) and had taſted of his Princelike cheere, generous wines, dainty fare, had ſeene his P maſſie plate of ſiluer, gold, inamel'd, beſet with iewels, golden candleſtickes, goodly rich hangings, braue furniture: heard his trumpets ſound, Fifes, Drummes, and his exquiſite muſicke in all kindes: when they had obſerued his maieſticall preſence as he ſate in purple robes, crowned, with his ſceptr, &c. in his royall ſeat, the poore men were ſo amaſed, inamored, & taken with the obiect, that they were *pertæſi domeſtici & priſtini tyrotarichi*, as weary & aſhamed of their own ſordidity & manner of life. They would all bee *Engliſh* forthwith, who but *Engliſh*, but when they had now ſubmitted themſelues, and loſt their former liberty, they began to rebell ſome of thē, others repent of what they had done, when it was too late. 'Tis ſo with vs Batchelours, when we ſee & behold thoſe gaudy ſhewes that womē make, giue eare to their Siren tunes, ſee them dance, &c. we are taken with dumbe ſignes, and would faine bee married. But when we feele the miſeries, cares, woes, that accompany it, we make our moane many of vs, cry out at length and cannot be releaſed. If this be true now, as ſome out of experience will enforme vs, farewell wiuing for my part, and as the Comicall Poet merrily ſaith,

P *Perdatur ille peſſimè qui fœminam*
Duxit ſecundus, nam nihil primo imprecor,
Ignarus vt puto mali primus fuit.
† Foule fall him brought the ſocond match to paſſe,
The firſt I wiſh no harme, poore man alas,
He knew not what he did, nor what it was.

What ſhall I ſay to him that marries againe and againe,

* *Stulta maritali qui porrigit ora capiſtro,*

I pitty him not, for the firſt time he muſt doe as he may, beare it out ſometimes by the head and ſhoulders, and let his next neighbour ride, or elſe run away, or as that q *Syracuſian* in a tempeſt, when all ponderous things were to be exonerated out of the ſhip, *quia maximum pondus erat*, fling his wife into the Sea. But this I confeſſe is Comically ſpoken, x and ſo I pray you take it. In ſober ſadneſſe, r marriage is a bondage, a thraldome, an yoke, an hinderance to all good enterpriſes, (*he hath married a wife and cannot come*) a ſtop to all preferments, a rocke on which many are ſaued, many impinge and are caſt away: not that the thing is euill in it ſelfe or troubleſome, but full of all contentment and happineſſe, one of the three things which pleaſe God, * *when a man and his wife agree together*, An honorable and happy eſtate, who knowes it not? If they be ſober, wiſe, honeſt, as the Poet infers.

† *Si commodos nanciſcantur amores,*
Nullum ijs abeſt voluptatis genus.
If fitly matcht be man and wife,
No pleaſures wanting to their life.

But to vndiſcreet ſenſuall perſons, that as bruites are wholly led by ſenſe, it is a ferall plague, many times an hell it ſelfe, and can giue little or no content, being

° *De rebus Hibernicis lib.3.*
P *Gemmea pocula, argentea vaſa, calata cādelabra aurea, &c. Conchiliata aulea, buccinarum clangorem, tibiarum cantum, & ſymphoniæ ſuauitatem, maieſtatemq; principis coronati cum vidiſſent, ſella deaurata, &c.*
P *Eubulus in Criſil. Athenæus dypnoſophiſt. l. 13. cap 3.*
† Tranſlated by my brother *Raiſe Burton.*
* *Iuuenal.*
q *Gomeſius de ſale lib.3. cap 7.*
r Batchelers alwaies are the braueſt men. *Bacon.* ſeeke eternity in memory not in poſterity, like *Epaminondas*, that inſtead of children, left two great victories behind him, which he called his two daughters.
x *Hæc in ſpeciem dicta cane vt credas.*
y *Qui cupit vxorem litem cupit atq; dolorem.*
* *Ecclus.* 28.1.
† *Euripides Andromach.*

being that they are often so irregular and prodigious in their lusts, so diverse in their affections, *Vxor nomen dignitatis, non voluptatis*, as [f] he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at bords end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselues, fly out *Impunè*, 5 19

permolere vxores alienas, that poligamy of *Turkes*, *Lex Iulia*, which *Cæsar* once enforced in *Rome* (though *Leuinus Torrentius*, and others suspect it) *vtì vxores quot & quas vellent liceret*, that euery great man might marry, and keepe as many wiues as he would, or *Irish* diuorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, † what still the same, to be tied [t] to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as [p] *Parmeno* told *Thais*, *Neq; tu vno eris contenta*, one man will neuer please thee. Nor one woman many men: But as [q] *Pan* replied to his father *Mercury*, when hee asked whether he were married? *Nequaquam pater, amator enim sum, &c. No father, no, I am a louer still, and cannot be contented with one woman*, *Pythias*, *Eccho*, *Menades*, and I know not how many besides were his Mistrisses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,

† *Vnus Iberinæ vir sufficit? ocyus illud*
Extorquebis, vt hæc oculo contenta sit vno.

'Tis not one man will serue her by her will,
As soone she'le haue one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *vt nulla virum habeat, nisi vt irritet adulterum.* They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in [u] *Arioste*, as good wiues as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they must haue their pleasure of all they see, and are in a word far more filthy then any woman,

For either they be full of iealousie,
Or masterfull, or louen nouelty, &c.

but I will say nothing of dissolute and bad husbands, of batchelors and their vices, their good qualities are a fitter subiect for a iust volume, too well knowne already in euery village, towne and citty, they neede no blazon; and least I should marre any matches, or dishearten louing maides, for this present I will let them passe.

Being that men and women are so irreligious, depraued by nature, so wandring in their affections, so brutish, so subiect to disagreement, so vnobseruant of marriage writes, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? As the Reed and Ferne in the [r] Embleme, auerse and opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

[f] Ælius Verus imperator. Spar. vit. eius.

† Hor.
† Quod licet ingratum est.
t For better for worse, for richer for poorer, in sickenesse and in health, &c tis durus sermo to a sensuall man.

[p] Ter act. 1. Sc. 2. Eunuch.

[q] Lucian, Tom. 4. neq; cum vna aliqua rem habere contentus forem.

† Juvenal.

[u] Lib. 28.

[r] Camerar. 82. cent. 3.

Nec

f *Nec integrum vnquam transiges lætus diem.*
If he or she be such a one,
Thou hadst much better be alone.

If she be barren, she is not—&c. If she haue x children, and thy state bee not good, though thou be wary and circumspect, thy charge will vndoe thee, ——*fœcundâ domum tibi prole grauabit*, thou wilt not be able to bring them vp, y *and what greater misery can there bee, then to beget children, to whom thou canst leaue no other inheritance but hunger and thirst:* † *cum fames dominatur, strident voces rogantium panem, penetrantes patris Cor*: what so greiuous as to turne them vp to the wide world, to shift for themselues. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Thinke but of that old proverbe, ἡρώων τέκνα πείματα *Heroum filij noxæ*, great mens sonnes seldome doe well; *O vtinam aut cælebs mansissem aut prole carerem*, x *Augustus* exclaimes in *Suetonius*. *Iacob* had his *Ruben*, *Simeon* and *Leui*: *Dauid* an *Ammon*, an *Absolon*, *Adoniah*, wise mens sonnes are commonly fooles, insomuch that *Spartian* concludes, *Neminem propè magnorum virorum optimum & vtilem reliquisse filium*; y They had beene much better to haue beene childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy seruants lazy drones and theeues, thy neighbours diuells, they will make thee weary of thy life. z *If thy wife be froward, when she may not haue her will, thou hadst better be buried aliue, she will be so impatient, nothing but tempests all is in an vproare.* If she be soft and fooliſh thou weareſt better haue a blocke, shee will shame thee and reueale thy secrets: if wise, and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere, periculosissimum*, saith *Neuisanus*, she will be too insolent and peeuish,

b *Malo Venusinam quàm te Cornelia mater.*

Take heed; if she be a slut, thou wilt loath her; if proud sheel' begger thee, * *sheel' spend thy patrimony in bables, all Arabia will not serue to perfume her haire*, saith *Lucian*: If faire and wanton, sheel' make thee a *Cornuto*; if deformed, she will paint. † *If her face be filthy by nature, she will mend it by art*, alienis & adscititijs impostoris, *which who can endure?* If shee doe not paint she will looke so filthily, thou canst not loue her, and that peradventure will make thee vnhoneſt. *Cromerus lib.12. hist.* relates of *Casimirus*, c that he was vnchast, because his wife *Adleida* the daughter of *Henry Lansgraue* of *Hessia*, was so deformed. If she be poore she brings beggery with her (saith *Neuisanus*) misery and discontent. If you marry a maid it is vncertaine how she proues,

Hæc forsan veniet non satis apta tibi,

If young she is likely wanton and vntaught, if lusty too lasciuious, if an old maide, 'tis an hazard she dies in childbed, if a rich d widdow, *induces te in laqueum*, thou dost halter thy selfe, she will make all away before-hand, to her other children, &c. —*dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband, if a yong widdow, she is often vnsatiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wiues friends will eat thee out of house and home, *diues ruinam ædibus inducit*, she will be so proud, so high minded, so imperious.

——(*nihil est magis intolerabile dicis*)

thou

f *Simonides.*
r Children make misfortunes more bitter. *Bacon.*
y *Hensius Epist. Primicro nihil miserius quàm procreare liberos ad quos nihil ex hæreditate tua peruenire videas præter famẽ & sitim.*
x *Liberi sibi carcinomata.*
y *Melius fuerat eos sine liberis discessisse.*
† *Christ: Fonseca.*
z *Lemnius. cap. 6. lib. 1. Si morosa, si non in omnibus obsequaris omnia impacata in ædibus, omnia sursum misceri videas, mutæ tempestates, &c.*
a *Lib.2, numer. 101. fil. nup.*
b *Iuvenal.*
* *Tom.4. Amores. omnem mariti opulentiam profundet, totam Arabiam capillis redolens.*
† *Idem. & quis sanæ mentis sustinere queat, &c.*
c *Subegit ancillas quod vxor eius deformior esset.*
c *Sil. nup. lib.2. num 25. Diues inducit tempestatem, pauper curam: Ducens viduam se inducit in laqueum*
† *Sic quisq; dicit alteram ducit tamen.*

thou ſhalt be as the Taſſell of a goſſe-hauke, [e] *ſhe will ride vpon thee, domineere as ſhe liſt*, weare the breeches, and begger thee beſides. *Vxores diuites, ſeruitutem exigunt*, as *Seneca* hits them (*declam.lib.2.declam.6.*) *Dotem accepi, imperium perdidi.* They will haue ſouraignty, *pro coniuge dominam arceſſis*, they will haue attendance, they will doe what they liſt. [f] In taking a dowrie thou looſeſt thy liberty, dos intrat, libertas exit, hazardeſt thine eſtate.

Hæſunt atq; aliæ multæ in magnis dotibus
Incommoditates ſumptuſq; intolerabiles, &c.

with many ſuch inconveniences, take her at beſt, ſhee is a commanding ſeruant, thou hadſt better haue taken a good huſwifely maid in her ſmock. Since then there is ſuch hazard, if thou be wiſe, keepe thy ſelfe as thou art, 'tis good to match, much better to be free,

——† *procreare liberos lepidiſſimum,*
Hercle verò liberum eſſe, id multò eſt lepidius,
* *art thou young, then match not yet; if old, match not at all,*
Vis iuuenis nubere? nondum venit tempus,
Ingraveſcente ætate iam tempus præterijt.

And therefore with that Philoſopher, ſtill make anſwere to thy friends that importune thee to marry, *adhuc intempeſtiuum*, tis yet vnſeaſonable, and euer will be. Conſider withall how free, how happy, how ſecure, how heauenly, in reſpect, a ſingle man is, how merrily he liues, hee hath no man to care for but himſelfe, none to pleaſe, no charge, none to controſe him, is tied to no reſidence, no cure to ſerue, may goe and come, when, whither, liue where hee will, his owne maſter, and doe what hee liſt himſelfe. Conſider the excellency of Virgins, † *virgo cœlum meruit*, *marriage repleniſheth the earth, but virginity Paradiſe, virginity is a pretious Iewell, a faire garland, a neuer-fading flowre, [h] for why was *Daphne* turned to a greene Bay tree, but to ſhew that virginity is immortall? a fine picture, as [i] *Bonaventure* calls it, a bleſſed thing in it ſelfe, and if you will belieue a Papiſt, meritorious. Conſider laſt of all theſe commodious prerogatiues a Bacheler hath, how well he is eſteemed how heartyly welcome to all his friends, *quam mentitis obſequijs*, as *Tertullian* obſerues, with what counterfeit curteſies they will adore him, follow him, preſent him with gifts, *hamatis donis, it cannot be beleeued* (ſaith [o] *Ammianus*) *with what humble ſeruice he ſhall be worſhipped*, how loued and reſpected: *If he want children* (and haue meanes) *he ſhall bee often inuited, attended on by Princes, and haue aduocates to plead his cauſe for nothing*, as [p] *Plutarch* addes wilt thou then be reverenced, and had in eſtimation?

——*dominus tamen & domini rex*
Si tu vis fieri, nullus tibi parvulus aulâ
Luſerit Æneas, nec filia dulcior illâ?
Iucundum & charum ſterilis facit vxor amicum.

Liue a ſingle man, marry not, and thou ſhalt ſoone perceaue how thoſe *Heredipatæ* (for ſo they were called of old) will ſeeke after thee, bribe and flatter thee for thy fauour, to be thine heire or executor: *Aruntius* and *Aterius*, thoſe famous paraſites in this kinde, as *Tacitus* and [q] *Seneca* haue recorded, ſhall not goe beyond them. *Periplectomenes* that good perſonat old man, *delitium ſenis*, well vnderſtood this in *Plautus*, for when *Pleuſides* exhorted him to marry that he might haue children of his owne, hee readily replied in this ſort,

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e *Si dotata erit, imperioſa, continuoq; viro inequitare conabitur. Petrarch.* f If a woman nouriſh her husband, ſhee is angry and impudent and full of reproch *Ecclus 25.24. Scilicet vxori nubere nolo mee*

† *Plautus mil. glor. act.3. ſc.1.*

* *Stobeus ſer.66 Alex.ab Alexand.lib.4 cap.8.*

† They ſhall attend the lamb in heauen becauſe they were not defiled with women, *Apoc. 14.*

* *Nuptiæ replent terram virginitas paradiſum, Hieron.*

h *Daphne in laurum ſemper virentem, immortalem docet gloriam paratã virginibus pudicitiam ſeruantibus.*

i *Diet.ſalut.cap. 22. pulcherrimũ ſertum infinitũ precii gemma, et pictura ſpecioſa.*

o *Lib.24. Qua obſequiorum diuerſitate colantur homines ſine liberis.*

p *Hunc alii ad cœnam inuitant princeps huic famulatur, oratores gratis patrocinantur. lib. de amore prolis.*

† *Annal.11.*

q *60 de benefic. 38.*

522 sort, *Quando habeo multos cognatos, quid opus mihi sit liberis?*
Nunc benè viuo & fortunatè, atq; animo vt lubet.
Mea bona meâ morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium ad cœnam vocant,
Whilst I haue kinne, what need I brats to haue?
Now I liue well, and as I will, most braue.
And when I dye my goods Ile giue away,
To them that doe invite me every day,
That visite me, and send me pretty toyes,
And striue who shall doe me most curtesies.

This respect thou shalt haue in like maner liuing as he did, a single man, but if thou marry once, besides a Myriade of cares, miseries, and troubles,

(† *Duxi vxorem, quam ibi miseriam vidi, nati filij, alia cura*)

all gifts and inuitations cease, no friend will esteeme thee, and thou shalt bee compelled to cry out at last, with * *Phoroneus* the lawyer, *How happy had I beene, if I had wanted a wife.* If this which I haue said will not suffice, see more in *Lemnius lib.4. cap.13. de occult. nat. mir. Espensæus de continentia, lib.6.cap. S. Kornman: de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re vxoria. Arnisæus in polit. cap.* 3. and him that is *instar omnium, Nevisanus* the Lawyer, *Sylva nuptial.* almost in euery page.

* *Ter. Adelph.*
† *Brusou. lib.7. 21.cap. Si vxor decesset, nihil mihi ad summam felicitatem defuisset.*

Svbsect. 4.

Philters, Magicall and Poëticall cures.

WHere perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2.cap.* 28. and by Incantations, *Fernelius Path.lib.6.cap.*13. [k] *Skenkius lib.4. obseru. Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist. Codronchus, lib.3.cap.6. de mor. ven. Malleus malef. cap.6.* 'Tis not permitted to bee done, I confesse, yet often attempted: see more in *Wierus lib.3.cap.* 18. *de præstig. de remedijs per Philtra. Delrio Tom.2.lib.3.quæst.3.sect.3. disquisit. magic. Cardan. lib.* 16.*c.* 90. reckons vp many magneticall medicines, as to pisse through a ring, &c. *Mizaldus, cent.3.30. Baptista Porta, Iason Pratensis, Lobelius p.87. Matthiolus, &c.* prescribe many absurd remedies. Radix mandragoræ ebibitæ, Annuli ex vngulis asini, Stercus amatæ sub ceruical positum, illâ nesciente &c. quũ odorem fœditatis sentit, amor soluitur. Noctuæ ouum abstemios facit comestum, ex consilio *Iarthæ Indorum* gymnosophistæ apud *Philostratum lib.* 3. Sanguis amasiæ ebibitus omnem amoris sensum tollit, *Faustinam Marci Aurelij* vxorem, gladiatoris amore captam, ita penitus consilio *Chaldæorum* liberatam, refert *Iulius Capitolinus.* Our old Poets and phantasticall writers haue many fabulous remedies for such as are loue sicke, as that of *Protisilaus* tombe in *Philostratus*, in his Dialogue betwixt *Phœnix* and *Vinitor*: *Vinitor* vpon

k *Extinguitur virilitas 'ex incantamentorum maleficiis, neq; enim fabula est, nonnulli reperti sunt qui ex veneficiis amore privati sunt, vt ex multis historiis patet.*

vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protesilaus* altar and tombe,[l] *cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, & amongst the rest, such as are loue sick, shall there be helped.* But the most famous is [m] *Leucata Petra*, that renowned rock in *Greece*, of which *Strabo* writes, *Geog. lib.* 10. not farre from St *Maures* saith *Sands lib.* 1. From which rocke if any Louer flung himselfe down headlong, he was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cùm vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to knowe what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs knowe of him a reason of it, he told her againe, that he had often obserued [n] *Iupiter* when he was inamored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt downe here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis æstro percita è summo præceps ruit*,

hoping thus to ease her selfe, and to be freed of her loue pangs.

Hic se Deucalion Pyrrhæ succensus amore
Mersit, & illæso corpore pressit aquas,
Nec mora, fugit amor, &c. ——
Hither *Deucalion* came, when *Pyrrha's* loue
Tormented him, and leapt downe to the sea,
And had no harme at all, but by and by
His Loue was gone, and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib.* 18. *Salmutz in Pancirol. de 7. mundi mirac.* & other writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mittigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was [p] *Amor Lethes, hee tooke burning torches, and extinguished them in the riuer, his* statua *was to bee seene in the Temple of* Venus Eluſina, of which *Ovid* makes mention, and saith, *that all louers of old went thither on pilgrimage, that would be rid of their loue pangs.* *Pausanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ, to Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widowes that would haue second husbands, made their supplications to the Goddesse, all manner of suits concerning Louers were commenced, and their grieuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water, (by reason of the extreame coldnesse belike) hee was healed of Loues torments, † *Amoris vulnus idem qui sanat facit.* which if it be so, that water as hee holds is *omni auro precioſior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, and rebell, as they did in [q] *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

l *Curat omnes morbos, Ptyses hydropes & oculorum morbos & febre quartana laborantes, & amore captos, miris artibus eos demulcet.*

m The morall is, vehement Feare expells Loue.

† *Catullus.*

n *Quum Iunonem deperiret Iupiter impotenter, ibi solitus lauari, &c.*

† *Menander.*

o *Ovid. ep.* 21.

p *Apud antiquos amor Lethes olim fuit, is ardentes faces in profluentem inclinabat, huius statua Veneris Eluſinæ templo viſebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant*

† *Lib.* 10. *Vota ei nuncupant amatores, multis de cauſis, ſed imprimis viduæ mulieres, vt ſibi alteras à deâ nuptiis expoſcant.*

† *Seneca.*

† *Rhodiginus ant. lect. lib.* 16. *cap.* 25. call it *Selenus, Omni amore liberat.*

q *Cupido crucifixus, lepidum poema.*

Svbsect. 5.

The last and best cure of Loue Melancholy, is, To let them haue their desire.

THe last refuge and surest remedie, to be put in practise in the vtmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est vt heros amasiâ suâ potiatur*, saith *Guianerius, cap.15. tract.15.* *Æsculapius* himselfe to this maladie, cannot inuent a better remedy, *quàm vt amanti cedat amatum*, †(*Iason Pratensis*) then that a Louer haue his desire.

† *Cap 19. de morb. cerebri.*

Et pariter torulo bini iungantur in vno,
Et pulchro detur Æneæ, Lauinia coniux.
And let them both be ioyned in a bed,
And let *Æneas* faire *Lauinia* wed.

'Tis the speciall cure, to let them bleed in *vena Hymenea*, for loue is a plurefie, and if it be possible, so let it be, ——*optataq; gaudia carpant.* [r] *Arculanus* holdes it the speediest and the best cure, 'tis *Savanarola's* last precept, a principall infallible remedy, the last, sole and safest refuge.

Iulia sola potes nostras extinguere flammas,
Non nive, non glacie, sed potes igne pari.
Iulian alone can quench my desire
With neither ice nor snow, but with like fire

When you haue all done, saith [t] *Avicenna, there is no speedier or safer course, then to ioyne the parties together according to their desires and wishes, the custome and forme of loue, and so we haue seene him quickly restored to his former health, that was languished away to skinne and bones, after his desire was satisfied, his discontent ceased; and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed.* *Areteus* an old Author *lib.3. cap.3.* hath an instance of a young man, [u] when no other meanes could preuaile, was so speedily relieued. What remaines then but to ioyne them in marriage?

r *Patiens potiatur re amata, si fieri possit, optima cura, cap.16, in 9. Rhasis.*
s *Si nihil aliud, nuptiæ & copulatio sum ea.*
† *Petronius Catal.*
t *Cap. de Ilishi. Non invenitur cura, nisi regimen connexionis inter eos, secundum modũ promissionis, & legis, & sic vidimus ad carnem restitutum, quia iam venerat ad arefactionem, evanuit cura postquam sensit, &c.*
u *Fama est melancholicum quendam ex amore insanabiliter se habentem, vbi puellæ se coniunxisset, restitutum, &c.*
† *Iovian. Pontanus Baius lib.1.*

† *Tunc & Basia morsiunculasq;*
Surreptim dare, mutuos fouere
Amplexus licet, & licet iocari.

They may then satiate themselues with loues pleasures, which they haue so long wished and expected.

Atq; vno simul in toro quiescant,
Coniuncto simul ore suauientur,
Et somnos agitent quiete in vna.

Yea but *hic labor, hoc opus*, this cannot conueniently be done, by reason of many and seuerall impediments. Sometimes both parties themselues are not agreed, Parents, Tutors, Masters, Gardians, will not giue consent; Lawes. Customes, Statutes hinder: pouerty, superstition, feare & suspition: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, dare not make it knowne, shew her affection, or speake her minde. And *hard is the choice* (as it is in *Euphues*) *when one is compelled either by silence to dye with griefe, or by speaking to liue with*

shame

ſhame. In this caſe almoſt was the faire Lady *Elizabeth*, *Edward* the fourth his daughter, when ſhee was enamored on *Henry* the ſeuenth, that noble young Prince, and new ſaluted King, when ſhe brake forth into that paſſionat ſpeech, † *O that I were worthy of that comely Prince, but my father being dead, I want friends to motion ſuch a matter. What ſhall I ſay? I am all alone, and dare not open my minde to any. What if I acquaint my mother with it? baſhfulnes forbids. What if ſome of the Lords? audacity wants: O that I might but conferre with him, perhaps in diſcourſe I might let ſlip ſuch a word that might diſcouer mine Intention.* How many modeſt maids may this concern, I am a poore ſeruant, what ſhall I doe? I am a fatherleſſe child, and want meanes, I am blith and buxome, young and luſty, but I haue neuer a ſutor, *Expectant ſtolidi vt ego illos rogatum veniam,* as † ſhe ſaid, a company of ſilly fellowes, looke belike that I ſhould wooe them and ſpeake firſt: faine they would and cannot wooe, make ſute, with many ſuch lets & inconueniences, which I knowe not, what ſhall we doe in ſuch a caſe? Some are ſo curious in this behalfe, as thoſe old *Romanes*, our moderne *Venetians*, *Dutch* and *French* that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwiſe in yeares, fortunes, education, and all good affection. In *Germany* except they can proue their gentility by three deſcents, they ſcorne to match with them. A noble man muſt marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentleman, a Gentlemans, as flatters ſort their flattes, doe they degrees and families. If ſhe be neuer ſo rich, faire, well qualified otherwiſe, they will make him forſake her. The *Spaniards* abhorre all widowes. The *Turkes* repute them old women, if paſt fiue and twenty. But theſe are too ſeuere Lawes, & ſtrict Cuſtomes, *dandum aliquid amori*, we are all the ſonnes of *Adam*, 'tis oppoſite to Nature, it ought not to be ſo. Againe, he loues her moſt impotently, ſhe loues not him, and ſo *è contra.** *Pan* loued *Eccho*, *Eccho Satyrus*, *Satyrus Lyda*,

Quantum ipſorum aliquis amantem oderat,
Tantum ipſius amans odioſus erat.

They loue and loath of all ſorts, he loues her, ſhe hates him; and is lothed of him, on whom ſhe dotes. *Cupid* hath two darts, one to force loue, all of gold, and that ſharpe, ——a *quod facit auratum eſt:* another blunt, of Leade, and that to hinder, ——*fugat hoc, facit illud amorem.* This we ſee too often verified in our common experience. b *Choreſus* dearely loued that Virgin *Callyrrhoe*, but the more he loued her, the more ſhe hated him. *Oenone* loued *Paris*, but he reiected her, they are ſtiffe of all ſides, as if Beauty were therefore created to vndoe, or be vndone. I giue her all attendance, all obſeruance, I pray and intreat, † *Alma precor miſerere mei*, faire Miſtris pitty me, I ſpend my ſelfe, my time, friends and fortunes to winne her fauour, (as he complaines in the c Eglogue) I lament, ſigh, weepe, and make my moane to her, but ſhe is hard as flint——*cautibus Iſmarijs immotior*——as faire and hard as a diamond, ſhee will not reſpect, *Deſpectus tibi ſum*, or heare me, ——*fugit illa vocantem*

Nil lachrymas miſerata meas, nil flexa querelis.

What ſhall I doe? *I wooed her as a young man ſhould doe,*
But Sir ſhe ſaid I loue not you.

* *Durior at ſcopulis mea Cœlia, marmore, ferro,*

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† *Speeds hiſt. e M.S. Ber. Andreæ.*

† *Lucretia in Cœleſtina, act. 19. Barthio interpret.*

* *E græco Moſchi.*

a *Ovid. Met. 1.*

b *Pauſanias Achaicis lib. 7. Perditè amabat Chullirrhoē virginem, & quanto erat Choreſi amor vehementior, tanto erat puellæ animus ab eius amore alienior.*

† *Virg. 6. Æn.*

c *Eraſmus Egl. Galatea.*

* *Angerianus Erotopægnion.*

526 *Robore, rupe, antro, cornu, adamante, gelu.*
Rocke, marble, heart of Oke with iron bar'd,
Froſt, flint or adamants are not ſo hard.
I giue, I bribe, I ſend preſents, but they are refuſed.
d *Virg.* d *Ruſticus eſt Coridon, nec munera curat Alexis.*
e *Lœcheus* I proteſt, I ſweare, I weepe, ——— e *odioq; rependit amores,*
Irriſu lachrymas——— ſhe neglects me for all this, ſhe derides me, contemnes me, ſhe hates me, *Phyllida floutes me, Caute, feris, quercu durior Euridice*, ſtiffe, churliſh, rocky ſtill. And 'tis moſt true, many Gentlewomen are ſo nice, they ſcorne all ſuiters, crucifie their poore Paramours, and thinke no body good enough for them, as dainty to pleaſe as *Daphne* her ſelfe, † *Multi illam petiêre, illa aſpernata petentes,*
† *Ouid. Met. 1.* *Nec quid Hymen, quid amor, quid ſint connubia curat,*
Many did wooe her, but ſhe ſcorn'd them ſtill,
And ſaid ſhe would not marry by her will.
One while they will not marry, as they ſay at leaſt (when as they intend nothing leſſe) another while not yet, when 'tis their only deſire, they raue vpon it. She will marry at laſt, but not him: he is a proper man indeed, & well qualified, but he wants meanes: another of her ſuiters hath good meanes, but he wants wit; one ir too old, another too young, too deformed, ſhe likes not his carriage: a third too looſely giuen, he is rich, but baſe borne: ſhee will bee a Gentlewoman, a Lady, as her ſiſter is, as her mother is, ſhee is all out as faire, as well brought vp, hath as good a portion, & ſhe looks for as good a match as *Matilda* or *Dorinda*; if not, ſhe is reſolued as yet to tarry. In the meane time, *quot torſit amantes*, one ſuiter pines away, languiſheth in loue, *mori quot deniq; cogit*: another ſighes & grieues, ſhe cares not: & which * *Stroza* obiected to *Ariadne*,
* *Erot. lib. 2.*
Nec magis Eurialigemitu, lacrymiſq; moveris,
Quàm prece turbati flectitur ora ſali.
Tu iuvenem, quo non formoſior alter in vrbe,
Spernis, & inſano cogis amore mori.
Is no more mou'd with thoſe ſad ſighes and teares,
Of her ſweet-heart, then raging Sea with prayers:
Thou ſcorn'ſt the faireſt youth in all our Citty,
And mak'ſt him almoſt mad for loue to dye.
They take a pride to pranke vp themſelues, to make young men enamored, to dote on them, and to runne mad for their ſakes,
† *Virg. 4. Æn.* ———† *ſed nullis illa movetur*
Fletibus, aut voces vllas tractabilis audit.
Whileſt niggardly their fauours they diſcouer,
They loue to be belou'd, yet ſcorne the Louer.
All ſute and ſeruice is too little for them, preſents too baſe: As *Atalanta* they muſt be ouer-runne, or not wonne. Many young men are as obſtinate, and as curious in their choice, as tyrannically proud, inſulting, deceitfull, falſe-hearted, as irrefragrable and peeuiſh on the other ſide, *Narciſſus* like,
x *Metamorph. 3* x *Multi illum Iuvenes, multæ petiêre puellæ,*
Sed fuit in tenerâ tam dira ſuperbia formâ,
Nulli illum Iuvenes, nullæ petiêre puellæ.

Yong

Young men and maids did to him sue,
But in his youth so proud; so coy was he,
Young men and maids bad him adue.

Eccho wept & wooed him by all meanes aboue the rest, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,

he would rather dye then giue consent. Thus many Louers doe hold out so long doting on themselues, stand in their owne light, till in the end they come to be scorned and reiected, as *Stroza's Gargiliana* was,

Te iuvencs, te odêre senes, desertaq; langues,
Quæ fueras procerum publica cura priùs.

Both young and old doe hate thee scorned now,
That once was all their ioy and comfort too.

as *Narcissus* was himselfe, ——*who despising many*
Died ere he could enioy the loue if any. They beginne to bee contemned themselues of others, as he was of his shadow, and take vp with a poore curat, or an old seruingman at last, that might haue had their choice of right good matches in their youth. Yet this is a common humour, will not be left, and cannot be helped.

† *Hanc volo quæ nõn vult, illam quæ vult ego nolo,* † *Ausonius.*
Vincere vult animos, non satiare Venus.

I loue a maid, shee loues me not: full faine
She would haue me, but I not her againe;
So Loue to crucifie mens soules is bent,
But seldome doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,* their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their owne foolish proceeding that marres all, they are too distrustfull of themselues, too soone deiected, say she be rich, thou poore? she young, thou old; she louely and faire, thou most illfauored and deformed; she noble thou base; she spruce and fine, but thou an vgly Clown? *nihil desperandum*, there s hope enough yet, *Mopso Nisa datur, quid non speremus amantes*, put thy selfe forward once more, as vnlikely matches haue beene and are dayly made, see what will be the euent. But commonly they omit opportunities, *oscula qui sumpsit*, &c. they neglect the vsuall meanes and times.

He that will not when he may,
When he will he shall haue nay: they looke to bee wooed, sought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a company of suiters, yet all missed of their aime. In such cases he or they must wisely and warily vnwinde themselues, vnsettle his affections by those rules aboue prescribed, —*quin stultos excutit ignes*, diuert his cogitations, † *Ovid. Met.9.* or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux*, when hee could not get her, with a kinde of Heroicall scorne he bid *Æneas* take her, or with a milder farewell, let her goe, —*Et Phillida solus habeto*, take her to you, God giue you ioy Sir. The Fox in the Embleme would eat no

528 no grapes,but why? becauſe he could not get them; care not thou for that, which may not be had.

Many ſuch inconveniences, lets and hinderances there are, which croſſe their proiects,and crucifie poore Louers,which ſometimes may, ſometimes againe cannot be ſo eaſily remoued. But put caſe they bee reconciled all, agreed hitherto,ſuppoſe this loue or good liking be betwixt two alone, both parties well pleaſed, there is *mutuus amor*, mutuall loue and great affection, yet their parents, gardians, tutors, cannot agree, thence all is daſhed, the match is vnequall; one rich,onother poore; *durus pater*,an hard-hearted,vnnaturall,a couetous father will not marry his ſonne, except he haue ſo much mony, *ita in aurum omnes inſaniunt*, as † *Chryſoſtome* notes, nor ioyne his daughter in marriage, to ſaue her dowry, or for that hee cannot ſpare her for the ſeruice ſhee doth him, and is reſolued to part with nothing whileſt he liues,not a penny,though he may peradventure well giue it,he will not til he dies,and then as a pot of mony broke,it is divided amongſt them that gaped after it ſo earneſt. Or elſe he wants meanes to ſet her out,he hath no mony,and though it be to the manifeſt preiudice of her body and ſoules health, he cares not,he will take no notice of it, ſhe muſt and ſhall tarry. Many ſlack and careleſſe Parents, *iniqui patres*, meaſure their childrens affections by their owne; they are now cold and decrepit themſelues, paſt all ſuch youthfull conceits,and they will therefore ſtarue their childrens *Genius*, haue them *á pueris* ϒ *Illico naſci ſenes*,they muſt not marry, *nec earum affines eſſe rerum quas ſecum fert adoleſcentia: ex ſuâ libidine moderatur quæ eſt nunc, non quæ olim fuit*; as he ſaid in the Comœdy,they wil ſtifle nature,their yong bloods muſt not participat of youthfull pleaſures,but be as they are themſelues,old vpon a ſudden. And 'tis a generall fault amongſt moſt parents in beſtowing of their children,the father wholly reſpects wealth, when through his owne folly, riot,indiſcretion,he hath embeazled his eſtate, to recouer himſelfe,he confines and proſtitutes his eldeſt ſonnes loue and affection to ſome deformed peece for mony, †*Phanaretæ ducet filiam,rufam illam virginem, Cæſiam,ſparſo ore, adunco naſo*— and though his ſonne vtterly diſlike,with *Clitipho* in the Comœdy,*Non poſſum pater*: If ſhe be rich,*Eia*(he replies)*vt elegans eſt, credas animum ibi eſſe?* hee muſt and ſhall haue her,ſhe is faire enough, if he looke or hope to inherit his lands, he ſhall marry,not when or whom he loues,*Archonidis huius filiam*,but whom his father commands, when and where he likes, his affection muſt dance attendance vpon him. His daughter is in the ſame predicament forſooth,as an empty boat ſhe muſt carry what,where,when and whom her father will.So that in theſe buſineſſes the father is ſtill for the moſt advantage; Now the mother reſpects good kindred,moſt part the ſon a proper woman. All which [z] *Livy* exemplifies *dec.*1.*lib.*4. a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that ſtatute that the gentry and commonalty muſt not match together)the matter was controverted. The Gentleman was preferred by the mothers voice,*quæ quam ſplendidiſſimis nuptijs iungi puellam volebat*: the ouerſeers ſtood for him that was moſt worth, &c. But parents ought not to be ſo ſtrict in this behalfe, Beauty is a dowry of it ſelfe all ſufficient,[a] *Rahell* was ſo married by *Iacob*,and *Bonaventure in* 4.*ſent. denies that he ſo much as venially ſinnes,that marries a maid for comelineſſe of perſon.*

† *Hom.*5.*in* 1. *epiſt. Theſſ. cap.* 4.*verſ.*1.

† *Ter. Heauton. Scen.vlt.*

y *Ter.*

z *Plebeius & nobilis ambiebant puellam, puellæ certamen in partes venit. &c.*

a Gen.26.

b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

The

The *Iewes*, *Deut*.21.11. if they ſaw amongſt the captiues a beautifull woman, ſome ſmall circumſtances obſerued, might take her to wife. They ſhould not be to ſeuere in that kinde, eſpecially if there bee no ſuch vrgent occaſion, or grieuous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts *young men ſhould neither auoide the affinity of poore folkes, or ſeeke after rich.* Pouerty and baſe parentage may be ſufficiently recompenced by many other good qualities, modeſty, vertue, religion and good bring-vp, * *I am poore, I confeſſe, but am I therefore contemptible, and an abiect? Loue it ſelfe is naked, the* Graces, *the* Starres, *and* Hercules *clad in a Lions skinne.* Giue ſome thing to vertue, loue, wiſdome, fauour, beauty, perſon, be not all for money. Beſides you muſt conſider that *Amor cogi non poteſt* Loue cannot be compelled, they muſt affect as they may: *Fatum eſt in partibus illis Quas ſinus abſcondit*, as the ſaying is, marriage and hanging goes by deſtiny, matches are made in heauen.

It lies not in our power to loue or hate,
For will in vs is ouerrul'd by fate.

A ſeruant maid in † *Ariſtænetus* loued her miſtris Minion, which when her Dame perceaued, *furioſa æmulatione*, in a iealous humour ſhee dragged her about the houſe by the haire of the head, and vexed her ſore. The wench cried out, * *O miſtris, fortune hath made my body your ſeruant, but not my ſoule*, Affections are free, not to be commanded. Moreouer it may be to reſtraine their ambition, pride, and couetouſneſſe, to correct thoſe hereditary diſeaſes of a family, God in his iuſt iudgement aſſignes and permits ſuch matches to bee made. For I am of *Plato* and [d] *Bodines* minde, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they ſhall not exceede, ſix or ſeuen hundred yeares, as they there illuſtrate by many examples, and which *Peucer* and † *Melanchthon* approue; but in a perpetuall tenor (as we ſee by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many deſcents with little alteration. Howſoeuer let them I ſay, giue ſomething to youth, to loue, they muſt not thinke that they can fancy whom they appoint. [e] *Amor enim non imperatur, affectus liber ſi quis alius & vices exigens*, this is a free paſſion, as *Pliny* ſaid in a Panegyricke of his, and may not be forced, loue craues liking, as the ſaying is, it requires mutuall affections, a coreſpondency: *inuito non datur nec aufertur*, it may not be learned, *Ouid* himſelfe cannot teach vs how to loue, *Solomon* deſcribe, *Apelles* paint, or *Helena* expreſſe it. They muſt not therefore compell or intrude, but conſider withall the miſeries of enforced marriages, take pitty vpon youth; and ſuch aboue the reſt as haue daughters to beſtowe, muſt be very carefull & prouident to marry them in due time, *Virgines enim tempeſtiuè locandæ*, as *Lemnius* admoniſheth. *lib.*1.*cap.*6. Virgins muſt be prouided for in ſeaſon, to preuent many diſeaſes, of which † *Rodericus a Caſtro de morbis mulierum lib.*2.*cap.*3, and *Lod.Mercatus lib.* 2. *de mulier.affect.cap.*4. *de melanch. virginum & viduarum* haue both largely diſcourſed. And therefore aſwell to auoide theſe ferall maladies, 'tis good to get them husbands betimes, as to preuent ſome other groſſe inconueniences, and for a thing that I know beſides; *vbi nuptiarum tempus & ætas aduenerit*, as *Chriſoſtome* aduiſeth, let them not deferre it, they perchance will marry themſelues elſe, or doe worſe. If *Neuiſanus* the Layer doe not impoſe,

† *Lib.*6. *de leg.* *Ex vſu reipub. eſt vt in nuptiis iuuenes neq; pauperum affinitatem fugiant, neq; diuitum ſectentur.*

* *Philoſtr. epiſt. quoniam pauper ſum idcirco contemptior & abiectior tibi videor. Amor ipſe nudus eſt, gratiæ et aſtra, Hercules pellæ leonina indutus.*

t *Iuuenalis.*

† *Lib.*2. *epiſt.*7.

* *Iulans inquit, non mentem vna addixit mihi fortuna ſeruitute.*

d *De repub. cap. de period rerum pub.*

† *Com. in car. Chron.*

e *Plin. in paneg.*

f *Puellis imprimis nulla danda occaſio lapſus, Lemn. lib.*1. 54. *de vit: inſtit.*

† See more *part.*1.*ſ. memb.* 2. *ſubſect.*4.

* *Hom.*5. *in* 4. *cap.*1. *Theſſal. ver.*1.

530 they may doe it by right; for as he proues out of *Curtius* and some other Ciuilians, *Sylua nup.lib.2.numer.30.* § *A maid past 25. yeares of age, against her parents consent may marry such a one as is vnworthy of, and inferior to her, and her father by law must be compelled to giue her a competent dowry.* For if they tarry longer they are past date, and no body will respect them. A woman with vs in *Italy* (saith † *Aretines Lucretia*) 24 yeares of age, *is old already, past the best, of no account.* A virgin as the Poet holds, *lasciua & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

g *Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & cum cogere ad congruè dotandum.*

† *Mulier apud nos 24. annorum vetula est & proiectitia.*

h *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit anum.
She that was erst a maide as fresh as May,
Is now an old Crone, time so steales away.

h *Ausonius edyl.14.*

Let them take time then while they may, make aduantage of youth, and as he prescribes, *Collige virgo rosas dum flos novus & nova pubes,*
Et memor esto ævum sic properare tuum.
Faire maide goe gather Roses in the prime,
And thinke that as a flowre so goes on time.

Idem.

Let's all loue, *dum vires annique sinunt*, whiles we are in the flowre of yeares, fit for loue matters, and while time serues. For

p *Catullus.*

p *Soles occidere & redire possunt,*
Nobis cùm semel occidit breuis lux,
Nox est perpetuò vna dormienda.
q *Sunnes that set may rise againe,*
But if once we loose this light,
'Tis with vs perpetuall night.

q Translated by *M. B. Johnson.*

Volat irreuocabile tempus, time past cannot be recal'd. But we need no such exhortation, we are all commonly too forward, yet if there be an escape, and all be not as it should, as *Diogenes* stroke the father when the sonne swore, because he taught him no better: if a maide or young man miscarry, I thinke their parents oftentimes, Guardians, Ouerseers, Gouernours, *neq; vos* (saith * *Chrisostome*) *a supplicio immunes evadetis, si non statim ad nuptias, &c.* are in as much fault, and ought as seuerely to be punished as their children, in prouiding for them no sooner.

* *Hom.5. in 1. Thes. cap.4.1.*

Now for such as haue free liberty to bestow themselues; I could wish that good counsell of the Comicall old man were put in practise,

* *Plautus.*

* *Opulentiores pauperiorum vt filias*
Indotatas ducant vxores domum.
Et multò fiet ciuitas concordior,
Et inuidiâ nos minore vtemur, quàm vtimur.
That rich men would marry poore maidens some,
And that without dowry, and so bring them home.
So would much concord be in our citty,
Lesse envy should we haue, much more pitty.

If they would care lesse for wealth, we should haue much more content and quietnesse in a common wealth. Beauty, good bringing vp, me thinkes, is a sufficient portion of it selfe, and he doth well that will accept of such a wife. *Eubulides* in P *Aristænetus* married a poore mans child, *facie non illætabili*, of a merry countenance, and heauenly visage, in pitty of her estate and that

p *Epist.12.lib.2. Eligit coniugem pauperem, indotatam & subito deamauit, ex commiseratione eius inopiæ.*

quickly

quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap with this inscription vponit, 531

Iuro tibi sanè per mystica sacra Dianæ,
Me tibi venturum comitem, sponsumq; futurum.
I sweare by all the rites of *Diana*,
Ile' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him Blessed is the wooing.
That is not long a doing,
As the saying is, when the parties are sufficiently knowne to each other, what needs such scrupelosity, so many circumstances? dost thou know her conditions, her bringing vp, like her person, let her meanes be what they will, take her without any more adoe, q *Dido* and *Æneas* were accidentally driuen by a storme both into one caue, they made a match vpon it; if thou loues the party doe as much: good education and beauty is a competent dowry, stand not vpon money. *Erant olim aurei homines* (saith *Theocritus*) *& amantes redamabant*, in the golden world men did so, if all be true that is reported, and some few now a daies will doe as much, here and there one; 'tis well done me thinkes, and all happinesse befall them for so doing. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gaue her no portion but her bringing vp, *occulto formæ præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptised and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. [f] *Rodophe* was the fayrest lady in her dayes in all *Ægypt*, she went to wash her, and by chance (her maides meane while looking but carelessely to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Ægypts* lap at *Memphis*. Hee wondred at the excelency of the shooe and pretty foot, but more *Aquilæ factum*, at the manner of the bringing of it: and caused forthwith proclamation to bee made, that she that owned that shooe should come presently to his Court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe (as he did) themselues, or so for loue, &c. marry their children. If hee bee rich, let him take such a one as wants, if she haue fortunes of her owne, let her make a man. *Danaus* of *Lacedæmon* had a many daughters to bestow, and meanes enough for them all, he neuer stood enquiring after great matches, as others vse to doe, but * sent for a company of braue young gallants home to his house, and bid his daughters choose euery one, whom she liked best, & take him for her husbande, without any more adoe. This act of his was much approued in those times. I but in this yron age of ours we respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and wee feele the smart of it in the end. But I am too lauish peraduenture in this subiect.

q *Virg. Æn.*

r *Lipsius polit. Sebast. Mayer. Select. Sect. 1. cap. 13.*

[f] *Mayerus Select sect. 1. c. 14. & Ælian. l. 13. cap. 33. cum famulæ lauantis vestes incuriosius custodirent, &c. Mandauit per vniuersum Ægyptum vt fœmina quæreretur, cuius is calceus esset, eamq; sic inventam in matrimonium accepit.*

* *Pausanias lib. 3. de Laconicis. Dimisit qui nunciarent, &c. optionem puellis dedit, vt earum quælibet cum sibi virum deligeret, cuius maxime esset forma Complacita.*

532 Another let or hindrance is ſtrict and ſeuere diſcipline, lawes and rigorous cuſtomes that forbid men to marry at ſet times, and in ſome places: As Prentiſes, Seruants, Collegiats, ſtates of liues in coppy holds, or in ſome baſe inferior offices, [i] *Velle licet* in ſuch caſes, *potiri non licet*, as he ſaid. They ſee but as priſoners through a grate, they couet and catch, but *Tantalus à labris, &c.* Their loue is loſt, and vaine it is in ſuch an eſtate to attempt. † *Grauiſſimum eſt adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice ſome of them; but in the meane time their caſe is deſperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they muſt either burne or ſtarue. 'Tis *Cornutum ſophiſma*, hard to reſolue, if they marry they forfeit there eſtates, they are vndone and ſtarue themſelues through beggery and want: if they doe not marry, in this heroicall paſſion they furiouſly rage, are tormented, and torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their ſoules health, but for their preſent fortunes, by ſome other meanes to pacifie themſelues, and diuert the ſtreame of this fiery torrent, to continue as they are, [k] reſt ſatisfied, *lugentes virginitatis florem ſic aruiſſe*, & with *Iepthes* daughter to bewaile their virginities.

Of like nature is ſuperſtition, thoſe raſh vowes of Monkes and friers, and ſuch as liue in religious orders; but farre more tyrannicall and much worſe. Nature, youth, and this furious paſſion forcibly inclines, and rageth on the one ſide: but their order and vow checkes them on the other.

* *Voto q; ſuo ſua forma repugnat.* What merits and Indulgences they heape vnto themſelues by it, what commodities, I knowe not; but I am ſure, from ſuch raſh vowes, and inhumane manner of life proceed many inconueniences, many diſeaſes, many vices, maſtupration, Satyriaſis, Priapiſmus, melancholy, madneſſe, fornication, adultery, buggery, Sodomy, theft, murder, and all manner of miſchiefes: read but *Bales* Catalogue of *Sodomites*, at the viſitation of Abbies here in *England*, *Henry Stephen* his Apol. for *Herodotus*, that which *Viricus* writes in one of his Epiſtles, [m] *that Pope Gregory when he ſaw 600. ſkulles and bones of infants taken out of a fiſhpond neere a Nunuery, thereupon retracted that decree of Prieſts marriages, which was the cauſe of ſuch a ſlaughter, was much grieued at it, and purged himſelfe by repentance.* Read many ſuch, and then aske what is to be done; Is this vow to be broke or not? No, ſaith *Bellarmine*, *cap.* 38. *lib. de Monach: melius eſt ſcortari & vri quam de voto cælebatus ad nuptias tranſire*, better burne or fly out then to breake thy vow. And *Coſter in his Enchirid. de cælebat. ſacerdotum*, ſaith it is abſolutely *grauius peccatum*, [n] *a greater ſinne for a Prieſt to marry, then to keepe a Concubine at home. Gregory de Valence, cap. 6. de cælibat.* maintaines the ſame, as thoſe *Eſſei* and *Montaniſts* of old. In ſo much that many Votaries, out of a falſe perſwaſion of merit and holineſſe in this kinde, will ſooner dye then marry, though it bee to the ſauing of their liues. [o] Anno 1419. *Pius* 2. Pope, *Iames Roſſa* Nephew to the king of *Portugall*, and then elect Archbiſhop of *Lisbone*, being very ſicke at *Florence*, [p] *when his Phyſitians told him, that his diſeaſe was ſuch, he muſt either lye with a wench, marry, or dye, cheerefully chooſe to die.* Now they commended him for it. But S[t] *Paul* teacheth otherwiſe, *better marry then burne*, and *Cyprian Epiſt.* 8. boldly denounceth

i *Apuleius in Catel. nobis Cupido velle dat, poſſe abnegat.*
† *Anacreon. 56.*
* *Ouid. 1. met.*
l *Mercurialis de Priapiſmo.*
m *Memorabile quod Viricus epiſtolâ refert, Gregorium quũ ex piſcina quadam allata plus quam ſex mille infantum capita vidiſſet, ingemuiſſe, & decretum de cælibatu tantam cædis cauſam cõfeſſus condigno illud pœnitentiæ fructu purgaſſe Kẽniſius ex: concil. Trident part. 3. de cælibatu ſacerdotum.*
n *Si nubat, quã ſi domi concubinam alat.*
o *Alphonſus Ciacconius lib. de geſt. pontificum.*
p *Cum medici ſuaderent vt aut nuberet aut coitu vteretur, ſic mortem vitari poſſe, mortem potius intrepidus expectauit, &c.*

nounceth, *Adulterum est, impium est, sacrilegum est, quodcunq; humano furore statuitur, vt dispositio diuina violetur*, It is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after there owne furies to crosse Gods lawes. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuere and inhumane an edict. 533

o *Lidgate* in *Chaucers* flower of curtisie.

o The silly wrenne, the Titmouse also,
The little Redbrest haue their election,
They flye I saw and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impresse and guide,
Of euery thing list to prouide.

But man alone, alas the hard stond,
Full cruelly by kindes ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages aboue the rest, and not at Cleargy men onely, but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers: but p these are hard hearted, vnnaturall, monsters of men, shallow politicians, they doe not q consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may be sent? Let them consult with Sr *William Alexanders* booke of Colonies, *Orpheus Iuniors* Golden Fleece, Captain *Whitburne*, Mr *Hagthorpe*, *&c.* and they shall surely be otherwise enformed. Those politique *Romans* were of another minde, they thought their Citty and Country could neuer be too populous. r *Adrian* the Emperor said he had rather haue men then money, *malle se hominum adiectione ampliare imperium, quam pecuniâ*; *Augustus Cæsar* made an oration in *Rome ad cælibes*, to perswade them to marry, some countries compelled them to marry of old, as f *Iewes*, *Turkes*, *Indians*, *Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many Idle persons to liue in Monasteries, and often maruell how they can liue honest. t In the Isle of *Maragnan*, the Gouernour and petty King there did wonder at the *Frenchmen*, and admire how so many Friers, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not beleiue it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18 Nunneries in *Padua*, In *Venice* 31. Cloisters of Monkes, 28. of Nunnes, &c. *ex vngue leonem*, 'tis to this proportion, in all other Prouinces and Citties, what would they thinke, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. * *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuate: Thou maist now and then bee compel'd*

p 'Tis not multitude but idlenesse which causeth beggery.

q Or to see them a worke, and bring the vp in some honest trades.

r *Dion. Cassius lib.56.*

f *Sardus. Buxdorphius.*

t *Claude Albauille* in his hist of the French men to the Isle of *Maragnan. An.* 1614.

* *Rara quidem dea tu es O chastitas in his terris, nec facilè perfecta, rarius perpetua, cogi nonnunquã potest, ob naturæ defectum, vel si disciplina peruaserit, censura compresserit,*

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compel'd either for defect of nature, or if discipline perswade, decrees enforce: Or for some such by respects, want of meanes, rash vowes, &c. But can hee willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to preuent a farre worse inconuenience, [u] In most countries they doe much encourage them to marriage, giue great reward's to such as haue many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib.2.cap.15. Ælian lib.6.cap.5. Valerius lib.1.cap.9.* [x] We read that three children freed the father from painefull offices, & fiue from all contributions. *A woman shall be saued by bearing children. Epictetus* would haue all marry, and [y] as *Plato* will 6. *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled & punished, and the money consecrated to *Iuno's* Temple, or applied to publike vses. They account him in some countries vnfortunate that dies without a wife; and lament him for it: to my sweet soule, &c. See *Lucian de luctu*, Sands *fol.* 83.

u *Alexander ab Alex in 6 lib. 4 cap 8.*

x *Tres filij patrem ab exactis, quinq; ab omnibus officijs liberabant.*

y *Præcepto primo. Cogatur nubere aut mulctator, & pecunia templo Iunonis dedicetur & publica fiat.*

z *Quæ se c pistra matrimonii alligari non patiuntur. Lemni. lib.4.13 de occul. nat. Abhorrent multi à matrimonij, ne morosam, querulâ, asperam, amaram uxorem perferre cogantur.*

† *Senec. Hippol.*

† *Cælebs enim vixerat nec ad uxorem ducendam unquam induci potuit.*

* *Senec Hipp.*

† *Æneas Syluius de dictis Sigismundi. Hensius Primicro.*

* *Hor.*

a *Ovid.*

p *Lucheus.*

b *Bacons Essays*

Yet notwithstanding many with vs are of the opposite part, they are married themselues and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods prouidence, *they will not, dare not for such worldly respects*, feare of want, woes, miseries, or that they shall light, as [z] *Lemnius* saith, *on a scold, a slut, or a bad wife.* And therefore † *Tristem Iuventam venere desertâ colunt*, they are resolued to liue single, as † *Epaminondas* did, and ready with *Hippolitus* to abiure all women. * *Detestor omnes horreo, fugio, execror, &c.* † some make a doubt, *an uxor literato sit ducenda*, whether a scholler should marry, if she be faire, with kissing and dalliance she will hinder his study; if foule, with scolding, but this is a toy,

* *Nec dulces amores sperne puer, neq; tu choreas;*

these men are too distrustfull and much to blame.

[a] *Parcite paucorum diffundere crimen in omnes,*

They must not blame all for some. As there be many bad, there be some good wiues, as some be vitious, some be vertuous: read what *Solomon* hath said in their praises, *Prov.31.* and *Siracides cap.26.& 30. hee that hath no wife wandreth to and fro mourning. Minuuntur atræ coniuge curæ*, women are the sole only ioy, and comfort of a mans life.

[p] *Delitiæ humani generis, solatia vitæ,*
Blanditiæ noctis, placidissima cura diei,
Vota virûm, iuvenum spes, &c.

A wife is a young mans Mistris, a middle ages companion, an old mans nurse: Particeps lætorum & tristium. A prop, an helpe, &c.

† *Euripides.*

† *Optima viri possessio est uxor benevola,*
Mitigans iram et avertens animam eius a tristitiâ,
Mans best possession is a louing wife,
She tempers anger and diuerts all strife.

There is no ioy, no comfort, no pleasure in the world, like to that of a good wife, *Quàm cùm chara domi coniux, fidusq; maritus*
Vananimes degunt —— saith old *Homer*, she is still the same in sickenesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated by any calamity, but

ready

ready to ſhare all ſorrow, diſcontent, and as the *Indian* women doe, liue and dye with him, nay more to dye preſently for him, *Admetus* King of *Theſſaly* when he lay vpon his death bed, was told by *Apollos* oracle, that if hee could get any body to dye for him, he ſhould liue longer yet, but when all refuſed, his parents *etſi decrepiti*, friends and followers forſooke him, *Alceſtes* his wife though young, moſt willingly vndertooke it, what more can be deſired or expected? And although on the other ſide there be an infinite number of bad husbands (I could raile downe downe right againſt ſome of them) able to diſcourage any woman, yet there be ſome good ones againe, and thoſe moſt obſeruant of marriage rites. An honeſt country fellow (as *Fulgoſus* relates it) in the kingdome of *Naples*, * at plough by the ſea ſide, ſaw his wife carried away by *Mauritanean* pirats, he ranne after in all haſt, vp to the chin firſt, and when he could wade no longer, ſwam, calling to the gouernour of the ſhip to deliuer his wife, or if he muſt not haue her reſtored, to let him follow as a priſoner, for he was reſolued to be a galliſlaue, his druge, willing to endure any miſery, ſo that he might but enioy his deare wife. The *Moores* ſeeing the mans conſtancy and relating the whole matter to their gouernour at *Tunnis*, ſet them both free, and gaue them an honeſt penſion to maintaine themſelues during their liues. I could tell many ſtories to this effect; but put caſe it often proue otherwiſe, becauſe marriage is troubleſome, wholy thereto auoide it, is no argument; [c] *he that will auoide trouble muſt auoide the world*, (*Euſebius præpar. Euangel.* 5. *cap.* 50) Some trouble there is in marriage I deny not, *Et ſi graue ſit matrimonium*, ſaith *Eraſmus*, *edulcatur tamen multis, &c.* yet there be many things to [d] ſweeten it, a pleaſant wife, *placens vxor*, pretty children *dulces nati*, *delitiæ filiorum hominum*, the chiefe delight of the ſonnes of men *Eccleſ.* 2. 8. &c. And howſoeuer though it were all troubles, [e] *vtilitatis publicæ cauſa devorandum, grave quid libenter ſubeundum*, it muſt willingly be vndergone for publike goods ſake,

* *Audite populus hæc, inquit Suſarion,*
Malæ ſunt mulieres, veruntamen O populares,
Hoc ſine malo domum inhabitare non licet.
Heare me O my countrymen ſaith *Suſarion*,
Woemen are nought, yet no life without one.
† *Malum eſt mulier, ſed neceſſarium malum,*

they are neceſſary euills and for our owne ends wee muſt make vſe of them; to haue iſſue, * *Supplet Venus ac reſtituit humanum genus*, and to propagate the Church. *Matrimonium humano generi immortalitatem tribuit* ſaith *Neuiſanus*, Matrimony makes vs immortall.

[g] *Indignè viuit per quem non viuit & alter*, † which *Pelopidas*, obiected to *Epaminondas*, he was an vnworthy member of a common-wealth, that left not a childe afer him to defende it, and as [h] *Triſmegiſtus* to his ſonne *Tatius, haue no commerce with a ſingle man. If we could liue without wiues*, as *Marcellus Numidicus* ſaid in [i] *Agellius*, *we would all want them, but becauſe we cannot, let all marry, and conſult rather to the publike good, then their owne priuate pleaſure or eſtate.* It were an happy thing, as wiſe † *Euripides* hath it, if wee could buy children with gold and ſiluer, and be ſo prouided, *ſine mulierum congreſſu*, without womens company, but that may not be, * *Orbis iacebit ſqualido turpis ſitu,*

Vanum

* *Cum iuxta mare agrũ coleret. Omnis enim miſeriæ immemorem, coniugalis amor eum fecerat. Non ſine ingenti admiratione, tanta hominis charitate motus rex, liberos eſſe iuſſit, &c.*

c *Qui vult vitare moleſtias vitet mundum.*

d Τίδε βίος τίδε τεφονὸν ἄπερ χρυσῆς ἀφροδίτης. *Quid vita eſt quæſo quidue eſt ſine Cypride dulce Mimner.*

e *Eraſmus.*

* *E Stobeo.*

† *Menander.*

† *Seneca Hipp. Lib.3.num.1.*

g *Palingenius.*

† *Bruſon: lib.7. cap.23.*

h *Noli ſocietatẽ habere, &c.*

i *Lib.1.cap.6. Si, inquit, Quirites ſine vxore eſſe poſſemus, omnes careremus. Sed quoniam ſic eſt, ſaluti potius publicæ quam voluptati conſulendum.*

† *Beatum foret ſi liberos auro & argento mercari &c.*

* *Seneca, Hypp.*

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Vanum sine vllis classibus stabit mare,
Alesq; cælo deerit & sylvis fera.
Earth, Aire, Sea, Land eftsoone would come to nought,
The World it selfe should be to ruine brought.

necessity therefore compells vs to marry. I conclude with *Seneca*,

——*cur Toro viduo iaces?*
Tristem iuventam solue: nunc luxus rape,
Effunde habenas, optimos vitæ dies
Effluere prohibe.

Why dost thou lye alone, let thy youth and best dayes so passe away? Marry whil'st thou maist, *donec viuenti canities abest morosa*, and take thy fortune as it falls; 'tis true,

† ——*calamitosus est qui inciderit*
In malam vxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to liue single or to marry,

† *Nam & vxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most vnspeakeable benefit, a sole content on the other, 'tis all in the proofe. Be not then so curious and nice, but let's all marry, *mutuos fouentes amplexus*, to morrow is St *Valentines* day, and celebrate * *Venus vigil* with our Ancestors for company together, singing as they did,

Cras amet qui nunquam amauit, quiq; amauit, cras amet.

Let him that is averse from marriage reade more in *Barbarus de re vxor. lib.* 1. *cap.* 1. *Lemnius de institut. cap.* 4. *P. Godefridus de Amor. lib.* 3. *cap.* 1.[k] *Neuisanus lib.* 3. *Alex. ab Alexandro, lib.* 4. *cap.* 8. *Tunstall, Erasmus* tracts *in laudem matrimonij, &c.* And I doubt not but in the end he will rest satisfied, and bee as willing to embrace marriage as the rest: There will not be found, I hope,

[l] *No not in that seuere family of Stoicks, who shall refuse to submit his graue beard, and supercilious lookes to the clipping of a wife*, or disagree from his fellowes in this point. *For what more willingly* (as † *Varo* holds) *can a proper man see then a faire wife, a sweete wife, a louing wife?* can the world afford a better sight, a more gratious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroicall loue, all doubts are cleared, and impediments remoued; I say againe, what remaines, but that according to both their desires, they bee happily ioyned, since it cannot otherwise be helped. If all parties be pleased, aske their Banes, 'tis a match. *Fruitur Rhodante sponsa sponso Dosicle*, *Rhodonthe* and *Dosicles* shall goe together, *Clitiphon* and *Leucippe*, *Theagines* and *Chariclia*; *Poliarchus* hath his *Argenis*, *Lysander Calista*, [m] *Potiturq; suâ puer Iphis Ianthi.* And although they haue hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of * *Aristænetus* (that so marry) for their comfort: *After many troubles and cares, the marriages of louers are more* † *sweet and pleasant.* As we commonly conclude a Comedy with a [o] wedding, and shaking of hands, lets shut vp our discourse, and end all with an † *Epithalamium.*

Fæliciter nuptis, God giue them ioy together. [q] *Hymen ô Hymineæe, Hymen ades ô Hymineæe. Bonum factum*, 'Tis well done.

Ambo animis, ambo præstantes viribus, ambo
Florentes annis,——

they

† *Euripides.*
* *E græco valerius lib.* 7 *cap.* 7.
* *Per uigilium Veneris è vetere poeta.*
k *Domus non potest consistere sine vxore. Neuisanus lib.* 2. *num* 18.
l *Nemo in seuerissima Stoicorũ familia qui non barbam quoq; & supercilium amplexibus vxoris submiserit, aut in ista parte à reliquis dissenserit. Hensius Primiero.*
† *Quid libentius homo masculus videre debet quam bellam vxorem.*
* *Conclusio Theod: Podromi. 9. lib. Amorum.*
m *Ovid.*
* *Epist. 4. lib. 2. Jucundiores multò & suauiores longè post molestas turbas amantium nuptiæ.*
† *Olim meminisse iuvabit.*
o *Quid expectatis, intus fiunt nuptiæ.* the musicke, guests, and all the good cheare is within.
q *Catullus.*

they both excell in gifts of body and minde, are both equall in yeares, youth, vigor, alacrity, she as faire and louely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,—p *ludite vt lubet & brevi Liberos date.* ——

Then modestly goe sport and play,
And let's haue every yeare a boy. f *Goe giue a sweet smell as Incense, and bring forth flowres as the Lilly*: that we may say hereafter,

Scitus Mecastor, natus est Pamphilo puer.

In the meane time I say, *Ite agite ô iuvenes, non murmura vestra columbæ,*
Brachia non hæderæ, neq; vincant oscula conchæ.

O gentle youths goe sport your selues betimes,
Let not the Doues outpasse your murmurings,
Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those t *Lacedæmonian* Lasses saluted *Helena* and (*Menelaus*, singing at their windowes, and wishing good successe, doe wee at yours. *Salve ô sponsa, salve fælix, det vobis Latona*
Fælicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuò; Saturnus durabiles divitias,
Dormite in pectora mutuò amorem inspirantes,
Et desiderium. ——

Good morrow Master Bridegrome, & mistris Bride
Many faire louely Bernes to you betide:
Let *Venus* to you mutuall loue procure,
Let *Saturne* giue you riches to endure,
Long may you sleepe in one anothers armes,
Inspiring sweet desire, and free from harmes.

Even all your liues long, g *Contingat vobis turturum concordia,*
Corniculæ vivacitas ——

The loue of Turtles hap to you,
And Rauens yeares still to renew.

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings onely but all their daies long; *so couple their hearts, that no irksomenesse or anger ever befall them: Let him never call her other name then my ioy, my light, or she call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract, but as their yeares, so let their mutuall loue and comfort increase.* And when they depart this life

——† *concordes quoniam vixêre tot annos,*
Auferat hora duos eadem, nec coniugis vsquam
Busta suæ videat, nec sit tumulandus ab illâ.

Because they haue so sweetly liu'd together,
Let not one dye a day before the other,
He bury her, she him with euen fate,
One houre their soules let iointly seperate.

Fortunati ambo si quid mea carmina possunt,
Nulla dies vnquam memori vos eximet ævo.

Atq; hæc de amore dixisse sufficiat, *sub correctione*, h quod ait ille, *cuiusq; melius sentientis.* Plura qui volet de remedijs amoris, legat *Iasonem Pratensem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam*, è Poetis *Nasonem*, è nostratibus *Chaucerum*, &c.

p *Catullus.*
† *Io-Secundus sylvar. lib. Iam virgo thalamũ subibit, vnde ne virgo redeat, marite cura.*
f *Eccl̃us 39. 14.*
r *Galieni Epitl al.*
* *O noctem quater & quater beatam.*
t *Theocritus edyl. 18.*
g *Erasmus Epithal. P. Ægidij. Nec salvent modo sed duo charissima pectora indissolubili mutuæ benevolentiæ nodo copulent, vt nihil vnquam eos incendere possit iræ vel tædij. Illa perpetuo nihil audiat nisi mea lux: Ille vicissim nihil nisi animemi: Atq; huic iucunditatine senectus detrahat, imo potius aliquid adaugeat.*
† *Ovid. Met. 8.*
h *Kornmannus de linea amoris.*

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SECT. 3.

MEMB. I. SVBSECT. I.

Iealouſie, his Equications, Name, Definition, Extent, ſeverall kindes, of Princes, Parents, Friends. In Beaſts, Men, before marriage, as Corrivalls, or after, as in this place.

VAleſcus de Taranta cap. de Melanchol. Ælian Montaltus, Fælix Platerus, Guianerius, put *Iealouſie* for a cauſe of Melancholy, others for a Symptome; becauſe melancholy perſons amongſt theſe paſſions and perturbations of the minde, are moſt obnoxious to it. But me thinkes for the latitude it hath, and that prerogatiue aboue other ordinary Symptomes, it ought to be treated of as a Species a-part, being of ſo great and eminent note, ſo furious a paſſion, and almoſt of as great extent as Loue it ſelfe, as [i] *Benedetto Varchi* holds, *No loue without a mixture of Iealouſie.* For theſe cauſes I will dilate, and treat of it by it ſelfe, as a baſtard branch, or kinde of Loue Melancholy; which as *Heroicall* Loue, goeth commonly before marriage, doth vſually follow, torture, and crucifie in like ſort, deſerues therefore to bee rectified alike, requires as much care & induſtry, in ſetting out the ſeuerall cauſes of it, prognoſticks and cures. Which I haue more willingly done, that hee that is, or hath beene Iealous, may ſee his errour as in a glaſſe; he that is not, may learn to deteſt, avoid it himſelfe, and diſpoſſeſſe others that are any way wiſe affected with it.

i In his Oration of Iealouſie, put out by *Fr. Sanjevino.*

Iealouſie is deſcribed and defined to be [k] *a certaine ſuſpition which the Lover hath of the party he chiefly loueth, leaſt he or ſhe ſhould be enamored af another*: or any eager deſire to enioy ſome beauty alone, to haue it proper to himſelfe only: a feare or doubt, leaſt any forrainer ſhould participate or ſhare with him in his loue. Or (as *Scaliger* addes) [l] *a feare of loeſing her fauor, whom he ſo earneſtly affects. Cardan* calls it, a [m] *zeale for loue, and a kind of envy leaſt any man ſhould beguile vs, Lodovicus Vives* defines it in the very ſame words, or little differing in ſenſe.

k *Benedetto Varchi.*
l *Exercitat. 317*
Cum metuimus ne amatæ rei extorbemur poſſeſſione.
m *Zelus de formâ, & invidentiæ ſpecies, ne quis formâ, quâ amamus, fruatur.*

There be many other *Iealouſies*, but improperly ſo called all; as that of Parents, Tutors, Guardians over their children, friends whom they loue, or ſuch as are left to their wardſhip or protection,

Storax non rediit hac nocte à cœnâ Æſchinus,
Neq; ſervulorum quiſpiam qui adverſum ierant?

As the old man in the Comœdie cryed out in paſſion, and from a ſollicitous feare and care he had of his adopted ſonne, [o] *not of beauty, but leſt they ſhould miſcarry, doe amiſſe, or any way diſcredit, diſgrace* (as *Vives* notes) *or endanger themſelues and vs.* [p] *Ægeus* was ſo ſollicitous for his ſonne *Theſeus*, (when he went to fight with the *Minotaure*) of his ſucceſſe, leſt he ſhould be foyled, [q] *Prona eſt timori ſemper in peius fides.* We are ſtill apt to ſuſpect the worſt in ſuch doubtfull caſes, as many wiues in their husbands abſence, fond mothers in their childrens, leſt if abſent they ſhould be miſled or ſicke, &

n 3. *de Anima.*
o *R. de animâ. Tangimur Zelotypia de pupillis, liberis, chariſq; curæ noſtræ cõcreditis, non de formâ, ſed ne male ſit iis, aut ne nobis ſibiq; parent ignominiam.*
p *Plutarch.*
q *Senec. in Herc: fur.*

are

are continually expecting newes of them, how they doe fare, and what is become of them, they cannot endure to haue them long out of their sight: Oh my sweet sonne, O my deare child, &c. *Paul* was iealous ouer the Church of *Corinth*, as he confesseth, 2. *Cor.* 11. 12. *With a godly iealousie, to present them a pure Virgin to Christ*, and he was afraid still, lest as the Serpent beguiled *Eua*, through his subtilty, so their mindes should be corrupt from the simplicity that is in *Christ*. GOD himselfe in some sense is said to be iealous, [r] *I am a iealous God, and will visite*, so *Psal.* 79. 5. *Shall thy iealousie burne like fire for ever?* But these are improperly called Iealousies, and by a Metaphor, to shew the care and sollicitude they haue of them. Although some Iealousies expresse all the Symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, &c. the obiect only varied. That of Princes, is most notorious, as when they feare corrivals (if I may so call them) successors, emulators, subiects, or such as they haue offended. [f] *Omnisq; potestas Impatiens consortis erit: They are still suspitious, lest their authority should bee diminished*, [t] as one obserues; and as *Comineus* hath it, [u] *It cannot be expressed what slender causes they haue of their griefe and suspition, a secret disease, that commonly lurkes and breeds in Princes families.* Sometimes it is for their honour only, as that of *Adrian* the Emperour, [x] *that killed all his emulators. Saul* envied *David*; *Domitian*, *Agricola*; because he did excell him, obscure his honour as he thought, eclipse his fame. *Iuno* turned *Prætus* daughters into Kine, for that they contended with her for beauty, *Cyparissæ* King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith [y] *Constantine, and for that cause, flung downe headlong from heauen, and buried in a pit, but the earth tooke pitty of them, & brought out Cypresse trees to preserue their memories.* [z] *Niobe*, *Arachne*, and *Marsias*, can testifie as much. But it is most grieuous when it is for a kingdome it selfe, or matters of commodity; it produceth lamentable effects, especially amongst Tyrants, *in Despotico Imperio*, and such as are more feared, then beloued of their subiects, that get and keepe their soueraignty by force, and feare. [a] *Quod ciuibus tenere te inuitis scias, &c.* as *Phalaris*, *Dionysius*, *Periander* held theirs. For though feare, cowardise & Iealousie, in *Plutarchs* opinion be the common causes of tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet most take them to be symptomes. For [b] *what slaue, what hangman* (as *Bodine* well expresseth this passion *l.* 2. *cap.* 5. *de rep.*) *can so cruelly torture a condemned person, as this feare and suspition? Feare of death, infamy, torments, are those furies and vultures, that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grieuously wound and pierce, then those cruell masters can exasperate and vex their prentises or servants, with clubbes, whippes, chaines and tortures.* Many terrible examples we haue in this kinde, amongst the *Turkes* especially, many iealous outrages, [c] *Selimus* killed *Cornutus* his youngest brother, fiue of his Nephewes, *Mustapha Bassa*, and diverse others. [d] *Baiazet* the second *Turke*, iealous of the valour and greatnesse of *Acmet Bassa*, caused him to be slaine. [e] *Solyman* the magnificent, murdred his owne sonne *Mustapha*, and 'tis an ordinary thing amongst thē, to make away their brothers, or any cōpetitors: at the first cō-

[r] *Exod.* 20.
[f] *Lucian.*
[t] *Daneus Aphor. polit. Semper metuunt ne eorum authoritas minuatur.*
[u] *Belli Neapol lib.* 5.
[x] *Dici non potest quam tenues & infirmas causas habent mœroris & suspitionis, & hic est morbus occultus, qui in familiis principū regnat.*
[x] *Omnes emulos interfecit, Lampridius.*
[y] *Constat, agricult. lib.* 10. *c.* 5.
[a] *Cyparissæ Eteocles filiæ, saltantes ad emulationem dearum, in puteum demolitæ sunt, sed terræ miserata, cupressos, inde produxit.*
[z] *Ovid. Met.*
[a] *Seneca.*
[b] *Quis autem carnifex addi-Etum supplicio crudelius afficiat, quam metus? Metus inequam mortis, infamiæ, cruciatus sum; illæ vltrices furiæ, quæ tyrannos exagitant; &c. Multo acerbius sauciant & pungunt, quàm crudeles domini seruos vinctos, fustibus ac tormentis exulcerare possunt.*
[c] *Lonicerus To. 1. Turc. hist c.* 24
[d] *Iouius vita eius.*
[e] *Knowles. Busbequius. Sands fol.* 52.

540 ming to the Crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad prankes in his iealous fury did *Herod* of old, commit in *Iury*, whē he massacred all the children of a yeare old? † *Valens* the Emperour in *Constantinople*, when as he left no man aliue of quality in his kingdome that had his name begun with *Theod: Theodoti, Theognosti, Theodosii, Thedduli, &c.* They went all to their long home, because a wisard told him that name should succeed in his Empire. And what furious designes hath [f] *Io. Basilius*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* reports of *Claudius Cæsar*, & of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two iealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. [g] *Maximinus perceiuing himselfe to bee odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be obiected to him, caused all the Senators that were nobly descended, to be slaine in a iealous humor, turned all the servants of* Alexander *his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to bee traitors, for the loue they bare to him.* When *Alexander* in his fury had made *Clitus* his deare friend to be put to death, and saw now (saith [h] *Curtius*) an alienation in his subiects hearts, none durst talke with him, he began to bee iealous of himselfe, lest they should attempt as much on him, *and said they liued like so many wild beasts in a wildernesse, one afraid of another.* Our moderne stories afford vs many notable examples. [i] *Henry* the third of *France*, iealous of *Henry* of *Loraine* Duke of *Guise*, Anno 1588. caused him to be murdred in his owne chamber. *Lewes* the eleuenth was so suspitious, hee durst not trust his children, every man about him he suspected for a traytor; Many strange tricks *Comineus* telleth of him. How iealous was our *Henry* the fourth of King *Richard* the second, so long as he liued, after he was deposed; and of his owne sonne *Henry*, in his latter daies? which the Prince well perceiuing, came to visite his father in his sickenesse, in a watchet veluet gowne, full of ilet holes, and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speeches, and protestations, which he had vsed to that purpose. Perpetual imprisonment, as that of *Robert* Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word ([n] as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince.

[o] *His fortune hath indebted him to none,*
But to all his people vniversally,
And not to them but for their loue alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyaltie,
The pedistall whereon his greatnesse stands,
Is held of all our hearts, and all our hands.

† *Nicephorus lib.11.cap.45. Socrates lib.7. cap.35. Neq; Valens alicui pepercit qui Theod. cognomine vocaretur.*

[f] *Alexander Gaguinus Muscov. hist. descript. c 5*

[g] *D. Fletcher. timet omnes ne insidiæ essent.*

[h] *Herodian, l.7. Maximinus inuisum se sentiens, quod ex infimo loco in tãtam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas obiiceretur, omnes Alexandri prædecessores ministros ex aulâ eiecit, pluribus interfectis quod mœsti essent ad mortem Alexandri, insidias inde metuens.*

[h] *Lib.8. tanquã ferè solitudine viuebant, terrentes alios, timentes.*

[i] *Serres fol. 56.*

[k] *Neapol. belli lib.5. nulli prorsus homini fidebat, omnes insidiari sibi putabat.*

[l] *Camdens Remaines.*

[m] *Mat. Paris.*

[n] *R. C. Notis in blason iealousie.*

[o] *Daniel* in his Panegyricke to the King.

But

But I roue, I confeſſe. Theſe Æquivocations, Iealouſies, & many ſuch, which crucifie the ſoules of men, are not here properly meant, or in this diſtinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corrivall, or endure any participation: and this Iealouſie belongs as well to bruit beaſts, as to men. Some creatures, ſaith [p] *Vives*, Swannes, Doues, Cocks, Bulls, &c. are jealous as well as men, and as much moued, for feare of communion.

[p] *P.3. de anima cap. de zel. Animalia quædam zelotypia tanguntur, vt oleros columbæ, galli, tauri, &c. ob metum communionis.*

Grege pro toto bella iuvenci,
Si coniugio timuere ſuo,
Poſcunt timidi prælia cervi,
Et mugitus dant concepti ſigna furoris.
In *Venus* cauſe what mighty battles make
Your rauing Bulls, and ſtirres for their heards ſake,
And Harts and Bucks that are ſo timorous,
Will fight and roare if once they be but iealous.

[q] *Seneca.*

In Bulls, Horſes, Goates, this is moſt apparantly diſcerned, Bulls eſpecially, *alium in paſcuis non admittit*, hee will not admit another Bull to feed in the ſame paſture, ſaith † *Oppian*: which *Stephanus Bathorius*, late King of *Poland* vſed as an Impreſe, with that Motto, *Regnum non caput duos*. *R.T.* in his blaſon of Iealouſie, telleth a ſtory of a Swanne about *Windſore*, that finding a ſtrange Cock with his mate, did ſwimme I know not how many miles after to kill him, and when he had ſo done, came back and killed his henne, a certaine truth, he ſaith, done vpon Thames, as many Water men, & neighbour Gentlemen can tell. *Fidem ſuam liberet*, for my part, I doe beleeue it may bee true, for Swannes haue euer beene branded with that Epithete of Iealouſie.

† *Lib.11. Cynoget.*

[r] The iealous Swan againſt his death that ſingeth,
And eke the Owle that of death bode bringeth.

[r] *Chacer* in his aſſembly of foules.

[ſ] Some ſay as much of Elephants, that they are more iealous then any other creatures whatſoeuer; and thoſe old *Ægyptians*, as [t] *Pierius* informeth vs, expreſſed in their *Hieroglyphicks*, the paſſion of Iealouſie by a Camell, [u] becauſe that fearing the worſt ſtill about matters of Venery, he loues ſolitudes, that he may enioy his pleaſure alone. I haue read as much of † Crocodiles, and if *Peter Martyrs* authority be authentique, *legat: Babylonicæ lib.* 3. you ſhall haue a ſtrange tale to that purpoſe confidently related. Another ſtory of the iealouſie of dogges, ſee in *Hieron. Fabritius Tract.* 3. *cap.* 5. *de loquelâ animalium.*

[ſ] *Alderovandus*
[t] *Lib.12.*
[u] *Sibi timens circa res venereas, ſolitudines amat, quo ſolus ſola fœmina fruatur.*
† *Crocodili Zelotipi & vxorii amantiſſimi &c*

But this furious paſſion is moſt eminent in men, and is as well amongſt Bachelors, as married men: if it appeare amongſt Bachelours, wee commonly call them rivalls or corrivalls, a metaphore derived from a riuer, *rivales à* † *rivo*. for as a riuer, ſaith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, ſo is a woman indifferent betwixt two ſuiters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempeſtuous ſtormes, and produceth lamentable effects, murder it ſelfe with much cruelty, many ſingle combats. They cannot endure the leaſt iniury done to them before their miſtris, and in her defence, will bite off one anothers noſes, they are moſt impatient of any flout, diſgrace, leaſt emulation or participation in that kinde. † *Phædria* could not abide his corriuall *Thraſo*; for when *Parmeno* demanded

† *Qui dividit agrum communem, inde deducitur ad amanteſ.*
† *Ter. Eun. act. 1. ſc. 1. Munus noſtrum ornato verbis, & iſtum æmulum, quoad potevis, ab ea pellito.*

542 manded, *numquid aliud imperas?* whether hee would command him any more seruice, *No more* (saith he) *but to speake in his behalfe, and to driue away his corrivall if he could. Constantine* in the eleuenth booke of his husbandry, *cap.*11. hath a pleasant tale of the Pine tree, [x] shee was once a faire maid, whō *Pineus* and *Boreas* two corrivalls, dearely sought; but iealous *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of [y] *Mars*, that in his iealousie slew *Adonis*. *Petronius* calleth his passion, *amantium furiosam æmulationem*, a furious emulation, and their symptomes are well expressed by S[r] *Ieffrey Chaucer* in his first *Canterbury* tale. It will make the neareſt and deareſt friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, iniuries in another kinde, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriualls.

x *Pinus puella quondam fuit, &c.*

y *Mars zelotypus, Adonidem interfecit.*

R.T.

Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantum te modò tolle meâ,
Te socium vitæ, te corporis esse licebit,
Te Dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor vno,
Rivalem possum non ego ferre Iovem.

Stab me with sword, or poyson strong
Giue me to worke my bane;
So thou court not my lasse, so thou
From mistris mine refraine.
Command my selfe, my body, purse,
As thine owne goods take all,
And as my ever deareſt friend,
I ever vse thee shall.
O spare my Loue, to haue alone
Her to my selfe I craue,
Nay, *Ioue* himselfe Ile not endure
My Rivall for to haue.

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they liue quietly and louingly together; so if they disagree or be iealous, those bitter pills of sorrowe and griefe, disasterous mischifes, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnspeakable torment, a hellish torture, an infernall plague, as *Arioſto* cals it, *A fury, a continuall fever, full of suspition, feare, and sorrow, a martyrdome, a mirth-marring monster. The sorrow and griefe of heart is one woman iealous of another, heavier then death*, *Eccl.* 28.6. as [z] *Peninnah* did *Hannah*, *vexe her and vpbraid her sore.* 'Tis a maine vexation, a most intollerable burden, a corsiue to all content, a frenzie, a madnesse it selfe, as [a] *Beneditto Varchi* proues out of that select Sonnet of *Giouanni de la Casa*, that reuerend Lord, as he stiles him.

z 1.Sam. 1.6.

a *Blason of iealousie.*

SVBSECT. 2.

Causes of Iealousie, who are most apt. Idlenesse, Melancholy, Impotency, long absence, Beauty, Wantonnesse, naught themselues, Allurements, from time, place, persons, bad vsage causes.

ASTrologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time, by direction of the significators to their seuerall promissors: their Aphorismes are to be read in *Albubater, Pontanus, Schoner, Iunctine*, &c. *Bodine*, c.5. *method.hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, & iealous, then such as liue in the north, they can hardly containe themselues in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrymen of *Africke*, and especially such as liue about *Carthage*, and so doth every Geographer of them in *Asia*, *Turkie*, *Spaniards*, *Italians*: *Germany* hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* Mariners, as *Italy* alone hath iealous husbands. And in † *Italy* some account them of *Piacenza* more iealous thē the rest. In *Germanie*, *France*, *Brittain*, *Scandia*, *Poland*, *Muscouie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his Topography of *Lapland*, and *Herbastein* of *Russia*, against the streame of all other Geographers, would fasten it vpon those Northerne inhabitants. *Altomarus*, *Poggius*, & *Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Bathes together, without all suspition, *the name of iealousie* (saith *Munster*) *is not so much as once heard of amongst them.* In *Frisland* the women kisse him they drinke to, and are kissed againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmelesse liberty, and lodge together abroad without suspition, which rash *Sansovius* an *Italian* makes a great signe of vnchastity. In *France*, vpon small acquaintance it is vsuall to court other mens wiues, to come to their houses, and accompany them arme in arme in the streets, without imputation. In the most Northerne Countries yong men and maids familiarly dance together, men and their wiues, † which *Siena*, only excepted, *Italians* may not abide. [d] The *Greekes* on the other side haue their private Bathes for men and women, where they must not come neere, not so much as see one another: and as [e] *Bodine* obserues *lib.*5. *de repub.* the *Italians could never endure this*, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock vp their women, and will not suffer them to be neere men, so much as in the [f] *Church*, but with a partition betweene. He telleth moreouer, how that *when he was Embassadour in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthie custome for men and women to sit promiscuously in Churches together*, but Dr Dale *the master of the Requests told him againe, that it was indeed a filthie custome*

† *Fines Morison*

b *Mulierum conditio misera, nullam honestā credunt nisi domo concluſa viuat.*

c *Nomen zelotypiæ apud istos locum non habet, lib.*3.*cap.*8.

† *Fines Mor, part.*3.*cap.*2.

d *Busbequius. Sands.*

e *Præ amore & zelotypia sæpius insaniunt.*

f *Australes ne sacra quidem publica fieri patiuntur, nisi vterq; sexus pariete medio diuidatur: & quum in Angliam, inquit, legationis causa profectus essem, audiui Mendozā legatum Hispaniarū dicentem, turpe esse viros & fœminas in &c.*

544 *cuſtome in Spaine, where they could not containe themſelues from laſcivious thoughts in their holy places, but not with vs. Wee are farre from any ſuch ſtrange conceits,* and will permit our wiues and daughters to goe to the Taverne with a friend, as *Aubanus* ſaith, *modo abſit laſciuia*, and ſuſpect nothing, to kiſſe comming and going, which as *Eraſmus* writes in one of his Epiſtles, they cannot endure. *England* is a Paradiſe for women, an hell for horſes; *Italy* a paradiſe of horſes, hell for women, as the diverbe goes. Some make a queſtion whither this headſtrong paſſion, rage more in women then men, as *Montagne l.3.* But ſure it is more outragious in women, as all other melancholy is, by reaſon of the weakneſſe of their ſexe. *Scaliger Poet. lib cap.13.* concludes against women. g *Beſides their inconſtancy, treachery ſuſpition, diſſimulation, ſuperſtition, pride,* (for all women are by nature prowd) *deſire of ſouereignty, if they be great women* (he giues inſtance in *Iuno*) *bitterneſſe and iealouſie are the moſt remarkable affections.*

g Ideæ mulieres præterquã quod ſint infidæ, ſuſpitiaces, inconſtantes, inſidioſæ, ſimulatrices, ſuperſtitioſæ, & ſi potentes, intolerabiles, amore zelotypæ ſupra modum. Ovid. 2. de art.

Sed neq; fulvus aper media tam fulvus in ira eſt,
Fulmineo rapidos dum rotat ore canes.
Nec Leo, &c. ——
Tyger, Boore, Beare, Viper, Lionneſſe,
A womans fury cannot expreſſe.

h Bartello. h Some ſay red headed women, pale coloured, black eyed, & of a ſhrill voice, are moſt ſubiect to iealouſie.

R.T. High colour in a woman choller ſhewes,
Naught are they peeuiſh, prowd, malitious,
But worſt of all red, ſhrill, and iealous.

Compariſons are odious, I neither parallell them with others, nor debaſe them any more: men and women are both bad, and too ſubiect to this pernitious infirmity. It is moſt part a ſymptome aud cauſe of Melancholy, as *Plater* and *Valeſcus* teach vs: melancholy men are apt to be iealous, and iealous apt to be melancholy.

R.T. *Pale iealouſie child of inſatiate loue,*
Of heart-ſick thoughts which melancholy bred,
A hell tormenting feare, no faith can moue,
By diſcontent with deadly poyſon fed.
With headleſſe youth and errour vainely led.
A mortall plague, a vertue drowning flood,
A helliſh fire not quenched but with blood.

If idleneſſe concurre with melancholy, ſuch perſons are moſt apt to bee iealous, 'tis i *Neviſanus* note, *An idle woman is preſumed to be laſciuious & often iealous. Mulier cum ſola cogitat, malè cogitat*: And 'tis not vnlikely, for they haue no other buſineſſe to trouble their heads with.

i Lib.2. num.8. mulier otioſa facile præſumitur luxurioſa, & ſæpe zelotypa.

More particular cauſes bee theſe which follow. Impotency firſt, when a man is not able of himſelfe to performe thoſe dues which he ought vnto his wife, for though he bee an honeſt liuer, hurt no man, yet *Trebius* the lawyer may make a queſtion, *an ſuum cuiq; tribuat*, whether he giue euery one their owne, and therefore when he takes notice of his wants, and perceaues her to be more crauing, clamorous, vnſatiable and prone to luſt then is fit, he beginnes preſently to ſuſpect that wherein he is defectiue, ſhe will ſatisfie her ſelfe, ſhe will be pleaſed by ſome other meanes. This cauſe is moſt euident

in

in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wiues, with old doting *Ianiuere* in *Chaucer*, they beginne to mistrust all is not well, 545

——— She was young and he was olde,
And therefore he feared to be a Cuckolde.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspition and feare, when it is at best, vnable, vnfit for such matters. [k] *Tam apta nuptijs quàm bruma messibus*, as welcome to a young woman as snowe in harvest, saith *Neuisanus*. *Et si capis iuvenculam faciet tibi cronua*: Marry a lusty maide and she will surely graft hornes on thy head. [l] *All women are slippery, often vnfaithfull to their husbands* (as *Æneas Sylvius epist.* 38. seconds him) *but to old men most trecherous*: they had rather *mortem amplexarier*, lye with a corse then such a one, † *Oderunt illum pueri, contemnunt mulieres*. On the other side many men, saith *Hieronymus*, are suspitious of their wiues, [m] if they bee lightly giuen, but old folkes aboue the rest. In so much that she did not complaine without a cause in [n] *Apuleius* of an old bald, bedridden knaue she had to her goodman. *Poore woman as I am, what shall I doe? I haue an old-grimme sire to my husband, as bald as a coot, as little and as vnable as a child*, a bedfellow of bones, *he keepes all the doores barred and locked vpon me, woe is me, what shall I doe?* He was iealous, & she made him a cuckold for keeping her vp: suspition without a cause, hard vsage is able of it selfe to make a woman fly out, that was otherwise honest.

——— *pleraſq; bonas tractatio prauas*
Esse facit, ——— bad vsage aggreuates the matter. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentiùs peccant*, as [o] *Neuisanus* holdes, when a woman thinkes her husband watcheth her, she will sooner offend, [p] *Liberiùs peccant & pudor omnis abest*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* bragges,

In his owne grease I made him frie,
For anger and for very Iealousie,

Of two extreames, this of hard vsage is the worst. 'Tis a great fault (for some men are *vxorij*) to bee too fond of their wiues, to dote on them as [p] Senior *Deliro* on his *Fallace*, to be too effeminate, or as some doe, to be sick for their wiues, breed children for them, and like the [q] *Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Calius Rhodiginus, ant. lect. lib. 6 cap. 24.* makes mention of a fellow out of *Seneca*, [r] that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drinke but in that cup she began first. Wee haue many such fondlings that are their wiues packhorses and slaues, to carry her muffe, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe and come, whether, when she will, they giue consent.

Here take my muffe, and doe you heare good man,
Now giue me Pearle, and carry you my fanne, &c.
———*poscit pallam, redimicula, inaures,*
Curre, quid hic cessas? vulgo vult illa videri,
Tu pete lecticas ——— many braue and worthy

men haue trespassed in this kinde, *multos fortès claros, domestica haec destruxit*

k *Lib.2.num.4.*
l *Quum omnibus infideles fœminæ, senibus infidelissimæ.*
m *Vix aliqua non impudica, & quam non suspectant merito quis habeat.*
† *Mimnermus.*
n *Lib.5. de aur. asino. At ego misera patre meo seniorem maritum nacta sum, dein cucurbitâ caluiorem, & quovis puero pumilionem, cunctam domum seris & catbenis obditam custodientem.*
‡ *Chaloner.*
o *Lib.4.n.80.*
p *Ovid.2. de art amandi.*

p Euery man out of his humour.
q *Calcagninus Apol. Tiberini ab vxorum partu earum vices subeunt, vt aues per vices incubant, &c.*
r *Exiturus falcià vxoris pectus alligabat, nec momento præsentia eius carere poterat, potúq; non hauriebat nisi prægustatum labris eius.*
† *Chaloner.*

546 *it infamia*, and many noble Senators and ſoldiers *(as *Pliny* notes)* haue loſt their honour, in being *vxorij*, ſo ſottiſhly ouerruled by their wiues. Theſe offend in one extreame, but too hard and too ſeuere are far more offenſiue on the other. As iuſt a cauſe may be long abſence of either party, when they muſt of neceſſity bee much from home, as Lawyers, Phyſitians, Marriners, by their profeſſions, or otherwiſe make friuolous, impertinent iourneys, tarry long abroad to no purpoſe, lye out, and are gadding ſtill, vpon ſmall occaſions, it muſt needs yeeld matter of ſuſpition; when they vſe their wiues vnkindly in the meane time, and neuer tarry at home, it cannot chooſe but ingender ſome ſuch conceit.

*Panager: Traiano.

q *Vxor ſi ceſſas amare te cogitat,*
Aut tete amari aut potare, aut animo obſequi,
Et tibi benè eſſe ſoli quum ſibi ſit malè.
If thou be abſent long, thy wife then thinkes,
Th'art drunke at eaſe, or with ſome pretty minkes,
'Tis well with thee, or elſe beloued of ſome,
Whil'ſt ſhee poore ſoule doth fare full ill at home.

Hippocrates the Phyſitian had a ſmacke of this diſeaſe, for when hee was to goe from home as farre as *Abdera*, and ſome other remote citties of *Greece*, he writ to his friend *Dionyſius* (if at leaſt thoſe [r]Epiſtles be his) [s]*to ouerſee his wife in his abſence, although ſhe liued in his houſe with her father and mother, whom he knew would haue a care of her, yet that would not ſatisfie his iealouſie, he would haue his eſpeciall friend* Dionyſius, *to dwell in his houſe with her, all the time of his peregrination, and to obſerue her behauiour, how ſhe carried her ſelfe in her husbands abſence, and that ſhee did not luſt after other men.* [t] *For a woman had need to haue an ouerſeer to keepe her honeſt, they are bad by nature, and lightly giuen all, and if they be not curbed in time, as an vnproyned tree, they will be full of wild branches, and degenerate of a ſudden.* Eſpecially in their husbands abſence, though one *Lucretia* were truſty, and one *Penelope*, yet *Clytemneſtra* made *Agamemnon* cuckold, and no queſtion there be too many of her conditions. If their husbands tarry too long abroad vpon vnneceſſary buſineſſe, well they may ſuſpect; or if they runne one way, their wiues at home will fly out another, *Quid pro quo*. Or if preſent, and giue them not that content which they ought, [u] *Primum ingratæ, mox inuiſæ noctes quæ per ſomnum tranſiguntur*, they cannot endure to lye alone, or to faſt long. [x] *Peter Godefridus* in his ſecond booke of loue and ſixt chapter, hath a ſtory out of S[t] *Anthonies* life, of a Gentleman, who by that good mans aduiſe, would not meddle with his wife in the paſſion weeke, but for his paines ſhe ſet a paire of hornes on his head. Such another he hath out of *Abſtemius*, one perſwaded a new married man, [y] *to forbeare the three firſt nights, and he ſhould all his life time after be fortunate in cattle*, but his impatient wife would not tarry ſo long: well hee might ſpeed in cattle, but not in children. Such a tale hath *Henſius* of an impotent and ſlacke ſcholler, a meere ſtudent and a friend of his, that ſeeing by chance a fine damſell ſing & dance, would needs marry her, the match was ſoone made, for hee was young and rich, [z] *genis gratus, corpore glabellus, arte multiſcius, & fortunâ opulentus*, like

q *Ter. Adelph. Act 1. Sc. 1.*
r *Fab. Calxo. Rauennate interprete.*
s *Dum rediero domum meam habitabis, & licet cum parentibus habitet, hac meâ peregrinatione, eâ tamen & eius mores obſervabis, vti abſentia viri ſui probè degat, nec alios viros cogitet aut quærat.*
t *Fœmina ſemper cuſtode eget quiſe pudicam contineat, ſuapte enim naturâ nequitias inſitas habet, quas niſi in dies comprimat, vt arbores ſilueſtres emittunt, &c.*
n *Henſius.*
x *Vxor cuiuſdam nobilis quũ debitum maritale ſacrâ paſſionis hebdomadâ non obtineret, alterum adiit,*
y *Ne tribus primis noctibus rem haberet cum eâ, vt eſſet in pecoribus fortunatus, ab vxore moxe impatiente &c.*
* *Totam noctem benè & pudicè nemini moleſtus dormiendo tranſegit, maxè autẽ quum nullius conſcius facinoris ſibi eſſet: & inertiæ pudaret; audiſſe ſe dubitat cum dolore calculi ſolere eam conflictari. Duo præcepta iuris vnâ noctè expreſſit, neminem læſerat & honeſtè vixerat, ſed an ſuum cuiq; reddidiſſet, queri poterat, Mutius opinor & Trebatius hoc negâſſent.*

that

that *Apollo* in † *Apuleius*. The first night, hauing liberally taken his liquor (as in that countrey they doe) my fine scholler was so fusled, that he no sooner was laid in bed, but he fell fast a sleepe, neuer waked till morning, & then much abashed, *purpureis formosa rosis cum Aurora ruberet*, hee made an excuse, I know not what, out of *Hippocrates Cous*, &c. and for that time it went currant, but whē as afterward he did not play the man as he should doe, shee fell in leagne with a good fellow, and whilst he sate vp late at his study about those Criticismes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what hee had done, shee did not much regard whath he said, &c. [a] *Shee would haue another matter mended much rather, which he did not perceaue was corrupt*: thus he continued at his study late, she at her sport, *alibi enim festiuas noctes agitabat*, hating all scholiers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his owne fault, and if men be iealous in such cases ([b] as oft it falls out) the mends is in their own hands, they must thanke themselues. Who will pitty them saith *Neander*, or bee much offended with such wiues, *si deceptæ priùs viros decipiant, & cornutos reddant*, if they deceaue those that cosened them first. A Lawyers wife in * *Aristænetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatned to cornute him: & did not sticke to tell *Philinna* one of her gossips as much, and that aloud for him to heare; *If hee follow other mens matters and leaue his owne, I'le haue an Orator shall plead my cause*, I care not if he know it.

A fourth eminent cause of iealousie may be this, when he that is deformed, hirsute, ragged, vertuously giuen, will marry some very faire nice peece, or light huswife, he beginnes to misdoubt (as well he may) she doth not affect him. [c] *Lis est cum formâ magna pudicitiæ*, Beauty and honesty haue euer bin at oddes. *Abraham* was iealous of his wife because she was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith †*Philostratus*, *ne mœcharetur, sandalio scilicet deferente*, That he might heare by them when she stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to doe as he did, for she was no honester then she should be. Your fine faces haue commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not prowd or vnchast. *Can she be faire and honest too?*

† *Sæpe etenim occuluit pictâ sese Hydra sub herbâ,*
Sub specie formæ, incauto se sæpè marito
Nequam animus vendit.——

He that marries a wife that is snowt faire alone, let him looke saith *Barbarus* for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should containe, or the good man not bee iealous, for when he is so defectiue, weake, ill proportioned, vnpleasing in those parts which women most affect, and she most absolutely faire and able on the other side, if she be not very vertuously giuen, how can she loue him: and although shee be not faire, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it vnpossible for any man liuing not to dote as he doth, to looke on her and not lust, not to couet, and if he be in company with her, not to lay seige to her honesty: or else out of a deepe apprehension of his infirmities, deformities, and other mens good

a *Alterius loci emendationem serio optabat, quem corruptū esse ille non inuenit.*

b Such another tale it in *Melander de Iocoseriis* his first tale.

* *Lib. 2 Epist. 3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.*

c *Ovid. rara est concordia formæ aiq; pudicitiæ.*

† *Epist.*

* *Quod strideret eius calceamentum.*

d *De re vxoriâ lib. 1. cap. 5.*

† *Hor. epist. 15.*

548 parts, out of his owne little worth and desert, he distrustes himselfe, (for what is iealousie but distrust) he suspects she cannot affect him, or be not so kinde and louing as she should, shee certainely loues some other man better then himselfe.

c *Cùm steriles sunt ex mutatione viri se putant concipere.*

c *Neuisanus lib.4.num.72.* Will haue barrennesse to be a maine cause of Iealousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaied, and therevpon the goodman growes iealous, I could giue an instance, but be it as it is.

I finde this reason giuen by some men, because they haue beene formerly naught themselues, they thinke they may be so serued by others: they shall haue *legem talionis*, like for like.

f *Tibullus eleg.6.*

f *Ipse miser docui, quo posset ludere pacto*
Custodes, eheu nunc premor arte meâ,
Wretch as I was, I tanght her bad to be,
And now mine owne sly trickes are put vpon me.

Mala mens, malus animus, as the saying is, ill dispositions cause ill suspitions.

g *Wibers Sat.*

g *There is none iealous I durst pawne my life,*
But he that hath defil'd anothers wife,
And for that he himselfe hath gone astray,
He straightway thinkes his wife will tread that way.

To these two aboue named causes, or incendiaries of this rage, I may very well annexe those circumstances of time, place, persons, by which it ebbes & flowes, the fewell of this fury, as h *Viues* truely obserues, and such like accidents or occasions, proceeding from the parties themselues or others, which much aggrauate and intend this suspitious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselues, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wise, able and well giuen, they must haue change.

h 3.*de Animâ. Crescit ac decrescit zelotipia cũ personis, locis, temporibus, negotiis.*

i *Marullus.*

i *Qui cùm legitimi iunguntur fœdere lecti,*
Virtute egregijs, facieq́, domoq́ puellis,
Scorta tamen, fœdasq́ lupas in fornice quærunt,
Et per adulterium noua carpere gaudia tentant,
Who being match'd to wiues most vertuous,
Noble and faire, fly out lasciuious,

Quod licet ingratum est, that which is ordinary, is vnpleasant. *Nero* (saith *Tacitus*) abhorred *Octauia* his owne wife, a noble vertuous lady, and loued *Acte* a base queane in respect. † *Cerinthus* reiected *Sulpitia*, a noble mans daughter, and courted a poore seruant maide.

† *Tibullus Epig.*

——tanta est alienâ in messe voluptas,

for that k *stolne waters be more pleasant*, or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison still the sweetest is that loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the faire st course that may be at game of their owne.

k *Prov.9.17.*

l *Propert.eleg.2.*

l *Aspice vt in cœlo modò sol modò luna ministret,*
Sic etiam nobis vna puella parùm est.
As Sunne and Moone in heauens change their course,
So they change loues though often to the worse.

Or

Or that some faire obiect so forcibly moues them, they cannot containe themselues, be it heard or seene, they will be at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife ouer the riuer *Euenus*, no sooner had he set *Dianira* on the other side, but he would haue offered violence vnto her, leauing *Hercules* to swimme ouer as he could; and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Thessulian Tyro*, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, & made him cuckold. *Tarquine*, heard *Collatine* commend his wife, and was so farre enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, *vi rapuit* that *Trœzenian Anaxa*, *Antiope* and now being old *Helena* a girle, not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith *Ieremiah*, after their neighbours wiues, and if they be in company with other women, though in their owne wiues presence, they must be courting & dallying with them. *Iuno* in *Lucian*, complaines of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides hee was a counterfeit *Amphitruo*, a bull, a swan, a golden shower, and played many such bad prankes, too long, too shamefull to relate.

* *Ovid lib. 9. met. pausanias. Strabo. quum creuit imbribus hyemalibus. Dianiram suscipit, Herculem nando sequi iubet.*
† *Lucian Tom. 4.*
† *Plutarch. in Cap. 5. 8.*

Or that they care little for their owne ladies, and feare no Lawes, they dare freely keepe whores at their wiues noses. 'Tis too frequent with noble men to be dishoneſt, *Pietas, probitas, fides, priuata bona sunt*, as [n] he said long since, piety, chastity, and such like, are for priuate men: And which *Suetonius* of the good Princes of his time, they might be all engrauen in one ringe, we may truely hold of chast potentates of our age. For great personages, will familiarly run out in this kinde, and yeeld occasion of offence. [o] *Montaigne* in his essayes, giues instance in *Cæsar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* king of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally balanced in their actions.

n *Seneca.*
o *Lib. 2. cap. 23*

† *Militis in galea nidum fecêre columbæ,*
Apparet Marti quam sit amica Venus.
A doue within a head-piece made her nest,
'Twixt *Mars* and *Venus* see an *Interest*.

† *Petronius Catal.*

Cæsar, saith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Eunoe* Quene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinius*, to *Tertulla* of *Crassus*, and to *Mutia Pompie's* wife, and I know not how many besides: And well he might, for if all be true that I haue read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos.* (as *Sueton cap*, 52. *de Iulio*, and *Dion lib.* 44. relate) *ius illi datum, cum quibuscunq; fœminis se iungendi.* Every priuate history will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this: [p] *Philippus bonus* left 14 bastards, *Laurence Medices* a good Prince, and a wise, but, saith [q] *Machiauel*, prodigiously lasciuious. None so valiant as *Castruccius Castrucanus*, but as the said Author hath it, [r] none so incontinent as he was. And 'tis not only predominant in *Grandies* this fault, but if you will take a great mans Testimony, 'tis familiar with euery base souldier in *France* (& elsewhere I thinke.) *This vice*

p *Pontus Heuter vita eius.*
q *Lib. 8. Flor. hist. Dux omnium optimus & sapientissimus, sed in re veneréâ prodigiosus.*
r *Vita Castruccii Idem vxores maritis abalienauit.*

550 (*saith mine Author) *is so common with vs in France, that he is of no accompt, a meere coward not worthy the name of a souldier, that is not a notorious whoremaster.* In *Italy* he is not a gentleman, that besides his wife hath not a Curtisan and a Mistris. 'Tis no maruaile then, if poore women in such cases be iealous, when they shall see themselues manifestly neglected, contemned, loathed, vnkindly vsed, their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their iewels, how shall a poore woman in such a case moderate her passions? † *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himselfe from this feral in a lady, when hee shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife, she dotes vpon euery yoong man shee sees, or as * *Martials Sota* ——— *deserto sequitur Clitum marito.* Though her husband be proper and tall, faire and louely to behold, able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuuenals Iberina* to an haire, she is as well pleased with one eye, as one man. If a young gallant come by chance into her presence, a *Fastidius Briske*, that can weare his cloathes well in fashion, with a locke, a gingling spurre, a feather, that can cringe, and with all complement court a Gentlewoman, she raues vpon him, *O what a louely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod, how sweetly he carried himselfe, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly hee did weare his clothes, discourse, ride, sing and dance, &c. and then she beginnes to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his gotish complexion, as *Doris* said of *Poliphemus*, † *Totus qui sanicem, totus vt hircus olet*, he is a rammy fulsom fellow, a goblin faced fellow, he smelles, he stinkes, *Et cæpas simul allium q; ructat* ——— *si quando ad thalamum, &c.* how like a dizard, a foole, an asse he lookes, how like a clowne he behaues himselfe, ‡ she will not come neare him by her good will, but wholly reiects him, as *Venus* did her fuliginous *Vulcan*,

Nec Deus hunc mensâ, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Senæ*, after she had but seene *Eurialus*, *In Euriali lum tota ferebatur, domum reuersa, &c.* she would not hold her eyes off him in his presence, ——— * *tantum egregio decus enitet ore.* and in his absence could thinke of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et coniugalis negligens tori, viro*
Præsente, acerbo nauseat fastidio.

All against the Lawes of Matrimony,
She did abhorre her husbands *Phisnomy*.

and sought all oppportunity to see her sweet heart againe. Now when the good man shall obserue his wife so lightly giuen, *to be so free, and familiar with euery gallant, her immodesty and wantonnesse* (as ‖ *Camerarius* notes) it must needs yeeld matter of suspition to him, when shee still prankes vp her selfe beyond her meanes & fortunes, makes impertinent iorneys, vnnecessary visitations, staies out so long, with such and such companions, so frequently goes to playes, maskes, feasts & all publike meetings, shall vse such immodest ¶ gestures, free speeches, and withall shew some distast of her owne husband

Sesellius lib.2. de repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, vt nullius ferè pretii sit, & ignauus miles, qui non in scortatione maximè excellat, & adulterio.

† *Virg. Æn.4.*

* *Epig.9.lib.4.*

† *Secundus Syl.*

‡ *Æneas Silvius*

* *Virg.4.Æn.*

* *S.Græco Simonidis.*

‖ *Cent.2.cap.38. Oper.subcis. mulieris liberius & familiarius communicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro præbet.*

¶ *Voces liberæ, oculorum colloquia, contrectationes parum verecundæ, motus immodici, &c. Hensius.*

band; how can he chuſe, though he were another *Socrates*, but be ſuſpitious, and inſtantly iealous? * *Socraticas tandem faciet tranſcendere metas*; More eſpecially, when he ſhall take notice of their more ſecret & ſlie trickes, which to cornute their husbands they commonly vſe, *(dum ludis ludos hæc te facit)* they pretend loue, honour, chaſtity, and ſeeme to reſpect them before all men liuing, Saints in ſhew, ſo cunningly can they diſſemble, they will not ſo much as looke vpon another man, in his preſence, † ſo chaſt, ſo religious, and ſo devout, they cannot endure the name or ſight of a queane, an harlotte, out vpon her, and in their outward carriage are moſt louing and officious, will kiſſe their husbande, & hang about his necke (deare husband, ſweet husband) and with a compoſed countenance, ſalute him, eſpecially when he comes home, or if he goe from home, weepe, ſigh, lament, & take vpon them to be ſicke and ſwoune, (like *Iocundo's* wife in x *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him.

Aye me the thought (quoth ſhe) makes me ſo fraid,
That ſcarce the breath abideth in my breſt,
Peace my ſweet loue and wife, Iocundo *ſaid,*
And weepes as faſt, and comforts her his beſt, &c.
All this might not aſſwage the womans paine,
Needs muſt I dye before you come againe,
Nor how to keepe my life can I deuiſe,
The dolefull daies and nights I ſhall ſuſtaine,
From meat my mouth, from ſleepe will keepe mine eyes, &c.
That very night that went before the morrow,
That he had pointed ſurely to depart,
Iocundo's *wife was ſicke, and ſwoun'd for ſorrow,*
Amid his armes, ſo heauy was her heart.

And yet for all theſe counterfeit teares and proteſtations, *Iocundo* comming backe in all haſt for a Iewell he had forgot,

His chaſt and yoke-fellow be found
Yok't with a knaue, all honeſtly neglected,
Th' adulterer ſleeping very ſound,
Yet by his face was eaſily detected,
A beggars brat bred by him from his cradle,
And now was riding on his maſters ſaddle.

Thus can they cunningly counterfeit, as y *Platina* deſcribes their cuſtomes, *kiſſe their husbands whom they had rather ſee hanging on a Gallowes, and ſweare they loue him dearer then their owne liues, whoſe ſoule they would not ranſom for their little dogges,*

——ſimilis ſi permutatio detur,
Morte viri cupiunt animam ſeruare catellæ.

Many of them ſeeme to be perciſe and holy forſooth, and will goe to ſuch a z *Church*, to heare ſuch a good man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then *to ſee and to be ſeene, to obſerue what faſhions are in vſe, to meet ſome Pander, Bawd, Monke, Frier, or to entiſe ſome good fellow.* For they perſwade themſelues, as a *Neuiſanus* ſhewes, *That it is neither ſinne nor ſhame to lye with a Lord or a pariſh Prieſt, if hee be a proper man:* b *and though ſhe kneele often, and pray deuoutly, 'tis* (ſaith *Platina*

* *Chaloner.*

† What is here ſaid, is not prejudiciall to honeſt women, x *Lib.28 ſc.13.*

y *Dial. amor. Pendet fallax & blanda circa oſcula mariti, quem in cruce, ſi fieri poſſet, deoſculari velit. Illius vitam charior em eſſe ſuâ iureiurando affirmat: quem certè non redimeret a nimâ catelli ſi poſſet.*

z *Adeunt templum vt rem divinam audiant, vt ipſæ ſimulant, ſed vel vt Monachum, fratrẽ, vel adulterum linguâ, oculis, ad libidinem provocent.*

a *Lib 4. num. 81. Ipſæ ſibi perſuadent, quod adulterium cum Principe vel cũ Præſule, non eſt pudor nec peccatum.*

b *Deum rogat non pro ſalute mariti filii, cognati vota ſuſcipit, ſed pro reditu mæchi ſi abeſt, pro valetudine. lenonis ſi ægrotet.*

552 *Platina*) *not for her husbands welfare or childrens good, or any friend, but for her sweet-hearts returne, her Panders health.* If her husband would haue her goe, she faines her selfe sicke, [c] *Et simulat subitò condoluisse caput*: her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him in all seasons, at all houres of the night. [d] In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to driue away cares, as thy say, [e] *they will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as † *Augusta Liuia, non nisi plenâ naui vectorem tollebat.* But as he said,

[f] *No penne could write, no tongue attaine to tell,*
By force of eloquence, or helpe of Art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggrauate and yeeld matter of suspition: but most part the chiefe causes proceede from other aduentitious accidents and circustances, though the parties bee free, and both well giuen themselues. The vndiscreet carriage of some lasciuious gallant (*& è contra* of some light woman) by his often frequenting of an house, bold vnseemely gestures, may make a breach, and by his ouer familiarity, if he be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Beneditto Varchi*, & otherwise vnhandsome; hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. † *Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which she long after bestowed vpon a young gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbare to accompany her any more. Now when those other circumstances of time & place, opportunity and importunity shall concurre, what will they not affect?

Faire opportunity can winne the coyest she that is,
So wisely he takes time, as hee'lbe sure he will not misse:
Then he that loues her gamesome veane, & tempers toyes with Art,
Brings Loue that swimmeth in her eyes to diue into her heart.

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her &c. and then as he saith,

She may no while in chastity abide,
That is assaide on euery side.

For after a great feast, g *Vino sæpè suum nescit amica virum.* *Noah* (saith † *Hierome*) *shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had couered in soberneesse.* *Lot* lay with his daughters in his drinke. ——* *quid enim Venus ebria curat?* The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselues, and dare not offend, *confirmed by* [h] *others, grow impudent, and confident, and get an ill habite.*

c *Tibullus.*
d *Gortardus Arthus descrip. Indiæ Orient. Linchosten.*
e *Garcias ab Horto hist lib 2. cap. 24. Daturã herbam vocat & describit. Tam proclives sunt ad venerem mulieres, ut viros inebrient per 24. horas, liquore quodam, vt nihil videant, recordentur, at dormiant, & post totidem pedum, ad se restituunt, &c. Ariosto.*
f *Lib. 28. st. 75.*
† *Lipsius polit.*
Chaucer.
g *Tibullus*
† *Epist. 85. ad Oceanum. Ad. vnius horæ ebrietatem nudat fœmora, quæ per sexcentos annos sobrietate contexerat.*
* *Iuvenal. Sat. 13.*
h *Nihil audent primò post ab aliis confirmatæ, audaces & confidentes sunt, Vbi semel verecundiæ limites transierint.*

* *Alia quæstus gratiâ matrimonium corrumpit,*
Alia peccans multas vult morbi habere socias. 553

* Euripides.

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may giue iust cause of suspition. *Æneas Siluius* puts in a caueat against Princes Courts, because there be *tot formosi iuuenes qui promittunt*, so many braue suiters to tempt, &c. *If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her or she is gone to them.* † *Kornmannus* makes a doubting iest in his lasciuious Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, Pater noster*, When a Scholler talkes with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier, clime vp by a ladder at midnight, into a virgins or widdows chamber windoe, I shall hardly thinke he then goes to administer the Sacraments, or take her confession. These are the ordinary causes of iealousie, which are intended or remitted as the circumstances vary.

† *De miser. Curialium. Aut alium cum eâ invenies, aut isse ad alium repe-ries.* 1 *Cap.* 18. *de. Virg:*

Memb. 2 Subsect. 1.

Symptomes of Iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking vp, oathes, trials, Lawes, &c.

OF all passions, as I haue already proued, Loue is most violent, and of those bitter potions which this Loue Melancholy affords, this bastard Iealousie is the greatest, as appeares by those prodigious Symptomes which it hath & that it produceth. For besides *Feare* and *Sorrow*, which is common to all melancholy, anxiety of mind, suspition, aggravation, restlesse thoughts, paleness, leanenesse, meagerness, neglect of businesse, and the like, these men are farther yet mis-affected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernitious curiosity, a gaule corrupting the hony of our life, madnesse, plague, hell: They are more then ordinarily disquieted, more then ordinarily suspitious. Iealousie, saith k *Vives, begets vnquietnes in the mind, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster*, he pryes in every corner, followes close, obserues to an haire. 'Tis proper to Iealousie so to doe,

Pale hag, infernall fury, pleasures smart,
Envies obseruer, prying in every part.

k 3. *De animâ. Omnes voces, auras, omnes susurros capiat zelotypus, & amplificat apud se cum iniquissimâ de singulis calumniâ. Maximè suspitiosi, & ad peiora credendum proclives.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly lookes, broken pace, interrupt, precipitate, halfe turnes. Hee will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

sweare and belye, slander any man, curse, threaten, brawle, scold, fight; and sometimes againe flatter, and speake faire, aske forgiuenesse, kisse, and coll,

554 condemne his rashnesse and folly, vow, protest and sweare, he will neuer doe so againe; and then eftsoones, impatient as he is, raue, roare, & lay about him like a mad man, thumpe her sides, dragge her about perchance, driue her out of dores, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submisse complements, intreat her faire, and bring her in againe, he loues her dearely, shee is his sweet, most kinde and louing wife, hee will not change, not leaue her for a kingdome; so he continues off and on, as the toy takes him, the obiect moues him, but most part brawling, fretting, vnquiet he is, accusing and suspecting not strangers onely, but Brothers and Sisters, Father, and Mother, neareſt & deareſt friends. He thinkes with those Italians, *Chi non tocca parentado,*
Tocca mai e rado.

And through feare, conceaues vnto himselfe things almost incredible & impossible to be effected. As an Hearne when she fishes, still prying on all sides; or as a cat doth a mouse, his eye is neuer off hers, hee glotes on him, on her, accurately obseruing on whom she lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small obiect. All which he confesseth in the Poet,

l *Propertius.*

l *Omnia me terrent, timidus sum, ignosce timori,*
Et miser in tunicâ suspicor esse virum.
Me lædit si multa tibi dabit oscula mater,
Me soror, & cum quâ dormit amica simul.
Each thing affrights me, I doe feare,
Ah pardon me my feare,
I doubt a man is hid within
The cloathes that thou dost weare.

Is't not a man in womans apparell, is not some body in that great cheſt, or behind the doore, or hangings, or in some of those barrells? May not a man steale in at the window with a ladder of ropes, or come downe the chimney, haue a false key, or get in when he is asleepe? If a Mouse doe but stirre, or the winde blowe, a casement clatter, that's the villain, there he is, by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight, so much as to doe her needs. m *Non ita bovem Argus, &c. Argus* did not so keepe his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keepes his wife. If a deare friend or neare kinsman come as a gueſt to his house, to visit him, he will neuer let him bee out of his owne sight & company, least peradventure, &c. If the necessity of his busines be such, that he must goe from home, he doth either lock her vp, or cõmit her with a deale of iniunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; & yet all this will not serue, though his businesse be very vrgent, he will when he is halfe way, come backe againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaue his businesse vndone. Though there be no danger at all, no cause of suspition, she liue in such a place, where *Messalina* her selfe could not bee dishoneſt if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all commers might haue free succesſe. He calls her all to naught, shee is a strumpet, a light huswife, a bitch,

m *Æneas Silu.*

bitch, an arrant whore. No perswasion, no protestation can divert this passi- 555
on, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outragious acts by men and women haue beene committed in this kinde, by women especially, that will runne after their husbands into all places, and compahies, as [n] *Iovianus Pontanus* wife did by him, followe him whether soeuer he went, it matters not, or vpon what businesse, rauing like *Iuno* in the Tragœdy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximenius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wiues iealousie, or had some great businesse, went into the Low-countries; she was so impatient and melancholy vpon his departure, that she would scarse eat her meat, or converse with any man; and though she were with child, the season of the yeare very bad, the winde against her, in all hast she would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When shee was now come into the Low-countries, and kindly entertained by her husband, she could not containe her selfe, [o] *but in a rage ranne vpon a yellow hair'd wench*, with whom she suspected her husband to be naught, *cut off her haire, did beat her black and blew, & so dragged her about*. It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamund* at *Woodstocke*; for she complaines in a † modern Poet, she scarce spake,

[n] *Ant. Dial.*

[o] *Rebie concepta, cæsariem abrasit, puellæq; mirabiliter insultans, faciem vibicibus fœdavit.*

† *Daniel.*

But flies with eager fury to my face,
Offring me most vnwomanly disgrace,
Looke how a Tigresse, &c.
So fell she on me in outragious wise,
As could Disdaine and Iealousie deuise.

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will miscall, rayle and revile, beare them deadly hate and malice, as [p] *Tacitus* obserues, *The hatred of a iealous woman is inseparable against such as she suspects.*

[p] *Annal. lib. 12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile.*

* *Nulla vis flammæ, tumidiq; venti*
Tanta, nec teli metuenda torti,
Quanta quum coniux viduata tædis
Ardet & odit.

* *Seneca in Medea.*

Windes, weapons, flames make not such hurly burly,
As rauing women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the daies of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, & frequently put in practise. See but with what rigour those iealous husbands tyrannize ouer their poore wiues. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries,

† *Mecastor lege durâ vivunt mulieres,* they lock them vp still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wiues to come abroad,

† *Plautus.*

——*nec campos liceat lustrare patentes,* They must not so much

556 much as looke out. And if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and Kings of *China*. *Infantes masculos emunt innumeros vt regi seruiant*, saith q *Riccius*, *they geld innumerable infants* to this purpose, the King of *China maintaines* 10000 *Eunuches in his family to keepe his wiues*. The *Xeriffes* of *Barbary* keepe their Curtesans in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that no man can see them, as the matrons were in old *Rome*, *lectica aut sella tecta vecta*, so † *Dion* and *Seneca* record, *Velatæ totæ incedunt* which *Alexander ab Alexandro* relates of the *Parthians lib.* 5.*c.*24. which with *Andreas Tiraquellus* his commentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, *sed & pudendis seras adhibent:* heare what *Bembus* relates *lib.*6. of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani, inquit, quorundam ciuitates adierunt, qui natis statim fœminis naturam consuunt, quoad vrinæ exitus ne impediatur, eaſq; quum adoleuerint sic consutas in matrimonium collocant, vt sponsi prima cura sit conglutinatas puellæ oras ferro interscindere.* In some parts of *Greece* at this day, like those old *Iewes*, they will not beleeue their wiues are honest, *nisi pannum menstruatum primâ nocte videant*, our countrey man t *Sandes* in his peregrination, saith it is severely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non ad parentes pudore reijcitur*; Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity. The *Iewes* of old, examined their maids *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his Anatomy, *Columbus lib.*12.*cap.*16. *Capivaccius lib.*4.*cap.*11. *de vteri affectibus*, *Vincent. Alsarius Genuensis quæst.med.cent.*4. *Hieronymus Mercurialis consult. Ambrose. Lalæus, Iulius Cæsar Claudinus Respons.*4. as that also *de* u *ruptura venarum vt sanguis fluat:* copiously confute, 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib.*1.*cap.*31. *Pinæus* of *Paris*, *Albertus Magnus de secret.mulier.cap.*9. & 10 *&c.* and thinke they speake too much in favour of women. x *Lodovicus Boncialus, lib.*2.*cap.*2. *muliebr. naturalem illam vteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si defloratæ sint, astutæ mulieres (inquit) nos fallunt in his. Idem Alsarius Crucius Genuensis ijsdem ferè verbis. Idem Avicenna lib.*3. *Fen.*20. *tract.* 1.*cap.*47. † *Rhasis Continent lib.*24. * *Rodericus à Castro de nat. mul. lib.*1.*c.*3. An old bawdie nurse in † *Aristænetus*, (like that Spanish *Cælestina*, † *quæ quinq; mille virgines fecit mulieres, totidemq; mulieres arte suâ virgines*) when a faire maid of her acquaintance wept and made her moane to her, how she had beene deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, *Noli vereri filia, &c. feare not daughter, I'le teach thee a tricke to helpe it. Sed hæc extra callem.* To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* And such strange absurd trialls in *Albertus Magnus, Baptista Porta, Mag.*

lib.

q *Expedit in Sinas, l.*3.*c*9.

s *Decem Eunuchorum millia numerantur in regia familia, qui seruant vxores eius.*

† *Lib.*57 *ep.*81.

t *Semotas à viris seruant in interioribus, ib corum conspectu immunes.*

t *Lib.*1.*fol.*7.

u *Diruptiones hymenis sæpè fiunt à propriis digitis vel aliis instrumentis*

x *Idem Rhasis Arab cont.*

† *Qui & pharmachum præscribit docetq;.*

* *Ita clausæ pharmacis vt non possint coitum exercere.*

† *Epist.*6. *Mercero Inter.*

† *Barthius. Ludus illi temeratum pudicitiæ florem mentitis machinis pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probes virginem.*

*lib.2.cap.21.*in *Wecker lib.5. de secret.* by Stones, perfumes, to make them pisse,and confesse I knowe not what in their sleepe; some iealous braine was the first founder of them. And to what passion may wee ascribe those severe lawes against iealousie,*Numb.*5.14. Adulterers, *Deut.c.22.v.22.* as amongst the *Hebrewes*,amongst the *Ægyptians*(read y *Bohemus l.1.c.5.de mor.gen.*of the *Carthaginians*,*cap.6.*of *Turkes*,*l.2.c.11.*)amongst the *Athenians* of olde, *Italians* at this day, wherein they are to bee seuerely punished,cut it peeces, burned,buried aliue,with seuerall expurgations,&c. are they not as so many symptomes of incredible ielousy? we may say the same of those vestal virgins that fetched water in a Ciffe, as *Tatia* did in *Rome*,*Anno ab vrb.condita* 800. before the Senators,and * *Æmilia*,*virgo innocens*,that ran ouer hot irons, as *Emma*,*Edward* the *Confessors* mother did, the king himselfe being a spectator,with the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour,suspected of adultery, *insimulata adulterij per ignitos vomeres illæsa transiit*, trod vpon red hot coulters and had no harme, such another story we finde in *Regino*, *lib.* 2. In *Aventinus* and *Sigonius* of *Charles* the third and his wife *Richarda* An.887, that was so purged with hot irons. *Pausanias* saith that hee was once an eye witnesse of such a miracle at *Diana's* Temple, a maid without any harme at all walked vpon burning coales.*Pius secund.*in his description of *Europe*,*cap.46.*relates as much, that it was commonly practised at *Diana's* Temple, for women to goe barefoot ouer hot coales,to try their honesties; *Plinius*,*Solinus*, and many writers make mention of z *Feronias* Temple,and *Dionysius Halicarnasseus*, *l.3.* of *Memnons* statue,which were vsed to this purpose. *Tatius lib. 6.* of *Pan* his Caue, (much like old *St Wilfrides* needle in *Yorkshire*) wherein they did vse to trie maids,a whether they were honest: when *Leucippe* went in,*suauissimus exaudiri sonus cepit. Austin.de civ.Dei,lib.*10.*c.*16.relates many such examples,al which *Lavater de spectr.part.*1.*cap.*19.contends to be done by the illusion of Diuells,though *Thomas quæst.6. de potentiâ*, *&c.* ascribe it to good Angells. Some,saith b *Austin*,compell their wiues to sweare they be honest, as if periury were a lesser sinne then adultery, c some consult Oracles, as *Phærus* that blind king of *Ægypt*. Others reward,as those old *Romans* vsed to doe; If a woman were contented with one man,*Coronâ pudicitiæ donabatur*,she had a crowne of chastity bestowed on her. When all this will not serue, saith *Alexander Gaguinus*,*cap.5.descript. Muscouiæ*, the *Muscouites*, if they suspect their wiues,will beat them till they confesse, and if that will not availe,like those wild *Irish*, bee divorced at their pleasures, or else knocke them on the heads,as the old † *Gaules* haue done in former ages. Of this tyranny of Iealousie read more in *Parthenius Erot.cap.*10.*Camerarius cap.*53.*hor.subcis.& cent.*3.*cap.*34.*Cælius Epistles*,*Th.Chaloner de repub.Ang.lib.9. Arioste lib.*31. *staffe* 1.*Felix Platerus obseruat.lib.*1.*&c.*

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y *Qui mulierē violasset virilia execabant, & mille virgas dabant.*

* *Dion.Halicar*

z *Viridi gaudēs Feronia luco. Virg.*

a *Ismene* was so tried by *Dianas* Well, in which maides did swimme, vnchast were drowned, *Eustathius lib.* 8.

b *Contra mendac.ad confess.* 21 *cap.*

c *Phærus Ægypti rex captus oculis per decennium, oraculum consuluit de vxoris pudicitia. Herod.Euterp.*

† *Cæsar lib 6.de bello Gal. vitæ necisq; in vxores habuerunt potestatem.*

Memb. 3.

Prognosticks of Iealousie, Despaire, Madnesse, to make away themselues and others.

THose which are Iealous most part, if they be not otherwise relieved, [d] *proceed from suspition to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.*

[e] *A plague by whose most damnable effect,*
Diuerse in deepe despaire to die haue sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.

In their madnesse many times, saith [f] *Vives*, they make away themselues and others. Which enduceth *Cyprian* to call it *Facundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitfull mischiefe, the seminary of offences, and fountaine of murders. Tragicall examples are too common in this kinde, both new and old, in all ages, as of *Cephalus* and *Procris*, [g] *Pherus* of *Ægypt*, *Tereus*, *Atreus*, and *Thyestes*. [h] *Alexander Phæreus* was murdered of his wife, *ob pellicatûs suspitionem*, *Tully* saith. *Antoninus Verus* so made away by *Lucilla*, *Demetrius* the son of *Antigonus*, & *Nicanor*, by their wiues. *Hercules* poysoned by *Deianira*. [i] *Cacinna* murdered by *Vespasian*, *Iustina* a *Romane* Lady by her husband. [k] *Amestris*, *Xerxes* wife, because she found her husbands cloake in *Masista* his house, *cut off Masista his wiues pappes, and gaue them to the dogges, flead her besides, and cut off her eares, lips, tongue, and slit the nose of Artaynta her daughter.* Our late writers are full of such out-rages. [l] *Paulus Æmilius* in his history of *France*, hath a Tragicall story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queene. In a iealous humour he came from hunting, and stole behinde his wife, as she was dressing, and combing her head in the sunne, gaue her a familiar touch with his wand, which she mistaking for her louer said, *Ah Landre, a good knight should strike before and not behinde*; but when she saw her selfe betrayed by his presence, she instantly tooke order to make him away. *Hierome Osorius* in the eleuenth booke of the deeds of *Emmanuel* King of *Portugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble country man of his, at *Goa* in the East Indies, [m] *and cut off one of his legges, for that he looked as he thought too familiarly vpon his wife, which was afterwards a cause of many quarrells, and much bloodshed. Guianerius cap.36.de ægritud.matr.* speaks of a silly iealous fellow, that seeing his child new borne included in a kell, thought sure *a* [n] *Franciscan that vsed to come to his house, was the father of it, it was so like a Friers Coule and thereupon threatned the Frier to kill him: Fulgosus* of a woman in *Narbone* that cut off her husbands priuities in the night, because shee thought hee plai'd false with her. The story of [o] *Ionuses Bassa*, and faire *Manto* his wife, is

well

d *Animi dolores & zelotypia si diutiùs perseverent dementes reddunt. Acak. comment. in par. art. Galeni.*

e *Ariosto lib 31 staff 6.*

f *3. de anima, c.3. de zelotyp. transit in rabiem & odium, & sibi & aliis violentas sæpe mortes inijciunt.*

g *Pherus Ægypti rex de cæcitate oraculum consulens, visum ei rediturum accepit, si oculos abluisset lotio mulieris, quæ aliorum virorum esset expers, uxoris vrinam expertus nihil profecit & aliarum frustra, eas omnes (eâ excepta per quam curatus fuit) vnum in locum coactas concremavit. Herod. Euterp.*

h *Offic. lib. 2.*

i *Aurelius Victor.*

k *Herod. lib. 9. in Calliope. Masistæ vxorem excarnificat, mammillas præscindit, ea q; canibus adiicit, filiæ nares præscidit, labra, linguâ, &c.*

l *Lib. 1. Dum formæ curandæ intenta capillum in sole pectit, á marito per lusum leviter percussa, furtim superveniente virgâ. Risu suborto mi Landrice dixit, frontem vir fortis pete, &c. Marito conspecto attonita, cum Landrico mox in eius mortem conspirat, & statim interuenandum efficit.*

m *Qui Goæ vxorem habens, Goterinum, principem quendam virum quod vxori suæ oculos adiecisset, ingenti vulnere deformavit in facie, & tibiam ab scidit, vnde mutuæ cædes.*

n *Eò quod infans natus involutus esset panniculo, credebat eum filium fuisse Fratris Francisci, &c.*

o *Knowles.*

well knowne to such as haue read the *Turkish* history, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her iealousie, saith *Gomesius*, was cause of both their deathes; King *Philip* died for griefe a little after, as p *Martian* his Physitian gaue it out, *and she for her part, after a melancholy discontented life, misspent in lurking holes and corners, made an end of her miseries. Fælix Plater* in the first booke of his obseruations, hath many such instances, of a Physitian of his acquaintance, q *that was first mad through iealousie, and afterwards desperate*: r of a Marchant *that killed his wife in the same humour, and after precipitated himselfe:* Of a Doctor of law that cut off his mans nose; of a Painters wife in *Basil* An. 1600, that was a mother of nine children, and had beene 27 yeares married, yet afterwards iealous, and so impatient that shee became desperate, and would neither eat nor drinke in her owne house, for feare her husband should poyson her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in diuers formes, and many such absurd symptomes will accompany, euen madnesse it selfe. *Skenkius obseruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie ran madde: of a Baker that gelded himselfe to try his wiues honestie, &c. Such examples are too common.

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p *Zelotypia reginæ regis mortem acceleravit paulo post, vt Martianus medicus mihi retulit. Illa autem atrâ bile inde exagitata in latebras se subducens præ ægritudine animi reliquum tempus consumpsit.*

q *A Zelotypiâ redactus ad insaniam & desperationem.*

r *Vxorem interemit, inde desperabundus ex alto se præcipitavit.*

Memb. 4. Svbsect. 1.

Cure of Iealousie: by avoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them vp: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may be cured or no, they thinke 'tis like the s Gout, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

Qui timet vt sua sit, ne quis sibi subtrahat illam,
Ille Machaoniâ vix ope salvus erit.

t *This is that cruell wound against whose smart,*
No liquors force prevailes or any plaister,
No skill of starres, no depth of Magicke art,
Deviséd by that great clearke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master,
A wound whose pang and torment is so durable,
As it may rightly called be incurable.

s *Tollere nodosâ nescit medicina podagram.*

t *Ariosto lib. 31. staff. 5.*

Yet what I haue formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, *and as those ancients holds,* u *the nayles of it be pared before they growe too long.* No better meanes to resist or expell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies and irksome suspitions out of his head, and then to be perswaded

u *Veteres maturè suadent vngues amoris esse radendos, priusquam producant se nimis.*

560 ded by his iudicious friends, to giue eare to their good counsell and advice, and wisely to consider, how much he discredits himselfe, his friends, dishonours his children, disgraceth his familie, publisheth his shame, & as a tempter of his owne misery, divulgeth, macerates; grieues himselfe and others; what an argument of weakenesse it is, how absurd a thing in its owne nature, how ridiculous, how brutish a passion, how sottish, how odious, how harebraine, mad and furious. If he will but heare them speake, no doubt hee may be cured, [x] *Ioane* Queene of *Spaine*, of whom I haue formerly spoken, vnder pretense of changing ayre, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present he was) she might be eased. [y] *For a disease of the soule, if concealed, tortures and ouerturnes it, and by no physicke can sooner bee removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leaue it every one to dilate & amplifie as hee shall thinke fit in his own iudgement: let him advise with *Siracides cap.9. 1.* read that comfortable & pithie speech to this purpose of *Ximenius* in the author himselfe, as it is recorded by *Gomesius*, consult with *Chaloner lib.9. de repub. Anglor.* or *Cælia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this iealous passion, be it iust or vniust, whether with or without cause, true or false, it ought not so hainously to be taken; tis no such reall or capitall matter, that it should make so deep a wound. Tis a blowe that hurts not, an insensible smart, grounded many times vpon false suspition alone, and so fostered by a sinister conceit. If she be not dishoneſt, he troubles and macerates himselfe without a cause, or put case which is the worst, he be a Cuckold, it cannot be helped, the more he stirres in it, the more he aggrauates his owne miserie. How much better were it in such a case to dissemble or contemne it, why should that be feared which cannot be redressed, *multi tandem deposuerunt* (saith [z] *Viues*) *quum flecti meritos non posse vident*, Many women when they see there is no remedy, haue beene pacified; and shall men bee more iealous then women? 'Tis some comfort in such a case to haue companions,

Solamen miseris socios habuisse doloris;

Who can say he is free? Who can assure himselfe he is not one *de præterito*, or secure himselfe *de futuro*? If it were his case alone it were hard, but being as it is almost a commõ calamity, 'tis not so grieuously to be taken. In some countries they make nothing of it, *ne nobiles quidem*, saith [a] *Leo Afer*, in many parts of *Africke* (if she be past foureteene) there's not a Noble man that marries a maid, or that hath a chast wife, 'tis so common, as the Moone giues hornes once a moneth to the world, doe they to their husbands at least. And tis most part true, which that *Caledonian* Lady, [b] *Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta*, when she tooke her vp for dishonesty, *We Brittaines are naught 'at least with some few choice men of the better sort, but you Romanes lye with euery base knaue, you are a company of common whores.* *Severus* the Emperour in his time made lawes for the restraint of this vice, and as [c] *Dion Nicæus* relates in his life, *tria millia mœchorum*, three thousand Cuckold makers, or *naturæ monetam adulterantes*, as *Philo* calls them, false coiners, and clippers of Natures money, were summoned into the Court at once. And yet,

Non omnem molitor quæ fluit vnda videt, the Miller sees not

x *Gomesius lib. 3. de reb. gestis Ximenii.*

y *Vrit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subuertit, nec alio medicamine facilius erigitur, quã cordati hominis sermone.*

z 3. *De anima.*

a *Lib.3.*

b *Argetocoxi Caledonii Reguli vxor, Iuliæ Augustæ cum ipsam morderet quòd inhoneste versaretur, respondet nos cum optimis viris consuetudinem habemus, vos Romanas autem occultè passim homines constuprant.*

c *Leges de mœchis fecit, ex civibus plures in ius vocati.*

not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as called in question for it. [d] *Martialls* Epigram I suppose might haue beene generally applied in those licentious times, *Omnia solus habes,&c.* thy goods, lands, mony, wits are thine owne, *vxorem sed habes Candide cum populo*, but neighbour *Candidus* your wife is common, Husband and Cuckold in that age it seemes were reciprocall tearmes, the Emperours themselues did weare *Acteons* badge; how many *Cæsars* might I reckon vp together, and what a catalogue of cornuted kings and princes in euery story? *Agamemnon, Menelaus, Philippus* of *Greece*, *Ptolomæus* of *Ægypt*, *Lucullus*, *Cæsar*, *Pompeius*, *Cato*; *Augustus*, *Antonius*, *Antoninus*, *&c.* The braueſt souldiers and most heroicall spirits could not avoide it. They haue beene actiue and passiue in this businesse. [e] King *Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroinarum læsæ maiestati, si non historiæ veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell truth: against his will, god knowes, did he write it, and so doe I repeat it. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom fame, zeale, feare of God, religion and superstition containes, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and such persons you may as soone inioyne them to carry water in a Ciffe, as to keepe themselues honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a diuorce, that is hard to be effected, *si non caste tamen caute*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot be euidently proued. Much better put it vp, the more hee striues in it, the more hee shall divulge his owne shame; make a vertue of necessity, and conceale it: Yea but the world takes notice of it, 'tis in euery mans mouth, let them talke their pleasure, of whom speake they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his owne fault, and he hath no reason to complaine, 'tis *quid pro quo*, shee is bad, hee is worse, [f] *Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe*. Thou rangest like a *Towne Bull, why art thou so incensed if shee tread awry?*

[h] *Be it that some women breake chast wedlocks lawes,*
And leaues her husband and becomes vnchast,
Yet commonly it is not without cause,
Shee sees her man in sinne her goods to waste,
Shee feeles that hee his loue from her withdrawes,
And hath on some perhaps lesse worthy plac't,
Who strikes with sword, the scabbard them may strike,
And sure loue craueth loue, like asketh like.

Ea semper studebit, saith [i] *Nevisanus*, *pares reddere vices*, she will quit it if she can

d *L.3. Epig.25.*
e *Asser. Arthuri, parcerem libentur heroinarum læsæ maiestati, si non historiæ veritas aurem vellicaret. Leland.*
† *Lelandus assert: Arthuri.*
f *Cogita an ſie alijs tu vnquam feceris an hoc tibi nunc fieri dignum ſit: ſeverus alijs, indulgens tibi, cur ab vxore exigis quod non ipſe præſtas? Plutar.*
g *Vagâ libidine cùm ipſe quovis rapiaris, cur ſi vel modicum ab erret ipſa, inſanias.*
h *Arioſto lib. 28. ſtaſſe. 80.*
i *Sylue nupt. Lect. num. 32.*

562 can. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first.

Yea but thou replyest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. [k] *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawle and spend I care not, *modò sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, [l] better be any mans son but thine, to be begot of base *Irus*, poore *Seius*, or meane *Meuius*, the towne swine-heards, a shepards sonne, & well is hee, that like *Hercules* he hath any two fathers, for thou thy selfe hast peraduenture more diseases then an horse, more infirmities of body & minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so? It may be thou art ouer suspitious, and without a cause as some are, if it be *octimestris partus*, borne at eight months, or like him & him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weakenesse: Whereas charity, or a well disposed minde would interpret all vnto the best. S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that hee presently kneeled downe and thanked god there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconueniences, that's the way to helpe it, whereas by such trickes they doe aggrauate the mischiefe. 'Tis but invaine to watch that which will away.

k *Lemnius lib.4 cap.13. de occult. nat. mir.*

l *Optimum bene nasci.*

[m] *Nec custodiri si velit vlla potest,*
Nec mentem seruare potes, licet omnia serues,
Omnibus exclusis, intus adulter erit,
None can be kept resisting for her part,
Though body be kept close, within her heart
Aduoutrie lurkes, to exclude it ther's no art.

m *Ouid. amor. lib 3. eleg. 4.*

Argus with an hundred eyes cannot keepe her, *& hunc vnus sæpè fefellit amor*, as in [n] *Arioste.*

If all our hearts were eyes, yet sure they said
We husbands of our wiues should be betraid.

Hierome holdes, *vxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishoneste woman cannot be kept, an honest woman ought no to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many couet can hardly bee preserued, as [o] *Salisburiensis* thinkes. I am of *Æneas Syluius* minde, *those Iealous Italians doe very ill to locke vp their wiues, for women are of that disposition, they will most couet that which is denied most, and offend least when they haue free liberty to trespasse.* It is in vaine to locke her vp if she be dishoneste; For when she perceaues her husband obserues her and suspects, *liberiùs peccat*, saith [p] *Neuisanus*, [q] *Toxica zelotypo dedit vxor mœcha marito*, she is exasperated, seekes by all meanes to vindicate her selfe, and will therefore offend, because shee is vniustly suspected. The best course then is to let them haue their owne wills, giue them free liberty, without any keeping.

n *Lib.4. fl.72.*
o *Policrat. lib.8. c.11. De amor. Eurial. & Lucret. qui vxores occludunt, meo iudicio minus viliter faciunt, sunt enim eo ingenio mulieres, vt id potissimum cupiant, quod maximè denegatur, si liberas habent habenas, minus delinquunt, frustra seram adhibes, si non sit sponte casta.*
p *Quando cognoscunt maritos hoc aduertere,*
q *Ausonius.*

In

In vaine our friends from this doe vs dehort,
For beauty will be where is moſt reſort,

If ſhe be honeſt as *Penelope*, *Lucretia*, ſhe will ſo continue her honour, good name, credit, *Penelope coniux ſempèr Vliſſis ero*; and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treaſure, world, ioy, delight, orbe and ſpheare*, ſhe will hers. The vow ſhee made vnto her goodman, loue, vertue, religion, zeale, are better keepers then all thoſe lockes, Eunuchs, priſons, ſhe will not be moued.

† *Opes ſuas, mundum ſuum, thesaurum ſuum, &c.*

r *At mihi vel tellus optem priùs ima dehiſcat,*
Aut pater omnipotens adigat me fulmine ad vmbras,
Pallentes vmbras Erebi, noctemq; profundam,
Ante pudor, quàm te violem, aut tua iura reſolvam.
Firſt I deſire the earth to ſwallow me,
Before I violate mine honeſty,
Or thunder from aboue driue me to hell,
With thoſe pale Ghoſts, and vgly night to dwell.

r *Virg. Æn.*

She is reſolu'd with *Dido* to be chaſt, though her husband be falſe, ſhee will be true: and as *Octavia* writ to her *Anthony*,

† *Theſe walls that here doe keepe me out of ſight,*
Shall keepe me all vnſpotted vnto thee,
And teſtifie that I will doe thee right,
I'le neuer ſtaine thine houſe, though thou ſhame me.

† *Daniel.*

Turne her looſe to all thoſe *Tarquines* and *Satyrs*, ſhee will not be tempted. f When one commended *Theana's* fine arme to his fellowes, ſhee tooke him vp ſhort, *Sir, 'tis not common*, ſhe is wholly reſerued to her husband. t *Bilia* had an old man to her ſpouſe, and his breath ſtunke, ſo that no body could abide it abroad, *comming home one day, he reprehended his wife, becauſe ſhee did not tell him of it: ſhe vowed vnto him ſhe had told him, but that ſhe thought euery mans breath had beene as ſtrong as his.* u *Tigranes* and *Armena* his Lady, were inuited to ſupper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how ſhe liked *Cyrus*, and what ſhee did eſpecially commend in him; *ſhe ſwore ſhe did not obſerue him; when he replied againe, what then ſhe did obſerue, whom ſhe looked on? She made anſwere, her husband, that ſaid he would die for her ſake.* Such are the properties and conditions of good women, and if ſhe be well giuen, ſhe will ſo carry her ſelfe; if otherwiſe ſhe be naught, vſe all the meanes thou canſt, ſhe will be naught. *Non deeſt animus ſed corruptor*, ſhe hath ſo many lies, excuſes, as an hare hath muſes, trickes, Panders, Bawdes, ſhifts to deceaue, 'tis to no purpoſe to keepe her vp, or to reclaime her by hard vſage. Faire meanes peraduenture may doe ſomewhat.

f *Quam formoſus lacertus hic, quidam inquit ad æquales conuerſus, at illa publicus, inquit, non eſt.*

t *Bilia Dimutum virum ſenem habuit & ſpiritum fœtidum habentem, quem quum quidam exprobraſſet, &c.*

u *Numquid tibi, Armena, Tigranes videbatur eſſe pulcher? & illum, inquit, ædepol &c. Xenop. Cyroped. l. 3.*

x *Obſequio vinces aptiùs ipſe tuo:*

Men and women are both in a predicament in this behalfe, ſo ſooner wonne, and better pacified. *Duci volunt non cogi*, though ſhe be as arrant a ſcold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as luſtfull as *Meſſalina*, by ſuch meanes (if at all) ſhe may be reformed. Many patient y *Grizels* by their obſequiouſneſſe in this kinde, haue reclaimed their husbands from their wandring luſts. In *Noua Francia* and *Turkie* (as *Lea*, *Rahel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their faireſt damſels to their husbands beds; *Liuia* ſeconded the luſtfull appetites of *Auguſtus*, *Stratonica* wife to king *Deiotarus*

x *Ouid.*

y Read *Petrarchs* tale of patient Grizell in *Chaucer*;

564 *tarus*, did not onely bring *Electra* a faire maide, to her goodmans bed, but brought vp the children begot on her, as carefull as if they had beene her owne. *Tertius Æmilius* wife, *Cornelia's* mother, perceauing her husbands intemperance, *rem dissimulauit*, made much of the maide, and would take no notice of it. The best remedy is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a iest: heare *Gueuerra's* aduise in this case, *vel ioco excipies, vel silentio eludes*, for if you take exceptions at euery thing your wife doth, *Solomons* wisdome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serue turne. Therefore *Minus malum*, [z] a lesse mischiefe *Neuisanus* holdes, *dissmulare* to bee [a] *Cunarum emptor*, a buyer of cradles, as the prouerbe is, then to bee too solicitous. [b] *A good fellow when his wife was brought to bed before her time, bought halfe a dozen Cradles before hand for so many children, as if his wife should continue to beare children at euery two moneths.* [c] *Pertinax* the Emperour, when one told him a Fidler was to familiar with his Empresse, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wifes dishonesty, *cùm tot victor regnum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Neuisanus*, wise men beare the hornes in their hearts, fooles on their foreheads *Eumenes* kinge of *Pergamus*, was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journy he was to teke to *Delphus*, * set a company of souldiers to intercept him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*, *Attalus*, *Eumenes* brother proclaimed himselfe king forthwith, tooke possession of the crowne, and married *Stratonice* the Queene. But by and by when contrary newes was brought, that king *Eumenes* was aliue, and now coming to the citty, he laid by his crowne, left his wife, as a priuate man went to meete him, and congratulate his returne. *Eumenes*, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his fauour againe, as if no such matter had beene hard of or done. *Iocundo* in *Ariosto*, found his wife in bed with a knaue, both a sleepe, went his wayes, and would not so much as wake them, much lesse reproue them for it. [d] An honest fellow finding in like sort his wife had plaid false at tables, and borne a man to many, drew his dagger, and swore if he had not beene his very friend, he would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, & hauing ouertaken him, laide adultery to his charge; the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing that if hee had denied it he would not haue put it vp. How much better is it to doe thus, then to macerate himselfe, impatiently to raue and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for euer a Cuckold on record; how much better to contemne in such cases, or to take no notice of it, *Melius sic errare, quàm zelotypiæ curis*, saith *Erasmus*, *se conficere*, better be a witall and put it vp, then to trouble himselfe to no purpose. And though he

z *Sil.sup.lib.4. num.80.*
a *Erasmus.*
b *Quum accepisset vxorem peperisse secundo à nuptiis mense, cunas quinas vel senas coemit, ne si fortè vxor singulis bimensibus pareret.*
c *Iuliis Capitol. vitâ eius: quum palam Citharœdus vxorem diligeret, minimè curiosus fuit.*
* *Disposuit armatos qui ipsum interficeret, hi perses mandatũ exequentes, &c. Ille & rex declaratur, & stratonicem quæ fratri nupserat, vxorem ducit, sed postquam audiuit fratrem viuere, &c. Attalum comitèr accepit, pristinamq; vxorẽ complexus, magno honore apud se habuit.*
d *S. Iohn Harringtons* notes in 28 booke of *Ariosto.*

he doe not *omnibus dormire*, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land lord, Patrone, benefactor, and so to let it passe: 565

——† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Iove,

† Plautus Ioen. vlt. Amphit.

it neuer troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her,

Tu cum Alcmenâ vxore antiquam in gratiam
Redi—— let it, I say make no breach of loue betwixt you. Howsoeuer, the best way is to contemne it, which [d] *Henry* the second King of *France*, aduised a courtier of his, iealous of his wife, and complaining of her vnchastnes, to reiect it, and comfort himselfe; for he that suspects his wiues incontinency, and feares the Popes curse, shall neuer liue a merry houre, or sleepe quiet night: no remedy but patience. When all is done according to that counsell of [e] *Neuisanus, si vitium vxoris corrigi non potest, ferendum est:* If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, 'tis *Sophocles* aduise, keepe it to thy selfe, and which *Chrisostome* calles *palestram philosophiæ, & domesticum Gymnasium*, a schoole of Philosophy, put it vp. There is no other cure, but time to weare it out, *Iniuriarum remedium est obliuio*, age will bereaue her of it, *dies dolorem minuit*, time and patience must ende it.

* Idem

d T Dannet cõiurat. French.

e Li.4.num.80

[f] *The mindes affections, Patience will appease,*
It passions kills, and healeth each disease.

f R.T.

Svblect. 2.

By preuention before, or after marriage, Plato's community, marry a Curtisan, Philters, Stewes, to marry one equall in yeares, fortunes, of a good family, education, good place, to vse them well, &c.

OF such medicins as conduce to the cure of this malady, I haue sufficiently treated, there be some good remedies remaining, by way of preuention, precautions, or admonitions, which if rightly practised, may doe much good. *Plato* in his commonwealth, to preuent this mischiefe belike, would haue all things common, wiues and children all as one: and which *Cæsar* in his commentaries obserued of those old *Britaines*, that first inhabited this Land, they had ten or twelue wiues allotted to such a Family, or promiscuously to be vsed by so many men; not one to one, as with vs, or foure, fiue, or sixe to one, as in *Turkie*. The [g] *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons iealousie, for which when he was condemned, to purge himselfe of his offence, he broched his heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those Anabaptists in *Munster*: that would consort with other mens wiues, as the spirit moued them: or as [h] *Mahomet* the seducing Prophet, would needes vse women as he list himselfe, to beget Prophets, so their *Alcoron* saith, were in

g Lib. de heres. Quum de zelo culparetur, purgandi se causâ permississe fertur, vt eâ qui vellet vteretur, quod eius factum in sectam turpissimam versum est, qua placet vnus indifferens fœminarum. Sleidan.

h Alcoran.

566 loue with him. Amongst the old *Carthaginians*, as [i] *Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a yeare they went promiscuously altogether. *Munster Cosmog. lib.3.cap.* 497. ascribes the beginning of this brutish custome (iniustly) to one *Picardus* a Frenchman, that inuented a new sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Venery at set times. When the priest repeated that of *Genesis*, *Increase and multiply*, out * went the candles in the place where they met, *and without all respect of age, persons, conditions, catch that catch may, euery man tooke her came next, &c.* some fasten this on those ancient *Bohemians* and *Russians:* † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; And as I read it was practised in *Scotland* amongst Christians themselues, vntill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of [k] *India* in our age, and those [l] *Islanders* [m] as amongst the *Babylonians* of old, they will prostitute their wiues and daughters (which *Chalcocondila* a *Greeke* moderne Writer, for want of better intelligence, puts vpon vs *Britaines*) to such trauellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of iealousie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wiues, till one of their *Biarmi*, or high priests haue laine first with them, to sanctifie their wombes. But those *Esai* and *Montanists*, two strange sects of old, were in another extreame, they would not marry at all, or haue any society with women, *because of their intemperance, they held them to bee all naught. Neuisanus* the Lawyer, *lib.4. num.33.syl.nupt.* would haue him that is inclined to this malady, to preuent the worst marry a queane, *Capiens meretricem, hoc habet saltem boni, quòd non decipitur, quia scit eam sic esse, quod non contingit alijs.* [o] *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to *Pitho*, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such vnlikely thing. [p] A cittizen of *Eugubine* gelded himselfe to try his wiues honesty, and to be freed from iealousie, so did a baker in [q] *Basil*, to the same intent. But of all other presidents in this kind, that of [r] *Combalus* is most memorable: who to preuent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his Lord and king, with *Stratonice* the Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, & left his genitals behinde him in a boxe, sealed vp. His mistrisse by the way fell in loue with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to king *Prætus* her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his comming home, cast into prison: the day of hearing appointed, he was sufficiently cleared & acquitted by shewing his priuities, which to the admiration of the beholders hee had formerly cut off. The *Lydians* vsed to geld women whom they suspected, saith *Leonicus var.hist.lib.3.cap.59.* as well as men. To this purpose, [s] Saint *Francis*, because hee vsed to confesse women in priuate, to preuent

i *De mor. gent. lib.1.cap 6. Nupturæ regi deuirginandæ exhibeantur.*

* *Lumina extinguebantur, nec personæ & ætatis habitâ reuerentâ, in quam quisq; per tenebras incidit, mulierem cognoscit.*

† *Leander Albertus. Flagitiosorita cuncti in ædem conuenientes post imparem concionẽ, extinctis luminibus in Venerem ruunt.*

k *Lod. Vertomannus navig. lib.6. cap.8. & Marcus Polus lib. 1. cap.46. Vxores viatoribus prostituunt.*

l *Dithmarus Bleskenius, vt Agetas Aristoni, pulcherimam vxorem habens, prostituit.*

m *Herodot. in Erato. Mulieres Babylonicæ cum hospite permiscentur ob argentum quod post Veneri sacrum. Bohemus lib. 2. cap.*

† *Navigat. lib. 5. cap. 4 prius thorum non init, quam a digniore sacerdote nota nupta defloratа sit.*

n *Bohemus lib.2 cap.3. Ideo nubere nollent ob mulierum intemperantiam, nullam seruare viro fidem putabant.* o *Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in vxorem duxit. Ptolomæus Thaidem nobile scortum duxit, & ex eâ duos filios suscepit, &c.* p *Poggius Florent.* q *Felix Plater.* r *Plutarch, Lucian. Salmut. Tit.2. de porcellanis com. in Pancirol: de nov. repert. et Plutarchus.* s *Stephanus è lib. confor. Bonavent. cap.6. vit. Francisci.*

suspition

suspition, and proue himselfe a maide, stripped himselfe before the Bshop of *Assise* and others: and Frier *Leonard* for the same cause, went through *Viterbium* in *Italy*, without any garments. 567

Our Pseudocatholikes, to helpe these inconveniences which proceede from Iealousie, to keepe themselues and their wiues honest, make seuere Lawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit stewes, those punkes and pleasant sinners, the more to secure their wiues in all populous Cities, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to avoide a greater mischiefe, to be tollerated in pollicy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of curtesans in their townes and Cities. Of * *Cato's* minde belike, that would haue his seruants (*cum ancillis congredi coitus causâ, definito ære, vt grauiora facinora evitaret, cæterùs interim interdicens*) familiar with some such feminine creatures, to avoide worse mischiefes in his house, and made allowance for it. They holde it vnpossible for Idle persons, young rich and lusty, so many seruants Monkes, Friers, to liue honest, too tyranicall a burden to compell them to bee chast, and most vnfit to suffer poore men, younger brothers, and souldiers, at all to marry; as those diseased persons, votaries, priests, seruants. Therefore as well to keepe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnesse, the necessity, and a tolleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spells, charmes to keepe men and women honest. [f] *Mulier vt alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, calescat in oleo &c. & non alium præter te amabit. In alexi Porta, &c. plura inuenies, & multò his absurdiora, vt in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

* *Plutarch. vit. eius.*

[f] *Wecker lib. 7. secret.*

The best meanes to avoide these and like inconveniences, are to take awaie the causes and occasions. To this purpose [a] *Varro* writ *Satyram Menippeam*, but it is lost. [b] *Patritius* prescribes foure rules to be obserued in choosing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. *cap. Amphitheat: Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus* fiue for men, fiue for women; *Anthonie Guivarra*, many good lessons, [c] *Cleobulus* two alone, others otherwise, as first to make a good choice in marriage, to inuite *Christ* to their wedding, and to pray to him for her, (*A domino enim datur vxor prudens. pro.* 19.) not to be too rash and precipitate in his election, to runne vpon the first he meets, or dote on euery stout faire peece he sees, but to choose her as much by his eares as eyes, to be well aduised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a young woman, or a young woman an old man,

[a] *a citatur à Gellia.*

[b] *Lib. 4. Tit. 4. de Instit reipub. de officio mariti.*

[c] *Ne cum eâ blandè nimis agas, ne obiurgas præsentibus extraneis.*

† *Quam malè inæquales veniunt ad aratra Iuvenci;*

† *Ouid.*

such matches must needes minister a perpetuall cause of suspition, and be distastefull to each other,

Noctius

[t] *Noctua vt in tumulis, super atq; cadavera bubo,*
Talis apud Sophoclem nostra puella sedit.
Night-crowes on tombes, Owle sits on carcasse dead,
So lies a wench with *Sophocles* in bed.

[t] *Alciat emb. 116.*

For *Sophocles*, as [u] *Athenæus* describes him, was a very old man, and doted vpon *Archippe* a young Curtesan, then which nothing can be more odious. [u] *Dipnosoph. lib. 3. cap. 12.*

[*] *Senex maritus vxori Iuueni ingratus est,* an old man is a most vnwell-come guest to a young wench. [*] *Euripides.*

† *Amplexus suos fugiunt puellæ,*
Omnis horret amor, venusq;, Hymenq;. [†] *Portanus biarum lib. 1.*

Seneca therefore disallowes all such vnseasonable matches, *habent enim maledicti locum crebræ nuptiæ.* And as †*Tully* farther iveighes, *'tis vnfit for any, but vgly and filthy in old age. Turpe senilis amor,* one of the three things [†] *Offic. lib. Luxuria cum omni ætati turpis, tũ senectuti fœdissima.*

[*] God hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kinde of marriages, which are attempted by old men, and makes a question whether in some cases it be tollerable at least for such a man to marry, [*] *Eccluſ. 25. 2. An old man that dotes, &c.*

——qui venerem affectat sine viribus;

that is now past those venerous exercises, *as a gelded man lies with a virgin and sighes, Eccles. 30. 20.* and now complaines with him in *Petronius, funerata est hæc pars iam, quæ fuit olim Achillea,* he is quite done,

[*] *Vixit puellis nuper idoneus,*
Et militauit non sine gloriâ. [*] *Hor. lib. 3. ode 26.*

But the question is whether he may delight himselfe as those *Priapeian* Popes, which in their decrepit age, lay commonly between two wenches euery night, *contactu formosarum, & contrectatione, num adhuc gaudeat*: and as many doting Syres still doe to their owne shame, their childrens vndoing, & their families confusion; he abhorres it, *tanquam ab agresti & furioso domino fugiendum*, it must be auoided as a mad bedlam master, and not obeyed.

Alecto —— *Ipsa faces præfert nubentibus, & malus Hymen*
Triste vlulat, —— the divell himselfe makes such matches. [x] *Leuinus Lemnius* reckons vp three things which generally disturb the peace of marriage: the first is when they marry intempestiue or vnseasonably, *as many mortall men marry precipitately and inconsiderately, when they are effeate and old; The second when they marry vnequally for fortunes and birth: the third, when a sicke impotent person weddes one that is sound, novæ nuptæ spes frustratur;* Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, [y] *recreat themselues with such obsolete, vnseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature they stirre vp their dead flesh*: but an old leacher is abominable, *mulier tertiò nubens,* [z] *Neuisanus* holds, *præsumitur lubrica & inconstans,* a woman that marries a third time, may be presumed to be no honester then she should. Of them both, thus *Ambrose* concludes in his comment vpon *Luke,* [a] *they that are coupled together, not to get children but to satisfie their lust, are not husbands but fornicators,* with whom S[t] *Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet,* is not a wedding but a jumbling or coupling together. In a word (except they wed for mutuall society, helpe and comfort one of another, in which respects though † *Tiberius* deny it, without

[x] *Cap. 54. instit. ad optimam vitam maxima mortalium pars, precipitanter & inconsideratè nubit idq; eâ ætate quæ minus apta est, quum senex adolescentulæ, sanus morbidæ, diues pauperi &c.*

[y] *Absoleto, intempestiuo, turpi remedio fatentur se uti recordatione pristinarũ voluptatum se recreãt & aduersante naturâ pollinctam carnem & enectam excitant.*

[z] *Lib. 2. nu. 25.*

[a] *Qui verò non procreandæ prolis, sed expiendæ libidinis causâ, sibi invicem copulantur, non tam coniuges quàm fornicarii habentur.*

[†] *Lex papia: Sueton: Claud. c. 23.*

without question old folkes may well marry) it is most odious, when an old *Acherontick* dizard, that hath one foot in his graue, *à silicernium*, shall flicker after a young lustie wench that is blithe and bonny, ——— [e] *salatior q̃*
Verno passere, & albulis columbis. what can be more detestable? 569

e *Pontanus bi-arum lib.1.*

[b] *Tu cano capite amas senex nequissime*
Iam plenus ætatis, animaq̃ fœtidâ,
Senex hircosus tu osculare mulierem,
Vtine adiens vomitum potiùs excuties.
Thou old goat, hoary, lecher, naughty man,
With stinking breath, art thou in loue?
Must thou be slauering, she spewes to see
Thy filthie face, it doth so moue.

b *Plautus mercator.*

Yet as some will, it is much more tolerable for an old man to marry a young woman (our *Ladies* match they call it) for *cras erit mulier*, as he said in *Tully*, *Cato* the *Roman*, *Critobulus* in † *Xenophon*, and many famous presidents we haue in that kinde, but not *è contra*, 'tis not held fit for an ancient woman to match with a young man. And therefore as the Poet enueighes, thou old *Vetustina* bed-ridde n queane; that art now skinne and bones,

† *Symposio.*

[c] *Cui tres capilli, quatuor q̃ sunt dentes,*
Pectus cicadæ, crustula mq̃ formicæ,
Rugosiorem quæ geras stolâ frontem,
Et aranearum cassibus pares mammas.
That hast three haires, foure teeth, a brest
Like grashopper, an Emmets crest,
A skinne more rugged then thy cote,
And dugges like spiders webbe to boote.

c *Martial. lib.3 62. epigr.*

Must thou marry a youth againe? And yet *ducentas ire nuptam post mortes amant:* howsoeuer it is, as *Apuleius* giues out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise chuse, but be iealous, how should they agree one with another? This inequality is not in yeares onely but in birth, fortunes, conditions, and all good qualities,

Lib.1. milesi.

* *Si qua voles aptè nubere, nube pari,* 'Tis my counsell, saith *Anthony Guiuerra*, t chuse such a one. *Civis Civem ducat, Nobilis Nobilem*, let a cittizen match with a cittizen, a gentleman with a gentlewoman; he that obserues n t this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem sed litis fomitem, domi habebit*, insteed of a faire wife shall haue a fury, for a fit sonne in law, a meere feind, &c. examples are too frequent.

* *Ouid.*

Another maine caution fit to be obserued, is this, that though they bee equall in yeares, birth, fortunes, and other conditions, yet they doe not omit vertue and good education, which *Musonius* & *Antipater* so much inculcate in *Stobeus*; † *Dos est magna parentum*
Virtus, & metuens alterius viri
Certo fœdere chastitas.

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he choose his friend, what care should be had in choosing a wife, his second selfe, how sollicitous should he be to knowe her qualities and behaui-

570 our,and when he is assured of them,not to preferre birth,fortune,beauty before bringing vp,and good conditions. [e] *Coquage* god of Cuckolds,as one merrily said,accompanies the goddesse Iealousie, both follow the faireſt, by *Iupiters* appointment,and they sacrifice to them together: beauty & honesty seldome agree. *Suspitionis plenares est,& insidiarum*, beauty (saith [f] *Chrysostome*) is full of treachery and suspition, he that hath a faire wife, cannot haue a worse mischiefe,and yet most couet it,as if nothing else in marriage but that and wealth were to be respected, [g] *Francis Sforza* Duke of *Millain*, was so curious in this behalfe , that hee would not marry the Duke of *Mantua's* daughter,except he might see her naked first; Which *Lycurgus* appointed in his lawes,and *Morus* in his *Vtopian* Common-wealth approues. [h] In *Italy*,as a travellour obserues,if a man haue three or foure daughters or more,& they proue faire,they are married eftsoones: if deformed,they change their louely names of *Lucia,Cynthia,Camæna*, call them *Dorothie* , *Vrsula,Briget*,and so put them into Monasteries,as if none were fit for marriage, but such as are eminently faire: but these are erronious tenents, a modest virgin well conditioned,to such a faire snout peece, is much to bee preferred. If thou wilt auoid then,take away all causes of suspition & iealousie, marry a course peece,fetch her from *Cassandra's* [i] Temple,which was wont in *Italy* to be a Sanctuary of all deformed maids , & so thou shalt be sure that no man will make thee cuckold,but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy , deformed slut to his wife,and finding her in bed with another man,cryed out as one amazed,*ô miser! quæ te necessitas huc adegit?* O thou wretch, what necessitie brought thee hither? as well he might, for who can affect such a one? but this is warily to be vnderstood , most offend in another extreame , they preferre wealth before beauty,& so she be rich,they care not how she look, but these are all out as faulty as the rest. *Attendenda vxoris forma* , as [k] *Salisburiensis* adviseth , *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

And all day after hid him as an Dwle,
So woe was him his wife looked so fowle.

Haue a care of thy wiues complexion,lest whilst thou seest another, thou loathest her,she proue iealous,thou naught,

Si tibi deformis coniux,si serua venusta
Ne vtarus servâ,—— I can perhaps giue instance. *Molestum est possidere,quod nemo habere dignetur* , a misery to possesse that which no man likes,on the other side,*Difficilè custoditur quod plures amant. Scipio* did never so hardly besiege *Carthage* , as these young gallants will beset thine house,one with wit or person,another wealth,&c. If she be faire, saith *Guazzo*,she will be suspected howsoeuer. Both extreames are naught, *Pulchra citò adamatur fœda facile concupiscit*, the one is soone beloued,the other loues, one is hardly kept,because proud & arrogant ,the other not worth keeping, what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam* , one of a middle size,neither too faire,nor too foule,

* *Nec formosa magis quam mihi casta placet*, with old *Cato*, thought fit, let her beauty be,*neq; lectissima, nec illiberalis* , betweene both. This I approue,but of the other two,I resolue with *Salisburiensis* , *cæteris paribus*

e *Rablais hist. Pantagruel.l.3. cap.33.*
f *Hom.80. Qui pulchram habet vxorem,nihil,peius habere potest*
g *Arnisens.*
h *Itinerar. Ital. Coloniæ edit. 1620 Nomine trium Ger.fol. 304 displicuit quòd domine filiabus immutent nomen inditum in Baptismo,& pro Catharinâ,Margaretâ,&c. ne quid desit ad luxuriam,appellant ipsas nominibus Cynthiæ, Camænæ, &c.*
i *Leonicus de var.lib.3. c.43. Asylus virginū deformium Cassandræ templum Plutarch.*
k *Polycrat.lib.8 cap.11.*
* *Marullus.*

ribus, both rich alike, endowed alike, *maiori miseriâ deformis habetur, quàm formosa servatur*, I had rather marry a faire one, and put it to the hazard, then be troubled with a blowze: but doe thou as thou wilt, I speake only for my selfe. 571

Howsoeuer, quod iterum moneo, I would advise thee thus much, bee shee faire or foule, to choose a wife out of a good kindred, parentage, wel brought vp in an honest place.

† *Primum animo tibi proponas quo sanguine Creta,*
Quâ formâ, quâ ætate, quibusq; ante omnia virgo
Moribus, in iunctos veniat nova nupta penates.

† Chalmer lib. 9. de repub. Aug.

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, & hires a seruant in *Paules*, as the diverb is, shall likely haue a Iade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith [l] *Nevisanus*: *Such* [m] *a mother such a daughter*, *mali corui malum ovum*, Cat to her kinde.

† *Scilicet expectas vt tradat mater honestos,*
Atq; alios mores quàm quos habet? —

If the mother bee dishonest, in all likelyhood the daughter will *matrizare* take after her in all good qualities,

Creden' Pasiphae non tauripotente futuram,
Tauripetam? ——

If the damme trot, the sole will not amble. My last caution is, that a woman doe not bestow her selfe vpon a fool, or an apparent melancholy person, Iealousie is a Symptome of that disease, and fooles haue no moderation. *Iustina a Romane* Lady was much persecuted, and after made away by her iealous husband, shee caused and inioyned this Epitaph, as a caveat to others, to be ingrauen on her tombe,

[n] *Discite ab exemplo Iustinæ, discite patres,*
Ne nubat fatuo filia vestra viro, &c.

Learne parents all, and by *Iustina's* case,
Your children to no dizards for to place.

After marriage, I can giue no better admonitions, then to vse their wiues well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobeus*, to avoid future strife, and for quietnesse sake; *when you are in bed, take heed of your wiues flattering speeches ouer night, and Curten sermons in the morning*. Let them doe their endeavour likewise, to maintaine them to their meanes, which † *Patricius* ingeminates, and let them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as [o] *Nevisanus* obserues because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of meanes, makes them dishonest, or bad vsage; their churlish behauiour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreame some are too liberall, as the prouerbe is, *Turdus malum sibi cacat*, they make a rod for their owne tailes, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wiues beauty himselfe, and besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountifull allowance, they are accessary to their owne miseries, *animæ vxorum pessimè olent*, as *Plautus* gibes, they haue deformed soules, and by their

[l] Lib. 2. num. 159.

[m] *Si genetrix caste, caste quoq; filia vivet, Si meretrix mater filia talis erit.*

† Iuven. Sat. 6.

n Camerarius cent. 2. cap. 54, oper. subcis.

† Ser. 72. *Quod amicus quidam vxorem habens mihi dixit, dicã vobis. In cubili cavendæ adulationes vesperi, mane clamores.*

† Lib. 4. tit. 4. de institu. Reipub. cap. de officio mariti & vxoris.

[o] Lib. 4. syl. nup. num. 81. *Non curant de vxoribus, nec volũt iis subvenire de victu, vestitu, &c.*

* In Clio, *Speciem vxoris supra modum extollens, fecit vt illam nudam coram aspiceret.*

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painting and colours, procure, *odium mariti*, their husbands hate, especially,

† *Iuven. Sat.6.* He cannot kisse his wife for paint.

† *cùm miseri vîscantur labra mariti.*

besides, their wiues (as P. *Basil* notes, *Impudenter se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselues into other mens companies, and by their vndecent wanton carriage, prouoke and tempt the spectators. Vertuous women should keepe house, & 'twas well performed and ordered by the *Greekes*,

p *Orat. contra ebr.*

mulier ne qua in publicum
Spectandam se sine arbitro præbeat viro.

which made *Phidias* belike at *Elis*, paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad & alone is like a Deere broke out of a Park, *quam mille Venatores insequuntur*, whō euery hunter follows; and besides in such places she cannot so well vindicate her selfe,

Imbelles dame quid nisi præda sumus?

And therefore I knowe not what Philosopher he was, that would haue women come but thrice abroad all their time, † *To be baptised, married, and buried*, but he was too straight laced. Let them haue their liberty in good sort, and goe when they will, *modò non annos viginti ætatis suæ domi relinquant*, as a good fellow said, so that they looke not 20 yeares younger abroad, then they doe at home; they be not spruce, neat, angells abroad, beasts, dowdies, sluts at home; but seeke by all meanes to please and giue content to their husbands; to be quiet aboue all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wiues must not * campell againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her Gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gaue her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties*, as often as hee chid; shee did so two or three times with good successe, and at length seeing her neighbour, gaue her great thanks for it, and would needs knowe the ingredients, † she told her in briefe, what it was, *Faire water*, and no more; For it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within dores, and (as *M. Aurelius* prescribes) a necessary caution it is to be obserued of all good matrons, that loue their credits, to come little abroad, but follow their worke at home, looke to their household affaires and priuate businesse, *œconomiæ incumbentes*, bee sober, thrifty, wary, circumspect, modest, and compose themselues to liue to their husbands meanes, as a good huswife should doe,

† *Ad baptismū matrimonium et tumulum.*

* *Non vociferetur illa si maritus obganneat*

† *Fraudem aperiens ostendit ei non aquam sed silentium iracundiæ moderari.*

‡ *Chaloner.*

† *Quæ studijs gaudia coli, partita labores*
Fallet opus cantu, formæ assimulata coronæ
Cura puellaris, circum fusosq; rotasq;
Cum voluet, &c.

Howsoeuer 'tis good to keepe them priuat, not in prison,

* *Menander.* ¶ *Horol. princip. lib.2. cap.3. Diligenter cauendum fœminis illustribus ne frequenter exeant.*

* *Quisquis custodit vxorem vectibus & seris;*
Et si sibi sapiens, stultus est, & nihil sapit.

Read more of this subiect *Horol. princ. lib.2. per totum. Garnisæus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib.2. cap.4. Levinus Lemnius cap.54. de institut. Christ. Barbarus de re vxor. lib.2. c.2. Franciscus Patritius de institut. Reipub. lib.4. Tit.4. & 5. de officio mariti & vxoris*

ris,Chriſt.Fonſeca Amphitheat.Amor.cap.45.Sam.Neander.&c. 573

Theſe cautions concerne him; and if by theſe, or his owne diſcretion, otherwiſe he cannot moderate himſelfe, his friends muſt not be wanting by their wiſdome, if it be poſſible, to giue the party grieued ſatisfaction, to prevent and remoue the occaſions, obiects, if it may be to ſecure him. If it be one alone, or many, to conſider whom he ſuſpects, or at what times, in what places he is moſt incenſed, in what companies. [r] *Neviſanus* makes a queſtion, whether a young Phyſitian ought to bee admitted in caſe of ſickneſſe, into a new maried mans houſe, to adminiſter a Iulip, a ſyrupe, or ſome ſuch phyſick. The *Perſians* of old would not admit a young Phyſitian to come amongſt women. [s] *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried aliue for it. A Iaylor in *Ariſtænetus*, had a fine young Gentleman to his priſoner, in commiſeration of his youth and perſon, he let him looſe, to enioy the liberty of the priſon, but he vnkindly made him a *Cornuto*. The like meaſure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides*, & bragging moreouer when he came home to *Athens*, that he had a ſonne ſhould be king of the *Lacedemonians*. If ſuch obiects were remoued, no doubt but the parties might eaſily bee ſatisfied, or that they could vſe them gently, and intreat them well, not to revile them, ſcoffe at, hate them, as in ſuch caſes commonly they doe, 'tis an humane infirmitie, a miſerable vexation, and they ſhould not adde griefe to griefe, nor aggrauate their miſery, but ſeeke to pleaſe, and by all meanes giue them content, by good counſell, remouing ſuch offenſiue obiects, or by mediation of ſome diſcreet friends. In old *Rome* there was a temple erected by the matrons to that [t] *Viriplaca Dea*, another to *Venus verticorda, quæ maritos vxoribus reddebat beneuolos*, whither (if any difference hapned betwixt man and wife) they did inſtantly reſort, there they did offer ſacrifice, a white Hart, *Plutarch* records, *ſine felle*, without the gall, (Some ſay the like of *Iuno's* temple) and make their prayers for coniugall peace, before ſome [u] indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly compoſed. In our times we want no ſacred Churches, or good men to end ſuch controuerſies, if vſe were made of them. Some ſay that precious ſtone called * *Beryllus*, others a *Diamonde*, hath excellent vertue, *contra hoſtium iniurias, & coniugatos invicem conciliare*, to reconcile men and wiues, to maintaine vnity and loue; you may try this when you will, & as you ſee cauſe. If none of all theſe meanes and cautions will take place, I knowe not what remedie to preſcribe, or whither ſuch perſons may goe for eaſe, except they can get into that ſame [x] *Turkie* paradiſe, *Where they ſhall haue as many faire wiues as they will themſelues, with cleare eyes, and ſuch as looke on none but their own husbands*, no feare, no danger of being cuckolds; Or elſe I would haue them obſerue that ſtrict rule of † *Alphonſus*, to marry a deafe and dumb man, to a blinde woman. If this will not helpe, let them to preuent the worſt, conſult with an * Aſtrologer, and ſee whether the ſignificators in her *Horoſcope*, agree with his, that they be not *in ſignis & partibus odiosè intuentibus aut imperantibus, ſed mutuò & amicè antiſcijs & obedientibus*, otherwiſe (as they hold) there will be intolerable enmities betweene them. If this courſe be not approued, and other remedies may not be had, they muſt in the laſt place ſue

[r] *Lib.5.num 11*

[s] *Cteſias in Perſicis, finxit vulvæ morbum eſſe, nec curari poſſe, niſi cum viro concumberet, hâc arte voti compos &c.*

† *Exſolvit vinculis, ſolutumq; demiſit, at ille inhumanus, ſtupravit coniugē.*

* *Plutarch vita eius.*

[t] *Roſinus lib.2. 19. Valerius lib. 2.cap.1.*

[u] *Alexander ab Alexandro l.4. c.8.gen.dier.*

* *Fr.Rueus de gemmis lib.2. cap.8.&.15.*

[x] *Strozius Cicogna lib.2.cap. 15 ſpirit.& Incan.habent ibidem vxores quot volunt, cum oculis clariſſimis, quos nunquam in aliquem præter maritum fixuri ſunt, &c. Bredenbacchius. Idem & Bohemius, &c.*

† *Vxor cæca ducat maritum ſurdum, &c.*

* See *Valent. Nabod. differ. Com. in Alcabitium ubi plura.*

574 † *Cap. 40. Apol. quod mulieres sine concupiscentia aspicere non possit, &c.*

sue for a divorce: or as † *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke vpon a woman without lust, and was much troubled to see that which he might not enioy; let him make himselfe blind, and so he shall avoid that care and molestation of watching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it, if you be very desirous to knowe it, when I meet you next, I will peradventure tell you what it is, in your eare. This is the best counsell I can giue, which he that hath need, as occasion serues, may apply vnto himselfe. In the meane time —*dij talem terris avertite pestem*, as the prouerb is, from Heresie, Iealousie, and Frenzie, good Lord deliuer vs.

SECT. 4.

MEMB. I. SVBSECT. I.

Religious Melancholy.

His obiect God, what his beauty is? How it allureth. The parts and parties affected.

y Called Religious because it is still conuersant about Religion and such diuine obiects. * *Grotius.*

THat there is such a distinct Species of Loue Melancholy no man hath ever yet doubted, but whither this subdivision of y *Religious Melancholy* be warrantable, it may bee controuerted. * *Pergite Pierides, medio nec calle vagantem*
Linquite me, quà nulla pedum vestigia ducunt,
Nulla rotæ currus testantur signa priores.

I haue no patterne to followe as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the rest, all acknowledge it a most notable Symptome, some a cause, but few a Species or kind. z *Areteus, Alexander, Rhasis, Avicenna,* & most of our late writers, as *Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c.* repeat it as a Symptome. a *Some seeme to be inspired of the Holy Ghost, some take vpon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi,* saith *Gordonius.* Some will prophecie of the end of the world to a day almost, and the fall of Antichrist, as they haue been addicted or brought vp; for so melancholy workes with them, as b *Laurentius* holds. If they haue beene precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes c *Guianerius* and *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, & that last iudgement, for a cause of those enthusiasticks, and desperate persons: but some doe not obscurely make a distinct Species of it, dividing Loue melancholy into that, whose obiect is women; and into the other, whose obiect is God. *Plato* in *Convivio*, makes mention of two distinct furies, and amongst

z *Lib. 1. cap. 16. nonnulli opinionibus addicti sunt, & futura se predicere arbitrantur.*
a *Aliis videtur quòd sunt Prophetæ & inspirati à Spiritu sancto, & incipiunt prophetare, & multa futura prædicunt.*
b *Cap 6. de Melanch.*
c *Cap. 5. Tractat. multi ob timorem dei, sunt melancholici, & timorem gehennæ.* They are still troubled for their sins.
d *Plater. c. 13.*

our

our Neotericks, *Hercules de Saxonia lib.1.pract.med.cap.16.cap.de Melanch.* doth expresly treat of it as a distinct Species. [e] *Loue Melancholy* (saith hee) *is twofold, the first is that* (*to which some peradventure will not vouchsafe this name or Species of Melancholy*) *affection of those which put God for their object and are altogether about prayer, fasting, &c. the other about women. Peter Forestus* in his obseruations deliuereth as much, in the same words: and *Felix Platerus de mentis alienat.cap.3. frequentissima est eius species, in quâ curandâ sæpissimè multùm sui impeditus*, 'tis a frequent disease, & they haue a ground of what they say, forth of *Areteus* and *Plato*. [f] *Areteus* an old Author in his third booke *cap.6.* doth so diuide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. [g] *Plato* in his *Phædrus* hath these words, *Apollo's priests in Delphos, and at Dodona in their fury doe many pretty feats, & benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well hee might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls, Enthusiasts, Pseudoprophets, Heretickes*, and *Schismaticks* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, & more miraculous effects; that it more besots and infatuates men, then any other aboue named whatsoever, doth more harme, works more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in briefe, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea ful of shelues and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian seas; vnspeakable misery, such Comœdies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pitied or derided, or may be beleeued, but that wee daily see the same still practised in our daies, fresh examples, *noua nouitia*, fresh obiects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errours and obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the obiect of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

Amongst all those diuine attributes that God doth vindicate to himselfe, Eternity, omnipotency, immutability, wisdome, maiesty, iustice, mercy, &c. his [h] beauty is not the least, *One thing, saith Dauid, haue I desired of the Lord and that will I still desire, to behold the beauty of the Lord*, *Psal.*27.4. *And out of Sion which is the perfection of beauty hath God shined*, *Psal.*50.2. All other creatures are faire, I confesse, and many other obiects doe much inamour vs, a faire house, a faire horse, a comely person. [i] *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or set*

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e *Melancholia Erotica vel quæ cum amore est, duplex est: prima quæ ab aliis forsan non meretur nomen melancholiæ, est affectio eorum qui pro obiecto proponunt deum & ideo nihil aliud curant aut cogitant quam deum, ieiunia, vigilias, altera ob mulieres.*

f *Alia reperitur furoris species à prima vel à secunda deorum rogantium, vel afflatu numinũ furor hic venit.*

g *Qui in Delphis futura prædicunt vates, & in Dodonâ sacerdotes furentes quidem multa iocunda Græcis deferunt, sani vero exigua aut nulla.*

h *Deus, bonus, iustus, pulcher iuxta Platonem*

i *Miror & stupeo cum cœlum aspicio, & pulchritudinem syderum, angelorum &c. & quis dignè laudet quod in nobis viget corpus tã pulchrum, frontem pulchrum, narès, genas, oculos, intellectũ, omnia pulchra, si sic in creaturis laboramus, quid in ipso deo?*

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k *Fulgor diuinæ maieſtatis, Aug.*

l *In Pſal. 64. miſit ad nos Epiſtolas & totã ſcripturam, quibus nobis faceret amandi deſiderium.*

m *Epiſt. 48. l. 4. quid eſt tota ſcriptura niſi Epiſtola omnipotentis dei ad creaturam ſuam.*

n *Cap. 6. 8.*

o *Cap. 27. 11.*

might not endure it, no man could see his face and liue. *Sensibile forte destruit sensum*, a strong obiect ouercometh the sight, according to that axiome in Philosophy: *fulgorẽ solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunn beames, how canst thou endure that fulgor and brightnesse of him that made the Sunne; The Sunne it selfe and all that wee can imagine are but shadowes of it, 'tis *visio præcellens*, as [p] *Austin* calls it the quintescence of beauty this, *which farre excells the beauty of heauens, Sun and Moone, Starres, Angells, gold and Sluer, woods, faire fields, and whatsoeuer is pleasant to behold.* All those other beauties faile, varie, are subiect to corruption, to loathing, [r] *But this is an immortall vision, a divine beauty, an immortall loue, an indefatigable loue and beauty*, with sight of which wee shall neuer be tired, nor wearied, but still the more we see the more we shall couet him. [f] *For as one saith, where this vision is, there is absolute beauty, and where is that beauty, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty pleasure, happinesse.* In this life we haue but a glimse of this beauty and happinesse, wee shall hereafter, as *Iohn* saith, see him as hee is, thine eyes, as *Isay* promiseth, 33.17. *Shall behold the King in his glory*, then, shall we be perfectly inamored, haue a full fruition of it, desire, behold and loue him alone, as the most amiable and fairest obiect, our *summum bonum*, or chiefest good.

This likewise should we now haue [t] done, had not our will beene corrupted, and as we are enioined to loue God with all our heart, and all our soule: for to that end were we borne, to loue his obiect, as [u] *Melancthon* discourseth, and to enioy it. *And him our will would haue loued and sought alone, as our* summum bonum, *or principall good, & all other good things for Gods sake: and nature as she proceeded from it would haue sought his fountain, but in this infirmity of humane nature this order is disturbed, our loue is corrupt*: & a man is like to that monster in [x] *Plato* composed of a *Scylla*, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleasing obiects in it, doe so allure and enamour vs that we cannot so much a looke towards God, seeke him, or thinke on him as we should, we cannot saith *Austin, Rempub. cœlestem cogitare*, we cannot containe our selues from them, their sweetnesse is so pleasing to vs. Marriage, saith [y] *Gualter*, detaines many, *a thing in it selfe laudable, good, and necessary, but deceiued and carried away with the blinde loue of it, they haue quite laid aside the loue of God, and desire of his glory. Meate and drinke hath ouercome as many, whilst they rather striue to please, satisfie their guts and belly, then to serue God and nature.* Some are so busied about merchandise to get mony, they loose their owne soules, whilst couetously carried, and with an vnsatiable desire of gaine, they forget God, as much wee may say of honours, leagues, friendships, health, wealth, and all othes profits or pleasures in this life whatsoeuer. [z] *In this world there be so many beautifull obiects, splendors and brightnesse of gold, maiesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and draw vs from God, that we cannot looke after him.*

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p *In Psal. 85. omnes pulchritudines terrenas, auri, argenti nemorum & camporum, pulchritudinem Solis et Lunæ, stellarum, omnia pulchra superans.*

r *Immortalis hæc visio immortalis amor, indefessus amor & visio.*

f *Osorius, vbicunq; visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisq; beatitudo, nec ab eius aspectu voluptas, nec ab illa voluptate aspectus sæperari potest.*

t *Leon Hebræus Dubitatur an humana fœlicitas Deo cognoscendo an amando terminetur.*

u *Lib. de anima Ad hoc obiectũ amandum & fruendum nati sumus, & hunc expetisset vnicum, hunc amasset humana voluntas, vt summum bonum & cæteras res omnes eo ordine.*

x *De repub.*

y *Hom. 19. in epist. Johannis cap. 2. Multos coniugium decepit, res alioqui salutaris & necessaria, eo quod cæco eius amore decepti, divini amoris & gloriæ studium in vniversum abiecerunt, plurimos cibus & potus perdit.*

z *In mundo splendor opum, gloriæ maiestas, amicitiarum præsidia, verborum blanditiæ, voluptatum omnis generis illecebræ victoriæ, triumphi & infinita alia ab amore dei nos abstrahunt, &c.*

578 And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1.*Ioh.*7.15, dehort vs from; *Loue not the world, nor the things that are in the world, if any man loue the world the loue of the father is not in him*, 16. *For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, & the world passeth away & the lusts therof, but he that fulfilleth the wil of God abideth for euer. No man*, saith our Sauiour, *can serue two masters, but he must loue the one & hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores*, *Austin* well infers, & this is that which all the fathers inculcate. He cannot ([a] *Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world, *make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which wee must beholde it, the wing of meditation which lifts vs vp and reares our soules, with the motion of our hearts, and sweetnesse of contemplation*, so saith *Gregory* cited by [b] *Bonauenture*. And as [c] *Philo Iudeus* seconds him, *he that loues God will soare aloft and take him wings, and leauing the earth fly vp to heauen, wander with Sunne and Moone, Starres, and that heauenly troope, God himselfe being his guide.* If wee desire to see him, we must lay aside all vaine obiects, which detaine vs and dazell our eyes, and as *Ficinus* adviseth vs, get vs solar *eyes, spectacles as they that looke on the Sunne, to see this diuine beauty, lay aside all materiall obiects, all sense, and then thou shalt see him as hee is.* Thou couetous wretch, as [e] *Austin* expostulates, *why dost thou stand gaping on this drosse, muckhils, filthy excrements, behold a farre fairer obiect God himselfe wooes thee, behold him, enioy him, he is sicke for loue. Cant.*5. Hee inuites thee to his sight, to come into his *fayre garden*, to eate and drinke with him, to be merry with him, to inioy his presence for euer. † Wisdome cries out in the streets, besides the gates, in the toppe of high places, before the citty, at the entrie of the doore, and bids them giue eare to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; *vos exhortor ô amici & obsecro*, In *Ficinus* words, I exhort and beseech you, *that you would embrace and follow this diuine loue with all your hearts and abilities, by all offices and endeauours make this so louing God propitious vnto you.* For whom alone, saith [g] *Plotinus*, *we must forsake the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.*

Now for as much as this loue of God, is an *habit infused* of God, as [h] *Thomas* holds, 1.2.*quest.* 23. *by which a man is inclined to loue God aboue all, and his neighbour as himselfe*, Wee must pray to God that he will open our eyes make cleere our hearts, that we may be capable of his glorious rayes, & performe those duties that he requires of vs, *Deut.6.* and *Ios.*23. *To loue God aboue all, and our neighbour as our selfe*, to keepe his commandements. *In this we knowe*, saith *Iohn*, *c.*5.2. *We loue the children of God, when we loue God and keepe his commandements. This is the loue of God that wee keepe his commandements, he that loueth not knoweth not God, for God is loue*, *cap.*4.8. *and he that dwelleth in loue dwelleth in God, and God in him*, for loue presupposeth knowledge, faith, hope, and vnites vs to God himselfe, as [i] *Leon Hebre-*

a *In Psal.*32. *Dei amicus esse non potest qui mundi studiis delectatur, vt hanc formam videas munda cor, serena cor &c.*

b *Contemplationis pluma nos subleuat, atq; inde erigimur intentione cordis dulcedine contemplationis. distinct. 6. de 7. Itineribus.*

c *Lib. de victimis. amans deũ sublimia petit, sumptis alis & in cœlum recta volat, relicta terra, cupidus aberrandi cum sole, luna, stellarumq; sacra militia, ipsõ duce.*

d *In com. Plat. cap.7. vt Solem videas oculis fieri debes solaris. vt diuinam aspicias pulchritudinem demitte materiam, demitte sensum, & deum qualis sit videbis.*

e *Auare, quid iubeas his &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus.*

† *Prou.*8.

f *Cap.* 18 *Rom. Amorem hunc diuinum totis viribus amplexamini, deum vobis omni officiorum genere propitium facit.*

g *Cap 7. de pulchritudine. regna imperia totius terræ & maris & cœli oportet abiicere si ad ipsum conuersus velis inseri.*

h *Habitus à Deo infusus per quem inclinatur homo ad diligendum deum super omnia.*

us deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all those vertues, and charity it selfe. For if we loue God, we shall loue our neighbour, and performe the dueties which are required at our hands, to which we are exhorted. 1. *Cor.* 15. 4. 5. *Ephes.* 4. *Coloss.* 3. *Rom.* 12. We shall not be enuious or puffed vp, or boast, disdaine, thinke evill, or be prouoked to anger but suffer all things, *Endeuour to keepe the vnity of the spirit, the bond of peace.* Forbeare one another, forgiue one another, Cloath the naked, visit the sicke, and performe all those workes of mercy which [c] *Clemens Alexandrinus* calls *amoris & amicitiæ impletionem & extentionem*, the extent and complement of loue; And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God himselfe. This we shall doe if wee be truely enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is too [l] *defectiue, in worldly things too excessiue, there is a iarre in both.* Wee loue the world too much: God too little, our neighbour not at all, or for our owne ends. *Vulgus amicitias vtilitate probat.*

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine-glory, praise of men, fashion, and such by-respects, not for Gods sake. Wee neither know God aright, nor seeke, loue, or worship him as we should. And for these defects, wee involue our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vnspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer the face of the earth, farre and neere, and so haue beene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*, impiety and Superstition, idolatry and Athisme. Not that there is any excesse of diuine worship or loue of God, that cannot be, we cannot loue God too much, or doe our dueties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *vnprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, and vaine ceremonies, *populo vt placerent*, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them 1. 12. *who required this at your hands?* We haue too great opinion of our owne worth, that we can satisfie the law; and doe more then is required at our hands, by performing those Euangelicall Counsels, & such works of supererogation merit for others, which *Bellarmine, Gregory de Valentia*, all their Iesuites, and champions defend, that if God should deale in rigor with them, some of their *Franciscans* and *Dominicans* are so pure that nothing could be obiected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle greater gifts, and with that proud *Pharisie*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more haue especiall reuelation, perceaue Gods secrets, and thereupon presume,

[c] *Stromatum lib. 2.*

[l] *Greenham.*

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i *Dial. 1. Omnia conuertit amor in ipsius pulcher naturam.*

580 say, & doe that many times, which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Iewes, Hereticks, [m] Enthusiasts, Diuinators, Prophets, Sectaries, & Scismaticks. *Zanchius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, with those rude Idiots, and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that will acknowledge no supreame power; that haue cauterized consciences, or liue in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, diuerse degrees of madnesse and folly, some more then others, as shall bee shewed in the Symptomes: And yet all miserably out perplexed, doting, and besides themselues for religions sake. For as [n] *Zanchy* well distinguisheth, and all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, [o] *Tully* could tearme it; or as *Zanchy defines* it *Vbi falsi dij, aut falso cultu colitur deus* When false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, [p] *Meteran* calls it, or *insanus error*, as [q] *Seneca*, a franticke error, or as *Austin, Insanus animi morbus*, a furious disease of the soule; *insania omnium insanissima*, a quintessence of madnesse; † for hee that is superstitious, can neuer bee quiet. T'is proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny lib. 7. c. 1. atq; etiam post sæuit de futuro*, which wrings his soule for the present, & to come; The greatest misery belongs to mankind, a perpetuall seruitude, a slauery [r] *Ex timore timor*, an heauy yoke, the seale of damnation, an intollerable burden. They that are superstitious, are still fearing, suspecting, vexing themselues with augiries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as [s] *Boterus* obserues, *curâ mentis ancipiti versantur*, Enimies to God and to themselues. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true religion honours God. True Religiõ, *vbi verus Deus verè colitur*, where the true GOD is truely worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotion, Obedience, Knowledge, &c. It ereares the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspeakable comfort, a sweet reposall, *Iugum suaue & leue*, a light yoke, an anchor, and an hauen. It addes courage, boldnesse, & begets generous spirits, although tirants rage, persecute, & that bloody *Lictor* or Seriant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the Primitiue church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to inuade, and all in an vproare, [t] *Si fractus illabatur orbis, impauidos ferient ruinæ*; though Heauen should fall on his head, hee would not be dismaid. But a good Christian Prince once made answere to a menacing *Turke*, *facile scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as [u] *Phalaris* writ to *Alcander*, in

m *De primo præcepto.*

n *De relig. lib. 2 Thes. 1.*

o *2. De nat. deorum.*

p *Hist. Belgic. lib. 8.*

q *Superstitio error insanus est. epist. 123.*

† *Nam qui superstitione imbutus est, quietus esse nunquam potest.*

r *Greg.*

s *Polit. lib. 2. cap. 13.*

t *Hor.*

u *Epist. Phalar.*

in a wrong cause, he nor an other enemie could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoeuer, as *Dauid* did, *Sam.*2.22. he will sing with him, *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c. In all troubles and aduersities, Psal.*46.1. *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; hee hath peace of conscience, and is full of hope, which is, saith [x] *Austin, vita vitæ mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others *were most wretched*, but this makes vs happy, counterpoising our hearts in all misery, superstition torments and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his diuine confession in [y] *Eusebius, Author nobis de Deo Deus est*, God is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Gost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him. 581

[x] *In Psal.*3.

[y] *Lib. 9. cap. 6.*

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, and dotes. Now for the extent, as I say, the World it selfe is the Subiect of it, (to omit that grand sinne of Atheisme) all times haue beene misaffected, [i] past, present, *there is not one that doth good, no not one, from the Prophet to the priest, &c.* A lamentable thing it is to consider, how many miriads of men this Idolatry and Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuel will haue a chappell: where God hath sacrifices, the diuell will haue his oblations, where God hath Ceremonies, the diuell will haue his traditions, where there is any religion the diuell will plant superstition; and 'tis a pittifull sight to behold and reade, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Persians, Syrians, Ægyptians, Greekes, Romans, Tuscans, Gaules, Germans, Britans, &c. Britannia eam hodiè celebrat tam attonitè*, saith [z] *Pliny*, *tantis ceremoniis* (speaking of superstition) *vt dedisse Persis Videri possit*. The *Brittaines* are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. He that shall but reade in *Pausanias* alone, those Gods, Temples, alters, Idols, statues, so curiously made with such infinite cost, and charge, amongst those old *Greekes*, such multitudes of them and frequent varieties, as † *Gerbelius* truely obserues, may stand amazed, and neuer enough wonder at it; and thanke God withall, that by the light of the Gospell, we are so happily freed from that slauish Idolatry, in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true church euer beene?

[z] *Lib.3.cap.*

† *Lib.6. descrip. Græc. nulla est via quæ non innumeris idolis est referta. Tantum tunc temporis in miserrimos mortales potentiæ et crudelis Tranniidis Satan exercuit.*

Diuisum imperium cum Iove Dæmon habet.

The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, barbarisme, folly, madnesse, deceiued, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philoso-

582 phers, Dynastes, Monarches, all were inuolued and ouer-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars?* How small a part is truely religious? How little in respect? Diuide the World in to sixe parts, and fiue are not so much as Christians, *Idolaters* and *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magelanica*. The Kings of *China*, great *Cham*, *Siam* & *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, *&c.* are *Gentiles*, Idolaters, and many other petty princes in *Asia*, *Monomotopa*, *Congo*, & I know not how many *Negro* Princes in *Africke*, all *Terra Australis incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, and yet all Idolaters. The *Mahometans* extend themselues ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subiects, are at this day *Mahometans*. See how the Diuell rageth: Those at oddes, or differing among themselues, some for [a] *Alli*, some for *Enbocar*, for *Acmar* and *Ozimen*, those foure Doctors, *Mahomets* successors, and are subiuided into 72 inferior Sects, as [b] *Leo Afer* reports. The *Iewes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by Mr * *Th. Iackson* Doctor of Diuinity, in his comment on the *Creede*. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africke*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and paganisme, that they keepe little more then a bare title of Christianity. They suffer Polygamy, Circumcision, stupend fastings, diuorce as they will themselues, &c. and as the Papists call on the virgin *Mary*, so doe they on *Thomas Dydimus* before *Christ*. [d] The *Greeke* or Easterne Church is rent from this of the West, and as they haue foure chiefe patriarches, so haue they foure subdiuisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, *&c.* scattered ouer *Asia minor*, *Syria*, *Ægypt*: *&c.* *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Salvonia*, *Croatia*, *Thrace*, *Seruia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great Dukes subiects, are part of the *Greeke* Church, & still Christians; but as [e] one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time, they haue added so many superstitions, that they bee rather semi-Christians, then otherwise. That which remaines, is the Westerne Church with vs in *Europe*, but so eclipsed with seuerall scismes, heresies and superstitions, that one knowes not where to finde it. The Papists haue *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland*, and a sprinckling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabite, *Hispania noua*, *Castella Aurea*, *Peru*. *&c.* In the East *Indies*, the *Philippina*, some small holdes about *Goa*, *Melacha*, *Zelan*, *Ormus*, *&c.* which the *Portugall* got not long since, and those land-leaping *Iesuites* haue assaid in *China*, *Iapan*, as appeares by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Mombaza*, *&c.* and some few townes, they driue out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Arrians*, *Anabap-*

a *Purchas Pilgrim. Lib.1. cap.3*
b *Lib.3.*
* *2 part. Sec.3. Mem.1. cap. & deinceps.*
c *Titlemannus Maginus, Bredenbachius. Fr. Alvaresius Itin de Abissinis. Herbis solum vescuntur votarii, aquis mento tenus dermiunt, &c.*
d *Bredenbachius Iod. a Meggen.*
e See *Possevinus, Herbastein, Magin. D Fletcher, Iouius, Hacuit. Purchas &c.* of their errors.

Anabaptists are to be found, as well as in some *German* cities. *Scandia* is Christian, but as *Damianus A goes* the *Portugall* Knight complaines, so mixt with Magicke, Pagan Rites and ceremonies, they may be as well counted Idolaters: which *Tacitus* formerly said of a like nation is verified in them, † *A people subiect to superstition, contrary to Religion:* Yet very superstitious, like our wild Irish: Though they of the better note, & the kings of *Denmarke* and *Sueden* themselues, that possesse it, be *Lutherans*. The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperor himselfe, Dukes of *Loraine*, *Bauaria*, and the Princes *Electors*, are most part professed Papists. And though some part of *France*, great *Brittaine*, halfe the Cantos in *Suitzerland*, and the low countries be *Caluinistes*, more defecate then the rest, yet at oddes amongst themselues, not free from superstition. And which * *Brocard* the monke in his description of the Holy land, after he had censured the greeke church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multæ irrepserint stultitiæ*; I say God grant there be no fopperies in our Church. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers in our hearing of Sermons, besides bitter contentions, invectiues, persecutions, strange conceipts, diuersity of opinions, scismes, factions, &c. But as the *Lord* (Iob.42. cap.7 vers.) said to *Eliphaz* the *Temanite* and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right:* we may iustly of these Scismaticks and Hereticks, how wise so euer in their owne conceipts, *non rectè loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid præceris, nisi fortè fidelem medicum, qui cerebro medeatur.* What shall we wish them, but *suam mentem*, and a good physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes. I now hasten to the causes.

† *Deplorat Gentis Lapp.* † *Gens superstitioni obnoxia, religionibus aduersa.*

* *Cap. de Incolis terræ sanctæ.*

Svbsec. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Heretickes, blind guides. In them simplicity, feare, blinde Zeale, ignorance, solitarinesse, curiositie, pride, vaineglory, presumption, &c: his engins, fasting, solitarynes, hope, feare, &c.

WE are taught in holy Scripture, that the *Divell rangeth abroad like a roaring Lyon, still seeking whom he may devoure*: and as in seuerall shapes, so by seuerall engines and deuices he goeth about to seduce vs; sometimes hee transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the verie Elect. Hee will be worshipped as § God himselfe, and is so adored by the

§ *Plato in Crit. Dæmones custodes sunt hominum & eorum domini vt nos animalium, nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, somniis, oraculis, nos regunt. Idem fere Map. Tyrius ser.1. & 26.27. medios vult dæmones inter deos & homines, deorum ministros, præsides hominum, a cælo ad homines descendentes.*

Hea-

584 Heathen,and esteemed. And in imagination of that divine Power, as [h] *Eusebius* obserues,[i] to abuse or emulate Gods glory, as *Dandinus* addes, he will haue all homage, sacrifices, oblations, and whatsoeuer else belongs to the worship of God,to be done likewise vnto him, *similis erit altissimo*, and by this meanes infatuates the World,deludes,intraps,& destroyes many a thousand soules. Sometimes by dreames,visions (as God to *Moses* by familiar conference) the Diuell in seuerall shapes talkes with them, in the *Indies* it is common,and in *China* nothing so familiar,as apparitions,inspirations, oracles,by terrifying them with false prodigies, counterfeit miracles, sending stormes,tempests,diseases,plagues, (as of old in *Athens* there was *Apollo Alexiacus*, *Apollo* λοιμιος *pestifer & malorum depulsor*) raising warres,seditions,by spectrums,troubling their Consciences, driuing them to despaire, terrors of minde,intollerable paines,by promises,rewardes, benefits, & faire meanes,he raiseth such an opinion of his Diety and greatnesse, that they dare not doe otherwise then adore him,doe as he will haue them; they dare not offend him, and to compell them more to stand in awe of him, [l] *he sends and cures diseases,disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their soules,to make them adore him, and all his study, all his endeavour is to divert them from true religion,to superstition: and because he is damned himselfe,and in an error, he would haue all the world participate of his errors, and be damned with him*. The *primum mobile* therefore, and first mouer of all superstition,is the Divell,that great enemie of mankinde, the principall agent,who in a thousand seuerall shapes,after diverse fashions,with seueral engines, illusions, and by seuerall names hath deceiued the Inhabitants of the earth, in seuerall places and countries, still reioycing at their falls. *All the world over,before Christs time,he freely domineered,and held the souls of men in most slauish subiection,* saith [m] *Eusebius,in diverse formes,ceremonies,and sacrifices, till Christs comming*, As if those Diuels of the Ayre had shared the earth amongst them,which the Platonists held for gods, († *ludus deorum sumus*) and were our Gouernours and keepers. In seuerall places,they had seuerall rites,orders, names. [n] *Adonided* amongst the *Syrians*, *Adramilech* amongst the *Capernaites*, *Asinia* amongst the *Emathites*; *Astartes* with the *Sydonians*; *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartari* with the *Hanæi*; *Melchonis* amongst the *Ammonites*; *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Isis* and *Osyris* amongst the *Ægyptians*, *Apollo* at *Delphos*, *Iupiter* in *Crete*, *Venus* at *Cyprus*, *Iuno* at *Carthage*, *Æsculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Pallas* at *Athens*,*&c*. And euen in these our daies, both in the East and West *Indies*, in *Tartary*,*China*,*Iapan*,*&c*. What strange Idols,in what prodigious formes, with what absurd ceremonies are they adored? See but what *Vertomannus*, *l*.5.*c*.2. *Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, and *Mat.Riccius expedit. Christ. in Sinas lib.* 1. relate. [o] *Eusebius* wonders how that wise cittie of *Athens*,and flowrishing kingdomes of *Greece* should be so besotted,and we in our times,how those wittie *China*'s,so perspicacious in al other things,should be so gulled,so tortured with superstition, so blind as to worship stockes and stones. But it is no maruell,when we see all out as great effects amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* aboue the rest,miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Æscula-*

h *De præparat. Euangel.*

i *Vel in abusum dei,vel in æmulationem. Dandinus com. in lib.*2.*Arist. de An. Text.* 29.

k *Dæmones consuluunt, & familiares habent dæmones plerique sacerdotes. Riccius lib.*1.*cap.*10. *expedit. Sinar.*

l *Vitâ turbant, somnos inquietant, irrepentes etiã in corpora, mentes terrent, valetudinem frangunt,morbos lacessunt, vt ad cultum sui cogant,nec aliud his studium, quàm vt à verâ religione, ad superstitionẽ vertant, cùm sint ipsi pœnales,quærunt sibi ad pœnas comites vt habeant, erroris participes.*

m *Lib* 4.*præparat.Euangel.c. Tantamq; victoriam amentiâ hominum consequuti sunt, vt si colligere in vnum velis vniuersum orbẽ, ipsis sceleſtibus spiritibus subiectum fuisse inuenies. Vsq; ad Saluatoris aduentum hominum cæde,pernitiosissimos dæmones placabant,&c.*

† *Plato.*

n *Strosius, Cicogno omnif. mag.li.*3. *cap.*7. *Ezek.*8.4. *Reg.*11.4.*Reg.*3 *&* 17.14.*Ier.* 49.*Numb.*xi. 3.*Reg.*13.

o *Lib.*4.*cap.*8. *prepar.*

Æsculapius, haue resigned their interest,names and offices to Saint *George*, 583
† *(Maximè bellorum rector, quem nostra iuventus*
Pro Mavorte colit.-------)
St *Christopher*, and a companie of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had seuerall distinct gods, for diuerse offices,persons,places,so haue they Saints, as *Lavater* well obserues out of *Lactantius,mutato nomine tantùm*,'tis the same Diuell that deludes them stil. The manner how,as I say,is by rewardes,promises, terrors,affrights,punish- p *Part.1.cap.1. & lib.2.cap.9.*
ments;In a word faire and foule meanes, *Hope* and *Feare*. How often hath *Iupiter,Apollo,Bacchus* and the rest, sent plagues in q *Greece* and *Italie*, be- q *Polid. Virg. lib.1. de prodig.*
cause their sacrifices were neglected,
† *Dij multa neglecti dedêrunt* † *Hor.l.3. od.6.*
Hesperiæ mala luctuosæ.
to terrifie them,
to rouze them vp,and the like: see but *Livy, Dionysius Halicarnassæus, Thucidides,Pausanias,Philostratus,&c. Oeneus* raigned in *Ætolia*, and because he did not sacrifice to *Diana* with his other Gods,she sent a wild bore, *insolitæ magnitudinis,qui terras & homines miserè depascebatur*, to spoile both r *Oratâ lege me dicastis mulieres Dion. Halicarn.*
men and country,which was afterwards killed by *Meleager*. What prodigies and miracles,dreames,visions,predictions,apparitions,oracles,haue been of s *Tully de nat. deorum lib.2.*
old at *Delphos,Dodona*, what strange cures performed by *Apollo* and *Æsculapius? Iuno's* Image,and that of r *Fortune* spake,s *Castor* and *Pollux* fought s *Æqua Veaus Teucris,Pallas iniqua fuit.*
in person for the *Romanes* against *Hannibals* Army, as *Pallas,Mars,Iuno,Venus*,for *Greekes* and *Trojans*, &c. Amongst our Pseudocatholicks, nothing t *Io. Molanus lib.3.cap.59.*
so familiar as such miracles,how many cures done by our Lady of *Lauretta*: at *Sichem*,of old at our S.*Thomas* Shrine,&c. t S. *Sabine* was seene to fight u *Pet.Oliver.de Iohanne primo Portugalliæ Rege. Strenuè pugnans, & aduersæ partis ictus clypeo excipiens.*
for *Arnulphus* Duke of *Spoleto*,u S.*George* fought in person for *Iohn* the bastard of *Portugall*,against the *Castilians*. In the battle of *Bonnoxburne*, where *Edward* the second, our English king was foyled by the *Scots*, S. *Philanus* arme was seene to fight (if x *Hector Boëthius* doth not impose) that was be- x *L.14. Leculos sponte aperuisse, & pro iis pugnasse.*
fore shut vp in a siluer capcase: Another time in the same author, S.*Magnus* fought for them. Now for visions,revelations, miracles, not only out of the Legend,out of Purgatory,but every day come newes from the *Indies*,and at y Religion, as they hold,is policy, inuented alone to keepe men in awe.
home read the Iesuits letters,*Ribadeneira,Thurselinus,Acosta,Lippomanus: Xauerius,Ignatius* liues,&c.and tell me what difference?
His ordinary instruments or factors which he vseth, as God himselfe did good Kings,lawfull Magistrates,Patriarchs, Prophets, to the establishing of his Church,y are Polititians,Statesmen,Priests,Hereticks; blind guides, Impostors,Pseudoprophets,to propagate his superstition. And first to beginne with Polititians,it hath euer beene a principall axiome with them, to main- z *Annal.*
taine religion or superstition,they make Religion meere policy, a cloake, an a *Omnes religione moventur.5. in verrem.*
humane inuention,*nihil æquè valet ad regendos vulgi animos ac superstitio*, as z *Tacitus* and a *Tully* hold. *Austin lib.4.de civitat.Dei cap.9.* censures *Scæ-* b *Zeleuchus. præfat.legis. qui vrbem aut regionem inhabitant persuasos esse oportet esse Deos*
vola saying and acknowledging,*expedire civitates religione falli*,that it was
a fit thing citties should bee deceaued by religion, according to the diuerbe, *Si mundus vult decipi,decipiatur*,if the world will be gulled,let it be gulled, 'tis good howsoeuer to keepe it in subiection. 'Tis b that *Aristotle* & † *Plato* inculcate in their Politicks,*Religion neglected,brings plagues to the Cittie, opens a gap to all naughtinesse*. 'Tis that which all our late Polititians inge- *lib.de legibus. Religio neglecta maximam pestem in ciuitatè infert omnium scelerum fenestram aperit.*

584 minate. *Cromerus l.2.pol.hist. Boterus l.3.de incrementis vrbium, Clapmarius l.2.c.9. de Arcanis rerump. Arneseus cap.4. lib.2. polit.* Captaine *Machiavel* will haue a Prince by all meanes to counterfeit religion, to be superstitious in shew at least, to seeme to be devout, frequent holy exercises, honour diuines, loue the Church, affect Priests, as *Numa, Licurgus*, & such law-makers were, and did *non vt his fidem habeant, sed vt subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem.9.comment.1.de Relig.* hath copiously confuted. Many Polititians, I doe not deny, mainetaine Religion as a true meanes, and sincerely speake of it without hypocrisie, are truely zealous and religious themselues. Iustice and Religion, are the two chiefe props and supporters of a well-govern'd commonwealth: but most of them are but *Machiavellians*, counterfeits onely for politicall ends, as knowing [c] *magnum eius in animos imperium*, and that as [d] *Sabellicus* deliuers, *a man without religion, is like an horse without a bridle*. No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new Religions, ceremonies, as so many stalking horses, to their owne ends. *Therefore*, saith [e] *Polybius* of *Lycurgus*, *did hee maintaine ceremonies, not that hee was superstitious himselfe, but that hee perceaved mortall men more apt to embrace paradoxes, then ought else, and durst attempt no evill thing for feare of the Gods*. This was *Zamolchus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the *Nymphe Ægeria*, and that of *Sertorius* with an Heart. To get more credit to their Decrees, by deriuing them from the gods; or else they did all by divine instinct, which *Nich: Damascen* well obserues, of *Licurgus*, *Solon*, & *Minos*, they had their lawes dictated, *monte sacro*, by *Iupiter* himselfe. So *Mahomet* referred his new lawes to the * Angell *Gabriel*, by whose direction he gaue out they were made. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romanes* vnder (who as *Machiavel* proues, *lib.1.disput.cap.11.& 12.* were *Religione maximè moti*, most superstitious:) and did curbe the people more by this meanes, then by force of armes, or seueritie of humane lawes. To this ende that *Syrean Phyrecides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soule, as *Trismegistus* did in *Ægypt*, with a many of fained Gods. Those French and Brittaine Druides in the west first taught, saith † *Cæsar*, *non interire animas, but after death to goe from one to another, that so they might encourage them to vertue.* 'Twas for a politicke end, and to this purpose the old Poets fained those [f] *Elysian* fields, their *Æacus*, *Minos*, and *Rhadamantus*, their infernall iudges, & those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, & variety of torments after death. 'Tis this which † *Plato* labors for in his *Phædon*, *& 9.de rep.* the *Turks* in their *Alcoran*, when they set downe rewards, & seuerall punishments for every particular vertue and vice, [g] when they perswade men, that they that die in battle, shall goe directlie to heauen, &c. A *Tartar* Prince, saith *Marcus Polus*, *lib.1.cap.28.* called *Senex de montibus*, the better to establish his government amongst his subiects, and to keepe them in awe, found a conuenient place in a pleasant valley, enuironed with hils, in [h] *which he made a delitious*

[c] *Lipsius l.1.c.3*
[d] *Homo sine religione, sicut equus sine freno.*
[e] *Lib.10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graves audere sine periculo deorum.*
* *Cleonardus epist.1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore mentiebatur omnia se gerere.*
† *Lib.6. belli Gallici. Vt metu mortis neglecto, ad virtutē incitarent.*
[f] *De his, lege Lucianum de luctu, Tom.1. Homer. Odiss.11 Virg. Æn. 6. Cælium lib.6.*
[g] *Boterus.*
† *Et 3.de repub. omnis institutio adolescentium eo referenda, vt de deo bene sentiant ob communē bonum.*
[h] *Cura quam, viridarium plantavit maximum, & pulcherrimum, floribus odoriferis, & suavibus plenum, &c.*

delitious Parke full of odoriferous flowers and fruits, and a Pallace full of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c: and chose out a certaine young man, whom with a i *soporiferous potion*, he so benummed, that he perceaued nothing: *and so fast a sleepe as hee was, caused him to be conveyed into this faire garden*. Where after he had lived a while, in all such pleasures a sensuall man could desire, k *He cast him into a sleepe againe, and brought him forth, that when hee waked he might tell others he had beene in Paradise*: The like he did for Hell, and by this meanes brought his people to subiection. Many such tricks and impostures are acted by Polititians in *China* especially, but with what effect I will discourse in the Symptomes.

i *Potum quendam dedit, quo inescatus, & gravi sopore oppressus, in viridarium interim ducebatur, &c.*

k *Atq; iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, vt cum evigilaret, sopore soluto, &c.*

Next to Polititians, if I may distinguish them, are our Priests, (who make Religion Policie) if not farre beyond them, for they domineere ouer Princes and Statesmen themselues. *Carnificinam exercent*, one saith, they tyrannize, ouer mens consciences, more then any other tormentors whatsoeuer. Partly for their commoditie and gaine, for soueraignty, credit, to mainetaine their state and reputation, out of *Ambition* & *Avarice*, which are their chiefe supporters. What haue they not made the common people to beleeue? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, haue they not invented in all ages to keepe men in obedience, to inrich themselues? *Quibus quæstui sunt capti superstitione animi*, as *Livy* saith. Those l *Ægyptian* Priests of old got all the soueraignty into their hands, and knowing, as *Curtius* insinuates, *nulla res efficaciùs multitudinem regit quam superstitio, meliùs vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*, the common people will sooner obey Priests then Captaines, and nothing so forcible as superstition, or better then blinde zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Brittains* and old *Gaules* the *Druides*, *Magi* in *Persia*; Philosophers in *Greece*, *Chaldeans* amongst the *Orientall*, *Brachmani* in *India*, *Gymnosophistes* in *Æthiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests in *Greece*, by their oracles and phantasmes, *Amphiaraus* and his companions; now *Mahometan*, and Pagan Priests, what can they not effect? How doe they not infatuate the world? *Adeo vbiq;* (as † *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi fecat spes, adea quæ ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But aboue all others that high Priest of *Rome*, the damme of that monstrous and superstitious brood, which now rageth in the West, that three-headed *Cerberus* hath plaid his part. m *Whose religion at this day is meere policy, a state wholy composed of superstition and wit, and needes nothing but wit and superstition to maintaine it, that vseth Colleges and religious houses, to as good purpose as forts and castells, and doth more at this day* by a company of scribling Parasites, fiery spirited Friers, zealous Anachorits, hypocriticall confessors, and those Pretorian souldiers, his Ianisary Iesuits, that dissociable society, as * *Langius* tearmes it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the forefront of the battle,

a *Excipiunt soli totius vulnera belli*,

and fight alone almost, (for the rest are but his dromedaries and asses) then euer he could haue done

l *Lib. 4.*

m *Lib. 4.*

† *Exerc. 228.*

n *S. Ed. Sandis.*

* *In consult. de princ. inter prov. Europ.*

a *Lucian.*

586 by garrisons and armies. What power of Prince,or pœnall law, bee it never so strict,could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh,abstaine from marriage,abandon the world,wilfull pouerty,performe canonicall and blinde obedience, to prostrate their goods,fortunes,bodies, liues, and offer vp themselues at their superiours feet,at his command?What so powerfull an engin as superstition? which they right well perceauing,are of no religion at all themselues: *Primum enim* (as *Calvin* rightly suspects, the tenour and practise of their life proues) *arcanæ illius Theologiæ,quod apud eos regnat,caput est,nullum esse deum*,they hold there is no God,as *Leo* 10.did, *Hildebrand* the *Magitian*,*Alexander* the *6.Iulius* 2.meere Atheists,and what is said of Christ,to be fables and impostures,of heauen and hell,day of iudgement,Paradise, Immortality of the soule,are all

p *Seneca.* p *Rumores vacui,verbag, inania,*
Et par sollicito fabula somnio,

Dreames,toyes,and old wiues tales. Yet as so many q whetstones to make other tooles cut,but cut not themselues, though they bee of no religion at all they will make others most devout and superstitious, by promises & threats, compell,to enforce from, and lead them by the nose like so many beares in a line;When as their end is not to propagate the Church,advance Gods kingdome,seeke his glory or common good,but to enrich themselues,to enlarge their territories, to domineere and compell them to stand in awe, to liue in subiection to the Sea of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintaine his *Roman* religion,we may better apply to them: *multa vera,quæ vulgus scire non est vtile, pleraq; falsa quæ tamen aliter existimare populum expedit*,some things are true,some false, which for their owne ends they will not haue the gullish Comminalty take notice of. As well may witnesse their intolerable covetousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtleties,impostures,illusions,new doctrines,paradoxes,traditions,false miracles,which they haue still forged,to enthrall,circumuent, and subiugate them,to maintaine their owne estates. r One while by Bulls,Pardons,Indulgences,and their doctrine of good workes, that they be meritorious,hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse,that he runnes himselfe blinde, & is as an Asse to carry burdens. They haue so amplified *Peters* Patrimony, that from a poore Bishop, he is become *Rex Regum*, *Dominus dominantium*, a Demi-God,as his *Canonists* make him (*Felinus* and the rest) aboue God himselfe. And for his wealth and [f] temporalties, is not inferiour to many kings; [t] his Cardinals Princes companions, and in euery kingdome almost, Abbots,Priors,Monks,Friers,&c. and his Cleargie haue ingrossed a [u] third part,halfe,in some places all into their hands. Three Prince Electors in *Germany* Bishops,besides *Magdeburge*,*Spire*, *Saltsburge*, *Breme*, *Bamberge*, *&c.* In *France*,as *Bodine lib.de repub.* giues vs to vnderstand, their reuenewes are twelue millions,and three hundred thousand leures, and of twelue parts of the reuenewes in *France*, the Church possesseth seauen. The *Iesuits* a new sect begunne in this age,haue as * *Middendorpius* and † *Pelargus* reckon vp, three or foure hundreth Colleges in *Europe*, and more reuenewes then many Princes. In *France* as *Arnoldus* proues,in thirty yeares they haue got, *bis centum*

q *Vice cotis, acutum reddere quæ ferrum valet,exors ipsa secandi.*

† *De civ.Dei lib* 4 *cap.*31.

r Seeking their owne, saith *Paul*, not Christs.

[f] He hath the Dutchy of *Spoledo* in *Italy*, the Marquisat of *Ancona*, beside *Rome*, and the territories adiacent, *Bologne,Ferrara, &c. Auinion* in *France,&c.*

[t] *Estote fratres mei,& principes huius mundi*, words of their creation.

u The Laity suspect their greatnesse, witnesse those statutes of mortmaine.

* *Lib.8.de Academ.*

† *Præfat.lib.de paradox. Iesuit. Rom. prouincia habet Col.*36. *Neapol.*23. *Venet*a 13. *Lusit.* 15. *India orient.* 27. *Brasil.*20. *&c.*

centum librarum millia annua, 200000l. I say nothing of the rest of their orders. How many Townes in every kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, haue their Masse Priests ingrossed, and what summes haue they scraped by their other tricks; *Lauretum* in *Italy*, *Walsingham* in *England*, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas shrine* &c. may witnesse. † *Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, or the like, that Citty is for euer made, it needs no other maintenance. Now if any of these their impostures, or iugling tricks be controuerted, or called in question: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an vproare: *Demetrius* and his associats are ready to pull him in peeces, to keepe vp their trade, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

† *Pausanias in Laconicis lib 3. Idem de Achaicis lib.7. cuius summæ opes, & valde inclyta fama.*

* *Exercit. Eth. Colleg 3. disp 3.*

† *Act.19. 28.*

Now for their authority, what by auricular confession, satisfaction, pennance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer maiestie it selfe, and swaggered generally ouer all *Europe* for many ages, and still doth to some, holding them as yet in slauish subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes* or *Turkes* by their Gally-slaues. x *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib.2.cap.1.*) *hath done that without armes, which those Roman Emperours could neuer atchieue with* 40 *legions of souldiers*, deposed Kings, and crowned them againe with his foot, made friends, & corrected at his pleasure, &c. y *Tis a wonder*, saith *Machiauell*, *Florentinæ hist. lib 1. what slauery King Henry the second endured for the death of* Th. Becket, *what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure*, and all through superstition. z *Henry* the fourth, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. a *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup: King *Iohn* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians trauell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their native countries, to goe seeke martyrdome in the *Indies*, but superstition? to be assasinats to meet death, *murder* Kings, but a false perswasion of merit, of canonicall or blinde obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne aduantage, can they play their parts. And as if it were not yet enough, by Priests and Polititians to delude mankinde, and crucifie the soules of men, he hath more actors in his Tragœdy, more yrons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blinde guides, that out of pride, singularity, vaineglory, blinde

x *Pontifex Romanus prorsus inermis regibus terræ iura dat, ad regna euehit, ad pacem cogit, & peccantes castigat, &c. quod Imperatores Romani* 40 *legionibus armati non effecerunt.*

y *Mirum quanta passus sit H.2 quomodo se submisit, ea se facturum pollicitus, quorum hodie ne priuatus quidem partem faceret.*

z *Sigonius 9. hist. Ital.*

a *Curio lib 4. Fox. Martyrol.*

588 zeale,cause much more madnesse yet, set all in an vproare by their new doctrines,paradoxes, figments, crotchets, make new diuisions, subdiuisions, new sects, oppose one superstition to another, one kingdome to another, commit Prince and subiects,brother against brother, father against sonne, to the ruine and destruction of a common-wealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those *Arrians* rage of old,how many did they circumvent? those *Pelagians*,*Manichies*,&c.their names alone would make a iust volumne. How many silly soules haue Impostors still deluded,*Lucians Alexander*,*Simon Magus*,[b] *Apollonius Tianæus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and iuggling tricks,of that *Dea Syria*,by spitting fire,and the like, got an armie together of fortie thousand men,and did much harme: with *Eudo de Stellis*,of whom *Nubrigensis* speakes,*lib.*1.*cap.*19.that in king *Stephens* daies, imitated most of Christs miracles,fed I knowe not how many people in the wildernesse,& built castles in the aire,&c. to the seducing of multitudes of poore soules. In *Franconia* 1476,a base illiterate fellow tooke vpon him to be a Prophet,and preach,*John Beheim* by name, a neatheard at *Nicholhausen*, hee seduced 30000 persons,and was taken by the Commonalty to bee a most holy man, come from heauen. * *Tradesmen left their shops, women their distaues, seruants ranne from their masters, children from their parents, schollers left their tutors all to heare him, some for nouelty, some for zeale. Hee was burnt at last by the Bishop of Wartzburge,and so he & his heresie vanished altogether.* How many such Impostors,false Prophets,haue liued in euery kings raigne? what Chronicle will not afford such examples? that as so many *Ignes fatui*, haue led men out of the way,terrified some, deluded others, that are apt to be carried about with the blast of euery winde, a rude inconstant multitude, that follow all,and are cluttered together like so many pibbles in a tide. What prodigious follies,madnesse,vexations,persecutions,absurdities, impossibilities,these impostors,hereticks,&c. haue thrust vpon the world, what strange effects,shall be shewed in the Symptomes.

b *Hierocles* contends *Apollonius* to haue beene as great a Prophet as *Christ*, whom *Eusebius* confutes.

* *Munster Cosmog.lib.*3.*c.*36. *Artifices ex officinis, arator e stiuâ, fœmineæ colo, &c. quasi numine quodam rapti, nescijs parentibus & dominis recta adeunt, &c. Combustus demum ab Herbipolensi Episcopo hæresis euanuit.*

Now the meanes by which,or aduantages the diuell and his infernall ministers take,so to delude and disquiet the world, with such idle ceremonies, false doctrines,superstitions,fopperies,are from themselues, innate feare, ignorance,simplicity,*Hope*,and *Feare*,those two battering Cannons & principall Engines,with their obiects,reward and punishment, *Purgatory*, *Limbus Patrum*,&c.with now more then euer tyrannize, † *for what Prouince is free from Atheisme,superstition, Idolatry, schisme, heresie, impiety, their factors, and followers?* thence they proceed, and from that same decayed Image of God,which is yet remaining in vs. *Os homini sublimè dedit,cœlumq; videre Iussit,* —— our owne conscience doth dictate so much vnto vs,we knowe there is a God, and Nature doth informe vs, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio deum esse,Sed nec Scytha,nec Græcus,nec Persa,nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist *ser.*1.farther addes) *nec continentis nec insularum habitator*,let him dwell where he will,in what coast soeuer, there is no nation so barbarous,that is not perswaded there is a God, *The Heauens declare the glory of God,and the Firmament* sheweth *his handiworke*,*Psal.*19. Every creature will euince it, *Præsentemq; refert quælibet herba deum.*

† *Nulla non prouincia hæresibus, Atheismis &c. plena. Nullus orbis angulus ab hisce belluis immunis.* c *Lib.*1. *de nat. Deorum.*

nolentes

nolentes sciunt, fatentur inuiti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates*, *Plato*, *Plotinus*, *Trismegistus*, *Seneca*, *Epictetus*, those *Magi*, *Druides*, *&c.* went as farre as they could by the light of Nature, [1] *multa præclara de natura Dei scripta reliquerunt*, *writ many things well of the nature of God, but they had but a confused light, a glimpse,* † *Quale per incertam lunam sub luce maligna*

Est iter in sylvis, ——— as he that walkes

by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides*, *O Deus quicquid es, sive cœlum, sive terra, sive aliud quid*, & that of *Aristotle*, *Ens entium miserere mei*. So some said this, some that, as they conceaued themselues, which the diuell perceauing, ledde them farther out (as [e] *Lemnius* obserues) & made them worship him as their God, with stocks and stones, and torture themselues to their owne destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whithersoeuer they are led: as you lead a ramme ouer a gapp by the hornes, all the rest will follow, [f] *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will haue them, let him bee of what religion he will, they are for him. [g] *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women*, as *Cardan* discourseth, *when as they are tossed with feare and superstition, and with other mens folly and dishonestie*. So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

Supplicij causa est, supplicium q; sui. their owne feare,

folly, stupidity, to be deplored Lethargie, is that which giues occasion to the other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst our Idolaters, you shall still find, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to beleeue any thing. And the best meanes they haue to broach first, or to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of deuotion*, as all the world knowes, and these times can amply witnesse. This hath beene the Diuells practise, and his infernall ministers in all ages, not as our Sauiour by a few silly Fishermen, to confound the wisdome of the world, to saue Publicans and Sinners, but to make advantage of their ignorance, to convert them and their associats, and that they may better effect what they intend, they begin, as I say, with poore [h] stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron*, which is a peece of worke (saith *Bredenbachius*) *full of non sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hogge-rubbers, that had no discretion, iudgement, art, or vnderstanding, and is so still maintained*. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleeued *implicitè*,

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[1] Zanchius.

† Virg. 6. Æn.

e *Superstitio ex ignorantia diuinitatis emersit, ex vitiosa æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat à dæmone facilè decepta*, Lemnius lib. 3. cap. 8.

f Seneca.

g De rerum varietate l. 3. c. 38. *Parùm verò distat sapientia virorum, à pueriti, multò minus senum & mulierum, cum metu & superstitione, & alienâ stultitiâ & improbitate simplices agitantur.*

h In all superstition, wise men followe fooles. *Bacons Essayes.*

i *Peregrin. Hieros. cap. 5. totum scriptum confusum sine ordine vel colore, absq; sensu & ratione ad rusticissimos idem dedit, rudissimos, et prorsus agrestes, qui nullius erant discretionis, vt diiudicare possent.*

590 *tè*, vpon paine of death no man muſt dare to contradict it, *God and the Emperour, &c.* What elſe doe our Papiſts, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, read it in Latin, and to ſome few alone, feeding the people in the meane time with tales out of Legends, and ſuch like fabulous narrations? Whom doe they begin with, but collapſed Ladies, ſome fewe tradeſmen, ſuperſtitious old folkes, illiterate perſons, weake women, diſcontent, rude, ſilly companions, or ſooner circumvent? So doe all our ſchiſmaticks and hereticks. *Marcus* and *Valentinian* hereticks in *Irinæus*, ſeduced firſt I knowe not how many women, and made them beleeue they were Prophets. [l] Frier *Cornelius* of *Dort*, ſeduced a company of ſilly women. What are all our *Anabaptiſts, Browniſts, Barrowiſts, Familiſts*, but a company of rude illiterate, capritious baſe fellowes? What are moſt of our Papiſts, but ſtupid, ignorant, and blinde baiards, how ſhould they otherwiſe bee, when as they are brought vp and kept ſtill in darkneſſe. [m] *If their Paſtors* (ſaith *Lavater*) *had done their duties, and inſtructed their flocke as they ought, in the Principles of Chriſtian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being ſo miſled all their liues in ſuperſtition, and carried hood-winked like hawkes, how can they proue otherwiſe then blinde Idiots, and ſuperſtitious Aſſes, what ſhall we expect elſe at their hands? Neither is it ſufficient to keepe them blinde, and in *Cimmerian* darkneſſe, but withall, as a Schoolemaſter doth by his boyes, to make them follow their books, ſometimes by good hope, promiſes & encouragemēts, but moſt of al by feare, ſtrict diſcipline, ſeuerity, threats & puniſhment, doe they collogue and ſooth vp their ſilly Auditors, and ſo bring them into a fooles Paradiſe. *Rex eris aiunt, ſi rectè facies*, doe well, thou ſhalt be crowned; but for the moſt part by threats, terrors, and affrights, they tyrannize and terrifie their diſtreſſed ſoules: knowing that feare alone is the ſole & only meanes to keepe men in obedience, according to that *hemiſtichium* of *Petronius*, *Primus in orbe deos fecit timor*, the feare of ſome diuine and ſupreame powers, keepes men in obedience, makes the people doe their duties: they play vpon their conſciences; [n] which was practiſed of old in *Ægypt*, by their Prieſts, when there was an Eccliſpe, they made the people beleeue God was angry, great miſeries were to come, they take all opportunities of naturall cauſes, to delude the peoples ſenſes, and with fearefull tales out of Purgatory, fained apparitions, earth quakes in *Iapona* or *China*, tragicall examples of divells, poſſeſſions, obſeſſions, falſe miracles, counterfeit viſions, &c. They doe ſo inſult ouer, and reſtraine them, neuer Hobie ſo dared a Larke, that they will not [o] offend the leaſt tradition, tread, or ſcarce looke awrie: *Deus bone!* (p *Lavater* exclaimes) *quot hoc commentum de Purgatorio miſerè afflixit*: good God, how many men haue beene miſerably afflicted by this fiction of Purgatory?

To theſe advantages of *Hope* & *Feare*, ignorance & ſimplicitie, he hath ſeverall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens ſeuerall inclinations, habilities, to circumvent and humour them, to mainetaine his ſuperſtition: ſometimes to ſtupifie, beſot them, ſometime againe by oppoſitions, factions, to ſet all at oddes, and in an vproare, ſometimes he infects one man, and makes him a principall agent, ſometimes

k *Lib.1.cap.9. Valent.hæreſ.9.*
l *Meteranus lib 8.hiſt.Belg.*
m *Si Doctores ſuum feciſſent officium, & plebem fidei commiſſum rectè inſtituiſſent, de doctrinæ Chriſtianæ capitib. nec ſacris ſcripturis interdixiſſent, de multis proculdubiò rectè ſenſiſſent.*
n *Curtius lib.4.*
o See more in *Kemnitius Examen.Concil.Trident. de Purgatorio.*
p *Part.1.cap.16 part.3.cap.18, & 14.*

times whole Cities,Countries. If of meaner ſort, by ſtupidity,Canonicall obedience,blinde zeale,&c. If of better note,by pride, ambition,popularity,vaineglory. If of the Cleargie,and more eminent of better parts then the reſt;more learned,eloquent, he puffes them vp with a vaine conceit of their owne worth,*ſcientiâ inflati*, they beginne to ſwell and ſcorne all the world in reſpect of themſelues,and thereupon turne hereticks, ſchiſmaticks, broach new doctrines,frame new crotchets, & the like, or elſe out of too much learning become madde,or out of curioſitie they will ſearch into Gods ſecrets, and eate of the forbidden fruit, or out of preſumption of their holyneſſe and good gifts,inſpirations,become Prophets,*Enthuſiaſts*,and what not.Or elſe if they be diſpleaſed,diſcontent,and haue not(as they ſuppoſe)preferment to their worth,haue ſome diſgrace,repulſe,neglected, or not eſteemed as they fondly value themſelues,or out of emulation, they beginne preſently to rage and raue,*cælum terræ miſcent*,they become ſo impatient in an inſtant, that a whole kingdome cannot containe them, They will ſet all in a combuſtion, all at variance, to be reuenged of their aduerſaries. q *Donatus* when he ſaw *Cecilianus* preferred before him in the Biſhopricke of *Carthage*, turned hereticke,and ſo did *Arius*,becauſe *Alexander* was advanced;we haue examples at home, and too many experiments of ſuch perſons. If they be Lay men of better note,the ſame engines of pride,ambition,emulation,and iealouſie take place, they will be Gods themſelues, r *Alexander* in *India* after his victories, became ſo inſolent, he would be adored for a God, and thoſe *Romane* Emperours came to that height of madneſſe, they muſt haue temples built to them, ſacrifices to their Deities,*Divus Auguſtus*.*D.Claudinus*. *D. Adrianus*. f *Heliogabalus put out that veſtall fire at Rome,expelled the Virgins,and baniſhed all other Religions all ouer the World, and would be the ſole God himſelfe*. Our *Turkes*, *China* Kings, great *Chams* and *Mogors*, doe little leſſe, aſſumung diuine and bumbaſt titles to themſelues, the meaner ſort are too credulous, and led with blind zeale, blind obedience,to proſecute and maintaine whatſoeuer their ſottiſh leaders ſhall propoſe, what they in pride or ſingularity, reuenge, vainglory, ambition, ſpleen, for gaine, ſhall raſhly maintaine and broch, their diſciples make a matter of conſcience, of hell and damnation, if they doe it not, and will rather forſake wiues, children, houſe and home, lands,goods, fortunes,life it ſelfe, then omit or abiure the leaſt title of it, and to aduance the common cauſe, vndergoe any miſeries, turne traytors, aſſaſinates, with full aſſiſtance and hope of reward in that other world, that they ſhall ſurely merit by it, win heauen, bee canonized for Saints.

Now when they are truely poſſeſſed with blind zeale, and nuſled with ſuperſtition,he hath many other baites to inveagle & infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merit by pennance, going wolward,whipping,alms,faſtings,&c. Anno 1320. there was a Sect of whippers in *Germany*,that to the aſtoniſhment of the beholders, laſhed, and cruelly tortured themſelues. I could giue many other inſtances of each particular.But theſe workes ſo done, are meritorious, *ex opere operato*, *ex condigno*, for themſelues and others, macerate & conſume their bodies, *ſpecie virtutis & vmbrâ*, thoſe Euangelicall counſels are propounded, as our Pſeudocatholickes call them, Canonicall obe-

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q *Auſtin.*

r *Curtius lib. 8.*

f *Lampridius vita eius. Virgines veſtales, & ſacrum ignē Romæ extinxit, & omnes ubiq; per orbem terræ religiones, unum hoc ſtudens, ut ſolus deus coleretur.*

† *Flagellatorium ſecta. Munſter. lib.3. Coſmog. cap.19.*

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dience, wilfull pouerty, [t] vowes of chastity, monkery, and a solitay life, which extend almost to all Religions and superstitions, to *Turkes*, *China's*, *Gentiles*, *Abyssines*, *Greekes*, *Latines*, and all countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certaine rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes cælestes, de rebus sacris & religione semper agitant*, by fasting ouer much, and diuine meditations, are ouercome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keepe the body in subiection, [u] a preparatiue to deuotion, the Physicke of the soule, by which chast thoughts are ingendred, true zeale, a diuine spirit, whence wholsome counsels doe proceed, concupiscence is restrained, vitious and predominate lusts and humours are expelled. The fathers are very much in commendation of it, and as *Caluin* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to ereare vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it be moderately and seasonably vsed, by such parties as *Moses*, *Elias*, *Daniel*, CHRIST, and as his [x] Apostles made vse of it, but when by this meanes they will supererogate, and as [y] *Erasmus* well taxeth, *Cœlum non sufficire putant suis meritis*, Heauen is too small a rewarde for it: They make choice of times and meates, buy and sell their merits, attribute more to them then to the ten Commandements, and count it a greater sinne to eate meat in lent, then to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foot, strangely deludes them, and by that meanes makes them to ouerthrow the temperature of their bodies, and hazard their soules. Neuer any strange illusion of diuels amongst Hermites, Anachorites, neuer any visions phantasmes, apparitions, Enthusiasmes, Prophets, any reuelations, but immoderate fasting, bad diet, sickenesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the diuell takes to delude them. *Marcilius Cagnatus lib.* 1. *cont. cap.* 7. hath many stories to this purpose, of such as after long fasting haue bin seduced by diuels, and [z] *'tis a miraculous thing to relate (as* Cardan *writes) what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, propheties paradoxes, madnesse; fasting naturally prepares men to these things*, Monkes, Anachorites and the like, after much emptinesse become melancholy, virtiginous, they thinke they heare strange noyses, conferre with Hobgoblins, diuels, riuell vp their bodies, *& dum hostem insequimur*, saith *Gregory*, *ciuem quem diligimus trucidamus*, they become bare Skeletons, skinne and bones: *Carnibus abstinentes proprias carnes deuorant, vt nil præter cutem & ossa sit reliquum. Hilarion*, as [a] *Hierom* reports in his life, was so bare with fasting, *that the skinne did scarce sticke to the bones*, for want of vapors he could not sleepe, and for want of sleepe became idle headed, *heard euery night infants cry, oxen lowe, wolues howle, lions roare (as he thought) clattering of chaines, strange voices, & the like illusions of diuels.* Such symptomes are common to those that fast long, are solitary, giuen to contemplation, ouermuch solitarinesse and meditation. Not that these things (as

t *Votum cælibatus, monachatus.*

u *Mater sanitatis, clavis cælorum, ala animæ quæ leves pennas producat, vt in sublime ferat, currus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c.*

x *Castigo corpus meum. Paul.*

y *Mor. encom.*

z *Lib. 8. cap. 10. de rerum varietate. admiratione digna sunt quæ per ieiunium hoc modo contingunt, somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania, ieiunium naturaliter præparat ad hæc omnia.*

a *Epist. lib. 3. Ita attenuatus fuit ieiunio & vigiliis, in tantum exeso corpore, vt ossibus vix hæreret, vndè nocte infantum vagitu, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c.*

(as I said of fasting) are to be discommended of themselues, but very behouefull in some cases and good: sobriety and contemplation ioine our soules to God, as that heathen [b] *Porphyrie* can tell vs. [c] *Extasis is a taste of future happinesse, by which wee are vnited vnto God, a diuine melancholy, a spirituall wing*, Bonauenture *tearmes it*, to lift vs vp to heauen: But as it is abused, a meere dotage, madnesse, a cause and symptome of *Religious melancholy*. *If you shall at any time see* (saith *Guatinerius*) *a religious person ouer superstitious, too solitary, or much giuen to fasting, that man will certainely bee melancholy, thou maist boldly say it, he will be so.* *P. Forestus* hath almost the same words and [c] *Cardan. subtil. lib.* 18. *& cap.* 40. *lib.* 8. *de rerum varietate, solitarines, fasting, and that melancholy humor, are the causes of all Hermites illusions. Lavatur. de spect. cap.* 19. *part.* 1. and *part.* 1. *cap.* 10. puts solitarinesse a maine cause of such spectrums and apparitions, none, saith he, so melancholy as Monkes and Hermites, the diuells bath melancholy, [f] *none so subiect to visions and dotage in this kinde, as such as liue solitary liues, they heare & act strange things in their dotage.* g Polidore Virgil. lib. 2. de prodigijs, *holds that those propheties and Monkes reuelations, Nunnes dreames, which they suppose come from God, doe proceed wholy* ab instinctu dæmonum, *by the Diuels meanes: and so those Enthusiasts, Anabaptists*, pseudo-Prophets from the same cause. [h] *Fracastorius lib.* 2. *de intellect.* will haue all your *Pithonisses, Sibylles* and pseudo-Prophets to be meere melancholy; so doth *Wierus* proue *lib.* 1. *cap.* 8. *& lib.* 3. *cap.* 7. & *Arculanus in* 9. *Rasis*, that melancholy is a sole cause, and the Diuell together, with fasting and solitarines of such *Sibylline* propheties, if there were euer any such, which with [i] *Causabon* and others I iustly except at. But howsoeuer there be no *Sibylles*, I am assured there be other *Enthusiasts*, Prophets, &c. ever haue beene in all ages, and still proceeding from those causes. That which *Matthew Paris* relates of the Monke of *Eueshame*, who saw heaven and hell in a vision, of [l] *Sir Owen* that went downe into S[t] *Patricks* Pugatory in King *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed the like by S[t] *Iulian*, *Beda lib.* 5. *cap.* 13. 14. 15. *&* 20. reports of King *Sebba lib.* 4. *cap.* 11. *eccles. hist.* that saw strange [m] visions, and *Stumphius Helvet: Cronic* of a cobler of *Basil*, 1520. that beheld rare apparitions at *Ausborough* in *Germany*, *Alexander ab Alexandro gen: dier. lib.* 6. *cap.* 21. of an Enthusiasticall prisoner, was still after much solitarinesse, fasting, or long sicknesse, when their braines were addle, and their bellies as empty of meate, as their heads of wit. *Florilegus* hath many such examples, *fol.* 191. one of Saint *Guthlake* of *Crowlade* that fought with diuells, but still after long fasting, ouermuch solitarinesse, [n] the Diuels perswade him therefore to fast, as *Moses* and *Elias* did, the better to delude him. [o] In the same Author is recorded *Carolus magnus* vision *An.* 185 or extasis; wherein he saw heauen and hell after much fasting and meditation. So did the diuell of old with *Apollos* Priests, *Amphiaraus* and his fellowes, those *Ægyptians*, still enioine long fasting before he woud giue any oracles, *triduum à cibo & & vino abstinerent*, before they gaue any answeres, as *Volateran lib.* 12. *cap.*

b. *Lib. de abstinentiâ. sobrietas & continentia mentẽ deo coniungunt.*

c *Extasis nihil est aliud qàuus gustus futuræ beatitudinis* (Erasmus epist. ad Dorpium) *in quâ toti absorbemur in deum.*

d *Si religiosum nimis ieiunia videris obseruantem audacter melancholicum pronunciabis.* *Tract.* 5. *cap.* 5.

e *Solitudo ipsa, mens ægra laboribus anxiis & ieiuniis, tum temperatura cibis mutata agrestibus, & humor melancholicus Heremitis illusionum causa sunt.*

f *Solitudo est causa apparitionum, nulli visionibus & hinc deliria magis obnoxii sunt, quàm qui collegiis & eremo soli viuunt monachi, tales plerumq; melancholici ob victum solitudinem.*

g *Monachi sese putant prophetare ex deo, & qui solitariam agunt vitam, quum sit instinctu dæmonum, & sic falluntur fatidicæ, a malo genio habent, quæ putant à deo, & sic Enthusiastæ.*

h *Sibyllæ, Pithii, & Prophetæ qui diuinare solent, omnes phanatici sunt melancholici.* i *Exercit. cap.* 1. k *Post.* 15. *Dierum preces & ieiunia, mirabiles videbat visiones.* l *Fol.* 84. *vitâ Stephani & fol.* 177. *post trium mensium inedium & languorem. per* 9. *dies nihil comedens aut bibens.* m After contemplation in an Extasis, so *Hierome* was whipped for reading *Tully*, see millions of examples in our Annales, *Bedes, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, Iohn Maior de vitis Patrum, &c.* n *Fol.* 199 *post abstinentiæ curas miras illusiones dæmonum audiit.* o *Fol.* 155. *post. seriam meditationem in vigiliâ diei dominicæ, visionem habuit de Purgatorio.*

594 4. recordes, and *Strabo Geog.lib.*14. describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whether the Priests led sicke & fanatike men: but nothing performed without p long fasting, no good to be done. That scoffing q *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Iesuits right well perceiuing, of what force this fasting and solitary meditation is, to alter mens mindes when they would make a man mad, rauish him, improne him beyond himselfe, to vndertake some great businesse of moment, to kill a King or the like, r they bring him into a melancholy darke chamber, where hee shall see no light for many dayes together, no company, little meate, gastly pictures of Divels all about him, and leaue him to lie as he will himselfe, on the bare floaer in this chamber of meditation as they call it, on his backe, side, belly, till by this strange vsage they make him quite mad & beside himselfe. And then after some ten dayes, as they finde him animated and resolued, they make vse of him. The Diuell hath many such factors, many such engines, which what effect they produce, you shall heare in these following Symptomes.

p *Vbi multos dies manent ieiuni consilio sacerdotum auxilia invocantes.*

q *In Necromant. Et cibus quidem glandes erant, potus aqua, lectus sub dio, &c.*

r *Iohn Everardus Britanno-Romanus lib. e dis.* 1611. describes all the manner of it.

Subsec. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacie, peevishnes, ready to vndergoe any danger or crosse for it, martyrs, blind zeale, blinde obedience, fastings, vowes, beliefe of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Iewes, Christians, and in them Heretikes old and new, Schismaticks, Schoolemen, Prophets, Enthusiasts, &c.

FLeat *Heraclitus an rideat Democritus*, in attempting to speak of these Symptomes, shall I laugh with *Democritus*, or weepe with *Heraclitus*, they are so ridiculous and absurd on the one side, so lamentable and tragical on the other, a mixt Scene offers it selfe, so full of errours, and a promiscuous variety of obiectes, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Iewish* fables, and pontificiall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make Images of all matter, and adore them when they haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choose but laugh with *Democritus*: but when I see them whippe and torture themselues, grinde their soules for toyes and trifles, desperate, and now ready to die, I cannot choose but weepe with *Heraclitus*. When I see a Priest say masse, with all those apish gestures, murmurings, &c: read the customes of the *Iewes* Synagogue, or *Mahometan* Meschites, I must needs laugh at their folly, *risum teneatis amici?* But when I see them make matters of conscience of such toyes and trifles, to adore the Diuell, to endanger their soules, to offer their children to their Idols, &c. I must needes condole their miserie. When I see two superstitious orders contende, *pro aris & focis*, with such haue and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much paines to so small effect, their Satyrs, invectiues, Apologies, dull and grosse fictions, when I see graue learned men, raile and scold like butter-women

Varius mappâ componere risu vix poterat.

men, me thinks 'tis pretty sport and fit [t] for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massakers, so many cruell battels fought, &c. 'tis a fitter subiect for *Heraclitus* to lament. [u] As *Merlin* when he sate by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before hee began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pitty and bewaile this miserie of humane kinde, with some passionate preface, wishing mine eyes a fountaine of teares, as *Ieremy* did, and then to my taske. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, & able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoeuer, farre more cruell, more pestiferous, more grieuous, more generall, more violent, of a greater extent. Other feares and sorrowes, grieuances of body and minde, are troublesome for the time, but this is for euer, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered; but this superstition involues al the world almost, and can neuer be remedied: Sickness & sorrowes come and go, but a superstitious soule hath no rest, [x] *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietnesse. True Religion and Superstition are quite opposite, *longè diversa, carnificina & pietas*, as *Lactantius* describes, the one creares, the other deiects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an vntolerable burden, an absolute tyranny; the one a sure anchor, an hauen, the other a tempestuous Ocean, the one makes, the other marres, the one is wisedome, the other follie, madnesse, indiscretion, the one vnfained, the other a counterfeit, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, every Catechisme wil tell you, what Symptomes it hath, and what effects it produceth: but for those superstitions no tongue can tell them, no pen expresse, they are so many, so diuerse, so vncertaine, so inconstant, and so different from themselues. *Tot mundo superstitiones, quot cœlo stellæ*, one saith, there be as many superstitions in the world, as there be starres in heaven, or diuells themselues that are the first founders of them: With such ridiculous, absurd Symptomes & signes, so many seuerall rites, ceremonies, torments and vexations accompanying, as may well expresse and beseeme the diuel to be the author and mainetainer of them. I will onely point at some of them, *ex vngue leonem*, guesse at the rest, and those of the chiefe kindes of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometans, Iewes, &c.

[t] *Pleno ridet Calphurnius ore.* Hor.

[u] *Alanus de Insulis.*

[x] *Cicero 1. de finibus.*

Of these Symptomes some be generall, some particular to each priuate sect: generall to all, are an extraordinarie loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindnesse, obstinacy, &c. For the first which is loue and hate, as [y] *Montanus* saith, *nulla firmior amicitia quàm*

[y] *In Michæas comment.*

596 *quæ contrahitur hinc, nulla discordia maior, quàm quæ a religione fit*, no greater concord, no greater discord, then that which proceeds from Religion. It is incredible to relate, did not our daily experience euince it, what factions †*Gall.hist.lib.1.* *quam teterrimæ factiones*, (as † *Rich.Dinoth* writes) haue beene of late for matters of religion in *France*, and what hurly burlies all ouer *Europe*, for these many yeares. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio, siquidem pro eâ omnes gentes Corpora & animas deuouere solent, & arctissimo necessitudinis vinculo se inuicem colligere.* Wee are all brethren in Christ, seruants of one lord, members of one body, and therefore are or should bee at least dearely beloued, inseparably allyed in the greatest bound of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the primitiue Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Sauiour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (*nam superstitio irrepsit veræ religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath hee still inspired to any other superstition opposite? How those old *Romanes* were affected, those ten persecutions may bee a witnesse, and that cruell executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continuate, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daughter, husband and wife, Citty against Citty, Kingdome against Kingdome: as of old at *Tentira* and *Combos*.

z *Lactantius.*

a *Iuue.Sat.15.*

a *Immortale odium, & nunquam sanabile vulnus,*
Inde furor vulgo, quod numina vicinorum
Odit vterq; locus, quum solos credit habendos
Esse deos quos ipse colat.——

Immortal hate it breeds, a wound past cure,
And furie to the commons still to endure,
Because one Citty t'others Gods as vaine
Deride, and his alone as good mainetaine.

b *Comment. in Micha. ferre non possunt vt illorum Messias communis seruator sit, nostrũ gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumq; deum si id fieri posset, vna cum Angelis & creaturis omnibus, nec absterrerentur ab hoc facto, etsi mille inferna subeũda forent.*

The *Turkes* at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidels, miscreants, make that their maine quarrel & cause of Christian persecution. If he will turne *Turke* he shal be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleeuer, which is a greater tie to them, then any affinity or consanguinity. The Iewes sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Sauiour to vs all, & rather as b *Luther* writes, *then they that now scoffe at them, curse them, persecute & reuile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it:* Such is their malice

towards

towardes vs. Now for Papists, what in a common cause, for the advauncement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alua's* Tyranny in the Low-countries, the *French* Massakers and Civill warres. 597

[c] *Tantum religio potuit suadere malorum.* c Lucret.

Not there onely, but all over *Europe*, wee read of bloody battels, racks and wheeles, seditions, factions, oppositions, ——† *obvia signis.*

Signa, pares aquilas & pila minantia pilis, † Lucan.

Invectiues and contentions. They had rather shake hands with a *Iew*, *Turke*, or as the *Spaniards* doe, suffer *Moores* to liue amongst them, and *Iewes* then Protestants; *My name* saith [d] *Luther* is *more odious to them, then any thiefe or murderer.* So it is with all heretikes and schismatikes whatsoeuer: And none so passionate, violent in their Tenents, opinions, Obstinate, Wilful, Refractory, Peevish, factious, singular and stiffe in defence of them, they doe not only persecute and hate, but pitty all other Religions, accompt them damned, blind, as if they alone were the true Church, their doctrine sound, *per funem aureum de cœlo delapsa doctrina*, they alone to be saued. The *Iewes* at this day are so *incomprehensibly prowde and churlish, saith* [e] Luther, that *soli salvari, soli domini terrarum salutari volunt.* And as [f] *Buxdorfius* addes, *so ignorant and selfe-willed withall, that amongst their most vnderstanding Rabbines, you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so Zealous withall, that no man living can be more; and vendicate themselues for the elect people of God.* 'Tis so with al other superstitious sects, *Mahometans*, Gentiles in *China* and *Tartary*, our ignorant Papists, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. [g] Zealous (as *Paul* saith *Rom.* 10.2.) *without knowledge*, they wil endure any miserie, any trouble, take any paines, fast, pray, vow chastity, [h] wilfull povertie, forsake all, and follow their Idols, die a thousand deaths, as some *Iewes* did to *Pilots* souldiers, in like case, *exertos præbentes iugulos, & manifestè præ se ferentes*, (as *Iosephus* hath it) *chariorem esse vitâ sibi legis patriæ observationem*, rather then abiure, or deny the least particle of that Religiõ, which their Fathers professe, and they themselues haue beene brought vp in, be it neuer so absurd, ridiculous, they wil embrace it, they wil take much more paines to goe to hel, then wee shal doe to Heauen. Single out the most ignorant of them, convince his vnderstanding, shew him his errors, grosnesse, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Iesuites in *Iapona*, [h] they would doe as their fore-fathers haue done, and with *Ratholde* that *Frisian* Prince, goe to hel for company, if most of their friends went thither: They wil not be moved, no perswasion, no torture can stirre them. So that Papists cannot brag of their yowes, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then al this, I shal shew you, is, and hath beene done by these superstitious Gentles, Pagans, Idolaters and Iewes: their blinde zeale and superstition in al kindes, is much at one; and it is hard to say which is the greatest, which is the grosest. In a word, this is common

d *Ad Galat. comment. means nomen odiosius quam vllus homicida aut fur.*

e *In comment. Michab. adeo inexcomprehensibiles & aspera eorum superbia, &c.*

f *Synagog. Iudeorum ca. 1. inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem inueniens horrendam indurationem et obstinationẽ, &c.*

g Great is *Diana* of the *Ephesians*, *Act.* 19

h *Malunt cum illis insanire, quam cum aliis bene sentire.*

to

598 to al superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they wil not beleeue, and willingly performe as much as in them lies. † O *Ægypt* (as *Trismegistus* exclaimes) *thy religion is fables, and such as posterity will not beleeue*. I know that in true Religion it selfe, many misteries are so apprehended alone by faith, as that of Trinity, *Christs* Incarnatiõ, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile, &c*: many miracles not to be converted or disputed of. *Mirari non rimari sapientia vera est*, saith † *Gerhardus*, *& in divinis* (as a good father informes vs) *quædam credenda, quædam admiranda, &c*: some things are to be believed; embraced, followed with all submission and obedience, some againe admired. Though *Iulian* the Apostate scoffe at Christians in this point, *quod captivemus intellectum in obsequium fidei*, we make our wil and vnderstanding too slavishlie subiect to our faith, yet we doe absolutly believe it, and vpon good reasons; we must and will believe Gods word, and if we be mistaken or erre in our general beliefe, as * *Richardus de sancto Victore*, vowes he wil say to Christ himselfe at the day of iudgement, *Lord if we be deceived, thou alone hast deceived vs*: thus we plead. But hee that shal but read the [i] *Turks Alcaron*, the *Iewes Talmud*, and Papists *Golden Legend*, in the meane time wil sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could neuer proceed from any other spirit, then that of the diuel himselfe, which is the Author of confusion and lies, and wonder withall how such wise men as haue bin of the Iewes, such learned vnderstanding men as *Averroes*, *Avicenna*, or those heathen Philosophers, could euer bee perswaded to beleeue, or to subscribe to the least part of them: but I will descend to partulars, read their seuerall Symptomes and then guesse.

† *O ægypte, religionis tuæ solæ superstant fabulæ, eæq; incredibiles posteris tuis.*

† *Meditat. 19. 20. de cænâ domini.*

* *Lib. 1. de Trin. cap. 2. si decepti sumus, &c.*

i As true as *Homers Iliads*, *Ovids Metamorphosis*, *Æsops Fables*.

Superstitions Symptomes in particular.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe ferall to relate. Of those ridiculous, there can be no better testimony then the multitude of their Gods, those absurd names, actions, offices they put vpon them, their feasts, Holy-dayes, Sacrifices, and the like. The *Ægyptians*, worshipped, as *Diodorus Siculus* records, Sunne & Moone vnder the name of *Isis* & *Osyris*, and after, such men as were beneficiall to them, or any creature that did them good. In the Citty of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storxes, an Oxe (saith *Pliny*) † Leekes and Onyons, *Macrobius*,

> * *Porrùm & cape deos imponere nubibus ausi,*
> *Hos tu Nile deos colis.*——

† *O sanctas gentes quibus hæc nascuntur in horto Numina Iuven. Sat. 15.*

* *Prudentius.*

† *Tyguri sol. 1594.*

The *Syreans*, *Chaldeans* had as many of their owne inuention, see *Lucian de ded Syriâ*, *Morny cap. 22. de veritat. relig. Guliel.* † *Stuckius Sacrorum Sacrificiorumq; Gentil: descript*; *Peter Faber Semester: lib. 3. cap. 1. 2. 3. Selden de dijs Syris*, *Purchas* Pilgrimage, *Rosinus* of the *Romanes*, & *Lilius Giraldus* of the *Greekes*. The *Romans* borrowed from all, beside their own gods, which were *maiorum* and *minorum gentium*, as *Varro* holds, certaine and vncertaine; some celestiall select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastatæ*, *dij tutelares* amongst the *Greekes*: gods of all sorts, for all functions; some for Land, some for Sea; some for Heauen, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards

k *Rosin. Antiq. Rom. l. 2. c. 1. & deinceps.*

chards,&c. All actions and offices,*Pax, Quies, Salus, Libertas, Fælicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda Pales, Neptunia Doris.* Kings, Emperours, valiant men that had done any good offices for thē, they did likewise canonise & adore for Gods; For so they were *Semidij*, demie-gods, *medij inter Deos & homines*, as *Max.* † *Tyrius*, the Platonist. *ser.* 26. & 27. maintaines and iustifies in many words. *When a good man dies his body is buried, but his soule ex homine dæmon euadit, becomes forthwith a Demigod, nothing disparaged with malignity of ayre, or variety of formes, reioyceth, exalts and sees that perfect beauty with his eyes. Now being deified in commiseration he helps his poore friends here on earth, his kindred and alies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and gouerne mortall men appointed by the Gods, so they will haue it, ordaining some for prouinces, some for priuate men, some for one office, some for another. Hector & Achilles assist souldiers to this day, Æsculapius, he saw himselfe* (or the diuell in his likenesse) *non somnians sed vigilans ipse vidi:* So farre *Tyrius*. And not good men only doe they thus adore, but tyrants, monsters, diuells, (as * *Stukius* enueighes) *Nero's, Domitians, Heliogables*, beastly women, & arrant whores amongst the rest. For all intents, places, creatures,

Et domibus, tectis, thermis, & equis soleatis
Assignare solent genios ——— saith *Prudentius*: *Cuna* for cradles, *Diuerra* for sweeping houses, *Nodina* knots, *Prema, Premunda, Hymen, Hymeneus*, for weddings, *Comus* the God of good fellowes, Gods of silence, of comfort, *Hebe* Goddesse of youth, *Mena menstruarum, &c.* male & female Gods, of all ages, sexes, and dimensions, with beards, without beards, married, vnmarried, begot, not borne at all, but as *Minerua* start out of *Iupiters* head. *Hesiodus* reckons vp at least 30000 Gods, *Varro* 300 *Iupiters*. As *Ieremy* told them, their Gods were to the multitude of cities,

Quicquid humus, pelagus, cœlum miserabile gignit
Id dixêre deos, colles, freta, flumina, flammas.
What euer heauens, sea and land begat,
Hills, Seas and riuers, God was this and that.

That which was most absurd, they made Gods vpon such ridiculous occasions. *As children make babies* (so saith † *Morneus*) *their Poets make Gods, & quos adorant in Templis ludunt in Theatris*, as *Lactantius* scoffes. *Saturne* a man, gelded himselfe, did eat his own children, driuen out of his kingdome by his sonne *Iupiter*, as good a God as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volumne is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, and therefore to bee euer after adored for a God amongst the *Romans*. *Syrophanes* of *Ægypt* had one only sonne, whom hee dearely loued, he erected his statue in his house, which his seruants did adorn with crownes and garlands, to pacifie their masters wrath when hee was angry, so by little and little he was adored for a God. This did *Semeramis* for her husband *Belus*, & *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Commonwealth her

† *Cosmo paccio Interpret. nihil ab aeris Caligine aut figurarū varietate impeditus meram pulchritudinem meruit exultans & misericordiā motus cognatos amicos qui adhuc morantur in terrā tuetur errantibus succurrit, &c. Deus hoc iussit vt essent genii, dii tutelares, hominibus, bonos iuuātes, malos punientes, &c.*

* *Sacrorū gent. descript. non bene meritos solū sed & tyrannos pro dijs colunt, qui genus humanum horrendum in modum portentosa immanitate diuexārunt, &c. fœdas meretrices &c.*

† *Cap. 22. de ver. rel. Deos finxerunt eorum Poetæ, vt infantium puppas.*

* *Livius lib. 1. Deus vobis in posterum propitius, Quirites.*

600 heire,her birth-day was solemnized long after, and to make it a more plausible holy-day,they made her Goddesse of flowres, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortunæ muliebri*,and [1] *Venus Barbata* had a temple erected,for that somewhat was amisse about haire,and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddesse,and adored as *Iuno* & *Minerua*,and as well she deserued it. Their Holydaies and adorations were all out as ridiculous,those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, *&c.* as how they were celebrated,with what lasciuious and wanton gestures,bald ceremonies,† by what bawdy Priests, how they hang their noses ouer the smoke of sacrifices,saith * *Lucian*, and licke bloud like flies,that was spilled about the Altars. Their carued Idols, gilt Images of wood,iron,ivory,siluer,brasse,stone,*olim truncus eram*,&c. were most absurd,as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos,& fabros interim qui fecerunt,contemnunt*, they adore the worke, contemne the workeman, and as *Tertullian* followes it, *Si homines non essent dijs propitij,non essent dij*, had it not beene for men, they had neuer beene Gods,but blocks still,and stupid statues,in which mice,swallowes,birds made their neasts,spiders their webbes,and in their very mouthes,laid their excrements. Those Images I say were all out as grosse,as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat,*Hecate* with three heads,one with a beard,another without; see more in *Carterius* and † *Verdurius* of their monstrous formes and vgly pictures: and which was absurder yet,they told them these Images came from heauen, as that of *Minerua* in her Temple at *Athens*,*quod è cælo cecidisse credebant accolæ*,saith *Pausanias*. They formed some like storkes,apes, bulls, and yet seriously beleeued,and that which was impious and abominable,they made their Gods notorious whoremasters, incestious Sodomites, (as commonly they were all,aswell as *Iupiter*,*Mars*,*Apollo*,*Mercury*, *Neptune*, *&c.*) theeues, slaues,drudges,(for *Apollo* & *Neptune* made tiles in *Phrygia*,) keep sheepe, *Hercules* empty stables, *Vulcan* a black-smith, vnfit to dwell vpon the earth for their villanies,much lesse in heauen,as † *Mornay* well saith, and yet they gaue them out to be such,so weake and brutish,some to whine, lament, and roare as *Isis* for her sonne and *Cenocephalus*, as also all her weeping Priests, *Mars* in *Homer*,to be wounded,vexed,*Venus* runne away crying, and the like: then which,what can be more ridiculous? *Nonne ridiculum lugere quod colas,vel colere quod lugeas*(which † *Minutius* obiects) *Si dij cur plangitis,si mortui cur oderatis*? that it is no maruell if [m] *Lucian*, that adamantine persequutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry,as they did: If *Diagoras* tooke *Hercules* Image,and put it vnder his pot to seeth his pottage,which was,as he said,his 13th labour. But see more of their fopperies in *Cypr.4.tract.de Idol. varietat. Chrysostome adverss.Gentil. Arnob.aduu.Gentes. Austin.de civ.dei. Theodoret.de curat.Græc. affect. Clemens Alexandrinus*,*Minutius Fælix*,*Eusebius*,*Lactantius*,*Stuckius*,*&c.* Lamentable,tragicall,and fearefull those Symptomes are, that they should bee so farre forth affrighted with their fictious Gods, as to spend their goods, liues,fortunes,pretious time,best daies in their honour, to * sacrifice vnto them

1 *Anth.Verdure Imag.deorum.*

† *Mulieres candido splendentes amicimine, varioq; lætantes gestimine,vero florentes conanime,solum sternentes,&c.Apuleius lib.11. de Asino aureo.*

† *Magnâ religione quæritur quæ possit adulteria plura numerare. Minut.*

* *Lib. de sacrificiis,Fumo inhibiantes,& muscarum in morem sanguinem exugentes circum aras effusum.*

† *Imagines Deorum lib.sic. inscript.*

† *De ver.relig. cap.22. Indigni qui terram calcent,&c.*

† *Octaviano.*

[m] *Lactantius Tractatus, de sacrificiis, & passim alibi.*

* *666 several kinds of sacrifices in Ægipt Maior* reckons vp, *Tom.2. coll.* of which read more in *cap.1.* of *Laurentius Pignorius* his *Ægipt characters*,a cause of which *Sanubius* giues, *suoci. l.3.c.1.*

hem, to their ineſtimable loſſe, ſo many thouſand ſheep, Oxen, with gilded hornes, Goats, as † *Craſus* king of *Lydia*, [n] *Marcus Iulianus*, and the reſt of the *Roman* Emperours vſually did with ſuch labour and coſt: and not Emperours only and great ones *pro communi bono*, were at this charge, but priuate men for their ordinary occaſions. *Pythagoras* offered an hundred Oxen for the inuention of a Geometricall Probleme, and it was an ordinary thing to ſacrifice in [a] *Lucians* time, *a heifer for their good health, foure oxen for wealth, an hundreth for a kingdome, nine bulls for their ſafe returne from Troia to Pylus, &c.* Euery God almoſt had a peculiar ſacrifice, the *Sunne* horſes, *Vulcan* fire, *Diana* a white hart, *Venus* a Turtle, *Ceres* an hogge, *Proſerpina* a blacke lambe, *Neptune* a bull, (read more in * *Stukius* at large) beſides ſheep, cocks, Corals, frankincenſe, to their vndoings, as if their Gods were affected with blood or ſmoke. *And ſurely* ([b] ſaith he) *if one ſhould but repeat the fopperies of mortall men in their ſacrifices, feaſts, worſhipping their Gods, their rites and ceremonies, what they thinke of them, of their diet, houſes, orders, &c what prayers and vowes they make, if one ſhould but obſerue their abſurdity & madneſſe, he would burſt out a laughing, and pitty their folly.* For what can be more abſurd then their ordinary prayers, petitions, † requeſts, ſacrifices, oracles, devotions? of which we haue a taſt in *Maximus Tyrius ſerm.* 1. *Plato's Alcibiades Secundus, Perſius Sat.* 2. *Iuvenal. Sat.* 10. there likewiſe exploded, *Mactant opimas & pingues hoſtias deo quaſi eſurienti, profundunt vina tanquam ſitienti, lumina accendunt velut in tenebris agenti.* (*Lactantius lib.* 2. *cap.* 6.) as if their goods were an hungry, a thirſt, 'ith darke, they light candles, offer meat and drinke. I ſay nothing of their donaries, pendants, other offerings, preſents, to theſe their fictitious Gods daily conſecrated. [c] *Alexander* the ſonne of *Amyntas*, king of *Macedonia*, ſent two ſtatues of pure gold to *Apollo* at *Delphos*. [d] *Cræſus* king of *Lydia* dedicated an hundreth golden tiles in the ſame place, with a golden Altar: No man came empty handed to their Shrines. But theſe are baſe offerings in reſpect, they offered men themſelues, aliue; The *Leucadians*, as *Strabo* writes, ſacrificed euery yeare a man, *auerruncandæ deorum iræ cauſa*, to pacifie their Gods, *de montis præcipitio deijcerunt, &c.* and they did voluntarily vndergoe it. The *Decij* did ſo ſacrifiſe *Dijs manibus*. *Curtius* did leap into the gulfe. Were they not al ſtrangely deluded to goe ſo far to their Oracles, to be ſo gulled by them, both in warre and peace as *Polybius* relates, (which their Augures, Prieſts, veſtall Virgins can witnes) to be ſo ſuperſtitious, that they would rather looſe goods and liues, then omit any ceremonies, or offend their Heathen Gods. *Niceas* that generous & valiant Captaine of the *Greekes*, ouerthrew the *Athenian* Nauy, by reaſon of his too much ſuperſtition, [o] becauſe the *Augures* told him it was ominous to ſet ſaile from the hauen of *Syracuſe*, whilſt the Moone was eclipſed, hee tarried ſo long till his enimies beſieged him, hee and all his Army was ouerthrowne. The ſuperſtition of the *Dibrenſes* a bordering towne in *Epyrus*, beſieged by the *Turkes* is miraculous almoſt to report. Becauſe a dead dogge was flung into the only fountaine, which the citty had, they would die for thirſt all, rather then drinke of that * vncleane water, and yeeld vp the Citty vpon any conditions. Though the *Pretor* and chiefe cittizens began to drink firſt, vſing all good perſwaſions, their ſuperſtition was ſuch, no ſaying would ſeruc, they muſt all forthwith die or yeeld vp the Cittie. *Vix auſum ipſe credere*

† *Herod. Clio.* *Immolavit lecta pecora ter mille Delphis, vnà cũ lectis & phialis aureis & argenteis.*

n *Superſtitioſus Iulianus innumeras ſine parcimoniâ pecudes mactavit, Ammianus* 25. *Boves albi M. Cæſari ſalutem, ſi tu viceris perimus l.* 3. *Romani obſervantiſſimi; ſunt ceremoniarũm bello præſertim.*

a *De ſacrificiis. buculam pro bonâ valetudine, boves quatuor pro divitiis, centum tauros pro ſoſpite in Troiam reditu, &c.*

* *De ſacris Gẽtil. & ſacrific. Tyg.* 1596.

b *Enimverò ſi quis recenſeret quæ ſtulti mortales in feſtis, ſacrificiis, diis adorandis, &c. quæ vota faciant, quid de iis ſtatuant, &c. haud ſcio an riſurus, &c.*

† *Max. Tyrius ſer.* 1. *Cræſus regum omnium ſtultiſſimus de lebete conſulit, alius de numero arenarum, dimenſione maris, &c.*

c *Solinus.*

d *Herodotus.*

o *Boterus polit. lib.* 2. *cap.* 16.

* They were of the Greek Church.

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dere (saith † *Barletius*) *tantam superstitionem, vel affirmare, leviſsimam hanc cauſam tantæ rei vel magis ridiculam, quum non dubitem riſum potius quam admirationem poſteris excitaturam.* The ſtory was too ridiculous, he was aſhamed to report it, becauſe he thought no body would beleeue it. It is ſtupend to relate what ſtrange effects this Idolatry and ſuperſtition hath brought forth of later yeares in the *Indies*, and thoſe bordering parts: P in what ferall ſhapes the † Diuell is adored, *ne quid mali intentet*, as they ſay, how he terrifies them, how they offer men and women ſacrifices vnto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the fineſt children, like *Agamemnons Iphiginia, &c.* at q *Mexico*, when the *Spaniards* firſt ouercame them, r how they bury their wiues with them.

† *Nam certamen habent læthi quæ viua ſequatur*
Coniugium, pudor eſt non luciſſe mori.

and burne them aliue, beſt goods, horſes, ſeruants, when a great man dies, ſ 12000 at once amongſt the *Tartars* when a great *Cham* departs: how they plague themſelues, which abſtaine from all that hath life, as thoſe old *Pythagoreans*, with immoderate faſtings, t as they of *China*, that for ſuperſtitions ſake neuer eat fleſh nor fiſh all their liues, neuer marry, but liue in deſerts and by-places, and ſome pray to their Idols 24 houres together, without any intermiſſion, biting off their tongues when they haue done, for deuotions ſake. Some againe are brought to that madneſſe by their ſuperſtitious Prieſts, (that tell them ſuch vaine ſtories of immortalitie, and the ioyes of heauen in that other life) u that many thouſands voluntarily breake their own necks, as *Cleombrotus Ambrociatus* Auditors of old, precipitate themſelues, that they may participate of that vnſpeakable happineſſe in the other world. One poiſons, another ſtrangleth himſelfe, and the king of *China* had done as much, deluded with this vaine hope, had he not beene detained by his ſeruant. But who can ſufficiently tell of their ſeuerall ſuperſtitions, vexations, follies, torments? I may conclude with x *Poſſevinus*, *Religio facit aſperos mites, homines è feris; ſuperſtitio ex hominibus feras*, Religion makes wild beaſts ciuill, ſuperſtition makes wiſe men beaſts and fooles; and the diſcreeteſt that are, if they giue way to it, are no better then dizards, nay more, if that of *Plotinus* be true, *is vnus religionis ſcopus, vt ei quem colimus ſimiles fiamus*; that's the drift of religion to make vs like him whom wee worſhip; what ſhall bee the end of Idolaters, but to degenerate into ſtocks and ſtones, of ſuch as worſhip theſe Heathen Gods, for *dij gentium dæmonia*, * but to become diuels themſelues? 'Tis therefore *exitioſus error, & maximè periculoſus*, a moſt perilous and dangerous errour of all others, as y *Plutarch* holds, *turbulenta paſſio, hominem conſternans*, a peſtilent, a troubleſome paſſion that vtterly vndoeth men. Vnhappy ſuperſtition, z *Pliny* calls it, *morte non finitur*; death takes away life, but not ſuperſtition. Impious and ignorant are far more happy then they that are ſuperſtitious, no torture like to it, none ſo continuate, ſo generall, ſo deſtructiue, ſo violent.

In this ſuperſtitious row, *Iewes* for antiquity may goe next to *Gentiles*, what of old they haue done, what Idolatries they haue committed in their groues and high places, what their *Phariſees, Sadducees, Scribes, Eſſei*, & ſuch ſectaries haue maintained, I will not ſo much as mention: for the preſent; I

† *Lib.5. de geſtis Scanderbegi.*

P *In templis immania Idolorum monſtra conſpiciuntur, marmorea, lignea, lutea, &c. Riccius.*

† *Deum enim placare non eſt opus, quia non nocet, ſed dæmonem ſacrificiis placant, &c.*

q *Fer. Corteſius.*

r *M. Polus. Lod. Vertomannus, navig. lib. 6. cap. 9. P. Martyr. Ocean. dec.*

† *Propertius lib. 3 eleg. 12.*

ſ *Matthias à Michou.*

t *Epiſt. Ieſuit. Ao 1549. à Xaverio & ſociis. Idemq; Riccius. expedit ad Sinas lib. 1. per totum. Ieiunatores apud eos toto die carnibus abſtinent & piſcibus, ob religionem noſtr. & die Idola colentes, nuſquam egredientes.*

u *Ad immortalitatem morte aſpirant ſummi magiſtratus, &c Et multi mortales hâc inſaniâ, & præpoſtera immortalitatis ſtudio laborant, & miſerè pereunt, rex ipſe clam venenum hauſiſſet, niſi à ſervo fuiſſet detentus.*

x *Cautione in lib. Io. Bonini de repub. fol. 111.*

* *Quia ipſius diaboli ot nequitiam reſervant.*

y *Lib. de Superſt.*

z *Hominibus vitæ finis mors, non autem ſuperſtitionis, profert hæc ſuos terminos vltra vitæ finem.*

preſume

preſume no nation vnder heauen can be more ſottiſh,ignorant,blinde,ſuperſtitious,wilfull,obſtinate and peeuiſh, tiring themſelues with vaine ceremonies to no purpoſe, hee that ſhall but read their Rabbins ridiculous Comments,their ſtrange interpretation of Scriptures, their abſurd ceremonies,fables,childiſh tales,which they ſtedfaſtly beleeue, will thinke they bee ſcarce rationall creatures, their fooliſh [a] cuſtomes, when they riſe in the morning, and how they prepare themſelues to prayer,to meat, with what ſuperſtitious waſhings,how to their Sabboth, to their other feaſts, weddings,burials,&c. Laſt of all,the expectation of their *Meſſias*,& thoſe figments,miracles, vaine pompe that ſhall attend him,as how he ſhall terrifie the *Gentiles*, and ouercome them by new diſeaſes, how *Michael* the Archangell ſhall ſound his Trumpet,how he ſhall gather all the ſcattered *Iewes* into the holy land, and there make them a great banquet,[b] *Wherein ſhall be all the birds,beaſts,fiſhes, that ever God made,a cup of wine that grew in Paradiſe, and that hath beene kept in Adams Cellar ever ſince.* At the firſt courſe ſhall bee ſerued in that great Oxe in *Iob*.4.10.*that every day feeds on a thouſand hills*, *Pſalm*.50.10. that great *Leviathan*,and a great Bird,that laid an Egge ſo bigge, [c] *that by chance tumbling out of the neſt,it knockt downe* 300 *tall Cedars, and breaking as it fell,drowned* 300 *villages:* This bird ſtood vp to the knees in the ſea,and the ſea was ſo deepe,that a hatchet would not fall to the bottome in ſeauen yeares: Of their *Meſſias* [d] wiues and children; *Adam* and *Eue*, *&c.* and that one ſtupend fiction amongſt the reſt. When a *Roman* Prince asked of *Rabbi Iehoſua ben Hanania*,why the *Iewes* God was compared to a Lion; he made anſwere,he compared himſelfe to no ordinary Lion, but to one in the wood *Ela*,which when he deſired to ſee,the Rabbin prai'd to God he might, and forthwith the Lion ſet forward, [e] *But when he was* 490 *miles from* Rome,*hee ſo roared that all the great bellied women in* Rome *made aborts,the citty wals fell downe,and when he came an hundred miles nearer, and roared the ſecond time, their teeth fell out of their heads, the Emperour himſelfe fell down dead, and ſo the Lion went backe.* With an infinite number of ſuch lies and forgeries,which they verily beleeue,feed themſelues with vaine hope; and in the meane time,will by no perſwaſions be diverted; but ſtill crucifie their ſoules with a company of idle ceremonies,liue like ſlaues and vagabonds; will not be relieued,or reconciled.

Mahometans are a compound of *Gentiles,Iews*,and *Chriſtians*,and ſo abſurd in their ceremonies,as if they had taken,that which is moſt fottiſh out of euery one of them, full of idle fables in their ſuperſtitious law, their *Alcoran* it ſelfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, ſtolne from other ſects,and confuſedly heaped vp to delude a company of rude and barbarous clownes. As how birds,beaſts, ſtones, ſaluted *Mahomet* when hee came from *Mecha*, the Moone came downe from heauen to viſit him, [f] how God ſent for him,ſpake to him,&c. with a co npany of ſtupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three ſounds to prepare to it,which muſt laſt 50000 yeares,of Paradiſe,which is ſo ridiculous,that *Virgil,Dantes,Lucian*, nor any Poet can bee more fabulous. Their rites and ceremonies are moſt vaine and ſuperſtitious, wine & ſwines fleſh are vtterly forbidden by their law,[g] they muſt pray fiue times a day,and ſtill towards the South,waſh before and after all their bodies ouer,with many

a *Buxdorfius Synagog.Iud.c.* 4 *Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventum emittat,&c.Id. cap.5.& ſeq. cap.36.*

b *Illic omnia animalia,piſces, aves.quos Deus vnquam creauit mact. buntur,et vinum generoſum,&c.*

c *Cuius lapſu cedri altiſſimi* 300. *deiecti ſunt, quumq; è lapſu ouum fuerat confractum pagi* 160.*inde ſubmerſi,& alluvione inundati*

d Every King in the world ſhall ſend him one of his daughters to be his wife becauſe it is writ ten Pſ.45.10. Kings daughters ſhall attend on him, &c.

e *Quum quadringentis adhuc miliaribus ab Imperatore Leo hic abeſſet, tam fortiter rugiebat, vt mulieres Romanæ abortierint omnes muriq; &c.*

f *Strozius Cicogna,omnif. mag.lib.*1.*cap.*1 *putida malta recenſet ex Alcorano, de cœlo, ſtellis,Angelis. Lonicerus cap.* 21.22.*lib.*1.

g *Quinquies in die orare Turcæ tenentur ad meridiem, Bredenbachius cap.*5.

such. For fasting, vowes, religious orders, peregrinations, they goe farre beyond any Papists,[h] they fast a month together many times, and must not eat a bit till sunne be set. Their *Kalenders, Deruises,* & *Torlachers,* &c. are more [i] abstemious some of them, then *Carthusians, Franciscans, Anachorits*, forsake all, liue solitary, fare hard, goe naked, &c. [k] Their pilgrimages are as far as to the riuer † *Ganges* (which the *Gentiles* of those Tracts likewise doe) to wash themselues, for that riuer as they hold hath a soueraigne vertue to purge them of all sinnes, and no man can be saued that hath not beene washed in it. For which reason they come farre and neere from the *Indies, Maximus gentium omnium confluxus est,* and infinite numbers yearely resort to it. Others goe as farre as *Mecha* to *Mahomets* tombe, which iourney is both miraculous, and meritorious. The ceremonies of flinging stones to stone the Diuell, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volumne to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiuen, and they reputed for so many saints. And diverse of them with hot bricks, when they returne, will put out their eies [l] *that they may never after see any prophane thing*. They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes, rites, ceremonies, in *Loniterus Turcic. hist. tom.* 1. from the tenth to the 24. chapter, *Bredenbachius cap.*4.5.6. *Leo Afer lib.*1. *Busbequius, Sabellicus, Purchas lib.*3. *cap.*3. & 4.5. &c. Many fooliſh ceremonies you shall find in them, and which is most to be lamented, the people are generally so curious in obseruing of them, that if the least circumstance be omitted, they think they shal be damned, 'tis an irremissible offence and can hardly be forgiuen. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when hee knewe what hee had done, hee was not only sicke to cast and vomit, but very much troubled in minde, would weepe, and [m] grieue many daies after, torment himselfe for his fowle offence. Another *Turke* being to drinke a cup of wine in his Cellar, first made a huge noise and filthie faces, [n] *to warne his soule, as he said, that it should not be gilty of that fowle fact which he was to commit*. With such toies as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

In the last place are *Pseudo Christians*, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S. *Benedict* once saw in a vision, one Diuell in the market place, but tenne in a Monastery, because there was more worke; in populous cities, they would sweare & forsweare, lye, falsifie, deceaue fast enough of themselues, one Diuell could circumvent a thousand, but in their religious houses a thousand Diuells could scarce tempt one silly Monke. All the principall Diuels I thinke busie themselues in subuerting *Christians: Iewes, Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, [x] *eos enim pulsare negligit, quos quieto iure possidere se sentit*, they are his own already, but *Christians* haue that shield of faith, sword of the spirit to resist,

and

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h *In quolibet anno mensem integrum ieiunant interdiu, nec comedentes nec bibentes, &c.*

i *Nullis vnquã multi per totam ętatem carnibus vescuntur, Leo Afer.*

k *Lonicerus to. 1. cap. 17. 18.*

† *Gotardus Arthus cap. 33. hist orient. Indiæ opinio est expiatorium esse Gangem, & nec mũdum ab omni peccato, nec salvum fieri posse, qui non hoc flumine se abluat, quam ob causam ex tota India, &c.*

l *Quia nil volunt deinceps videre.*

m *Nullum se conflictandi finem fecit.*

n *Vt in aliquem angulum se reciperet, ne re sisteret eius delicti, quod ipse erat admissurus.*

x *Gregor. homil.*

and must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appeares by those seuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and plaies his prize. This mystery of iniquitie began to worke euen in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will bee to the worlds end, to dementate mens mindes, to seduce and captiuate their soules. Their symptomes I know not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolencie, arrogancie, singularitie, peeuishnesse, obstinacie, impudence, scorne and contempt of all other sects: 605

Nullius addicti iurare in verba magistri,

They will approue of nought, but what they first inuent themselues, no interpretation good but what their spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are onely wise, onely learned, in the truth, all damn'd but they, *cædem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As [o] *Bernard* speakes of *P. Aliardus*, *omnes patres sic, atq; ego sic*, Though all the Fathers councells, the whole world contradict it they care not, they are all one: and as [p] *Gregory* well notes, *of such as are vertiginous, they thinke all turnes round & moues, all erre, when as the errour is wholy in their owne braines. Magallianus* the *Iesuite*, in his comment on the 1 of *Timothy*, *cap.16.ver.20.* & *Alphonsus de Castro lib.1. aduersus hæreses*, giues two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselues by the noses when they said it) [q] *First they affect novelties, and toyes, and preferre falsehood before truth,* [r] *secondly they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peeuishnesse, and contumacy shall maintaine to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and diuers as they themselues. [s] *Nicholaites* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine; *Adamians* goe naked, [t] because *Adam* did so in Paradise, and some [u] barefoot all their liues, because *God*, *Exod.3.* and *Iosua* 5. bid *Moses* so to doe, and *Isay*, 20. was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of soules from men to beasts; [x] The *Circumcellions* in *Africke*, *with a mad cruelties made away themselues, some by fire, water, breaking their neckes, and seduced others to doe the like, threatning some if they did not*, with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonsus de Castro*, *Danæus*, [y] *Gab. Prateolus*, *&c.* Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our [z] *Eudo de Stellis*, a *Brittaine* in King *Stephens* time, and many such, nothing so common as visions, revelations, propheses. Now what these braine-sicke Hereticks once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious

o *Epist.190.*

p *Orat.8. vt vertigine correptis videntur omnia moueri, omnia ijs falsa sunt, quum error in ipsorum cerebro sit.*

q *Res novas affectant & inutiles, falsa veris præferunt 2. quod temeritas effutierit id superbia postmodũ tuebitur & contumacia, &c.*

r See more in *Vincent. Lyrin.* [s] *Aust. de hæres. Vsus mulierum indifferens.*

t *Quòd ante peccavit Adam, nudus erat.*

u *Alij nudis pedibus semper ambulant.*

x *Insanâ feritate sibi, non parcunt, nam per mortes varias præcipitiorum, aquarum, & ignium, seipsos necant, et in istum furorem alios cogunt, mortem minantes ni faciant.*

y *Elench. hæret. ab orbe condito.*

z *Nubrigensis lib.1. cap.19.*

606 prodigious, the common people will follow and beleeue. It will run along like Murrian in cattle, scab in sheepe. *Nulla scabies*, as [a] he said, *Superstitione scabiosior*, as he that is bitten with a mad dog bites others, and all in the end become mad; either out of affection of nouelty, simplicity, blind zeale, hope, and feare, the giddy headed multitude will imbrace it.

[a] *Iouian. Pont. Ant. dial.*

Sed vetera querimur, these are old, *hæc priùs fuere*. In our daies wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe: A rope of Popes, who from that time they proclaimed themselues vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselues brought in such a companie of humane traditions, Purgatorie, *Limbus Patrum; infantum*, and all that subterranean Geographie, Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friers, Images, Shrines, mustie reliques, excommunications, confessions, satisfactions, blinde obedience, vowes, pilgrimages, peregrinations, that the light of the Gospell was quite ecclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe [b] obscured and persecuted: Christ and his members crucified, more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnes, Gothes, & Vandals*. What each of the did, by what meanes, at what times, *quibus auxilijs*, superstition climed to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses, Kemnitius, Osiander, Bale, Mornay, Fox, Vsher*, and many others relate. In the meane time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly obserued, their multitude of Saints, Images, for trades, professions, diseases, persons, offices, countries, places, S[t] *George* for *England*, S. *Denis* for *France*; *Patricke, Ireland*; *Andrew, Scotland*; *Iago, Spaine, &c. Gregory* for *Students*; *Luke* for *Painters*, *Cosmus* & *Damian* for *Philosophers*; *Crispine*, Shoomakers; *Katherine*, Spinners; &c. *Anthony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheepe; *Pelagius*, Oxen; *Sebastian* the plague; *Valentine*, falling sickneſſe; *Apollonia*, tooth-ach, *Petronella* for Agues, and the *Virgin Mary* for Sea & Land, for all parties, offices; he that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich [c] gowues, her donaries, the cost bestowed on Images, and number of suters; S. *Nicholas Burge* in *France*, our S. *Thomas* Shrine of old at *Canterbury*, those reliques at *Rome, Ierusalem, Genua, Lions, Pratum, S. Denis*; and how many thousands come yearely to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselues, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their processions on set daies, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme sunday, Blase, S. *Martin*, S. *Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Grecian, Pagan, Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, those Euangelicall

[b] *Cum per Paganos: nomen eius persequi non poterat, sub specie religionis fraudulenter subuertere disponebat.*

[c] One Image had one gown worth 400. crownes and more.

gelicall counsells, pouerty, obedience, vowes, almes, fasting, supererogati- 607
ons, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindnesse, they haue brought the common people into such a case, that vpon paine of damnation, they dare not breake the least ceremonie, tradition, edict: hold it a greater sinne to eate a bit of meat in Lent, then kill a man, their cõsciences are so terrified, that they are ready to despaire if a small ceremony bee omitted. What mulct, what pennance soeuer is enioyned, they dare not but doe it, tumble with S. *Francis* in the mire amongst Hogges, if they be appointed, goe woolward, whip themselues, build Hospitals, Abbies, &c. goe to the *East* or *West Indies*, kill a King, or run vpon a sword point; they performe all, doe all, beleeue all.

d *Vt pueri infantes credunt signa omnia ahena*
Viuere, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor inesse ahenis.
As children thinke their babies liue to be,
Doe they these brasen Images they see.

d Lucilius lib. 1. cap. 22. de falsa relig.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicitie and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Punkes, they do *Indulgere genio*, and make much of themselues. The middle sort some for priuate gaine, hope of preferment, (*quis expedivit psittaco suum χαίρε*) popularity, base flattery, must and will beleeue all their paradoxes and absurd Tenents, the golden Legend it selfe with all the lies and tales in it, as that of *S. George*, *S. Christopher*, *S. Winifred*, *S. Dennis*, *&c.* It is a wonder to see how *Nic. Harpsfield* amongst the rest, *Eccles. hist. cap. 22. sæc. prim. sex*; puffels himselfe to vendicate that ridiculous fable of *S. Vrsula*, and the eleven thousand Virgins, as when they liued, how they came to *Cullin*, by whom martyred, &c: though he can say nothing for it, yet he must and wil approue it, *nobilitavit* (inquit) *hoc* † *sæculum Vrsula cum comitibus, cuius historia vtinam tam mihi esset expedita & certa, quàm in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in cœlis virginem*. They must and will (I say) either out of blinde zeale belieue, vary their compasse with the rest, as the latitude of religion varies, apply themselues to the times, and seasons, & for feare and flattery are content to subscribe, & doe all that in them lies, to maintaine and defend their present gouerment, as Schoole-men, Canonists, Iesuits, Friers, Priests, Orators, Sophisters; who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselues in those idle times, for the Church then had few or no open aduersaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c: haue coyned a thousand idle questions, nice distinctions, Obs and Sols, such tropological, allegoricall expositions, to salue all apparences, obiections, such quirkes and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliations, decrees, glosses, canons, that insteed of sound Commentaries, good preachers, are come in a company of mad Sophisters, *primo secundo secundarij*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, e *an Papa sit Deus an quasi Deus? An particiIiii pet*

† An 441.

e Hospinian Osiander.
An hæc propositio Deus sit cucurbita vel scarabius sit æque possibilis ac Deus & homo.
An possit respectum producere sine fundamento & termino.
An levius sit hominem iugulare quam die dominico calceum consuere.

608 *pet vtramq; Christi naturam?* Whether it bee as possible for God to bee a Humble bee, or a gourd as a man? Whether he can produce respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from hell, and how? With a rabble of questions about hell fire, whether it bee a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnisius*, are most of your Schoolemen, 200. Commentators on *Peter Lombard*; Scotists, Thomists, Reals, Nominals, &c.

Thus they continued in such errour, blindnesse, decrees, sophismes, superstitions, idle ceremonies and traditions were the summe of their religion, and the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, divine spirits haue done their endeavors, and still doe.

* *Daniel.* * *And what their ignorance esteem'd so holy,*
Our wiser ages doe accompt as folly.

But see the Diuell that will neuer suffer the Church to bee quiet or at rest, No Garden so well tilled but some noxious weeds grow vp in it, no wheat but it hath some tares, we haue a mad giddy company of precisians, Scismaticks, and some hereticks euen in our owne bosomes in another extreame,

Dum vitant stulti vitia in contraria currunt,

That out of too much zeale, in opposition to Antichrist, humane traditions those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church gouernment, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No not so much as degrees some of them will tollerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselues, & wholy for ornament, decency, or for distinction sake, they abhorre, hate, and sniffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidaies, or honest recreations, no Churches, no bels some of them, bècause Papists vse them: No discipline, no ceremonies, but what they inuent themselues: No interpretations of Scriptures, no Comments of Fathers, no Counsells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselues. Some of them turne Prophets, haue secret reuelations, will bee of priuy counsell with God himselfe, and knowe all his secrets, [f] *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores præcipites & vertiginosos*, one calls them, as well he might) and those hidden misteries to priuate persons, times, places, as their owne spirit informes them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong

[f] *Agrippa ep.29.*

faith

ther seeke him,nor feare him as you ought. Our *Papists* obiect as much to vs, and account vs hereticks,we them; the *Turkes* esteeme of both as Infidels,& we them as a company of Pagans, Iewes,against all: When as indeed there is a general fault in vs all,and some thing in the very best, which may iustlie deserue Gods wrath,and pul these miseries vpon our heads. I wil say nothing here of those vaine cares,torments, needlesse workes, pseudomartyrdome, &c. We heape vpon our selues vnnecessary troubles,obseruations,we punish our bodies,as in *Turkie*(saith P *Busbequius leg.Turcis.epist.3.) one did, that was much affected with Musicke,and to heare boyes sing,but very superstitious;an old Sibyl comming to his house,or an holy woman* (as that place yeeldes many)*tooke him downe for it,and told him, that in that other world he should suffer for it,thereupon he flung his rich and costly Instruments which hee had, bedeckt with Iewels, all at once into the fire. He was served in silver plate, and had goodly houshold stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth hee was served in earthen vessels. Last of all,a decree came forth, because Turkes might not drinke wine themselues,that neither Iew, nor Christian then living in Constantinople, might drinke any wine at all.* In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after,from such meates at set times, and then last of all so rigorously proposed, to binde the conscience vpon paine of damnation. *First Friday*,saith *Erasmus,then Saturday,& nunc periclitatur dies Mercurij*, and Wednesday now is in danger of a fast. q *And for such like toyes,some so miserably afflict themselues,to despaire, and death it selfe,rather then offend,and thinke themselues good Christians in it, when as indeed they are superstitious Iewes.* So saith *Leonardus Fuchsius*, a great Physitian in his time,r *we are tortured in Germany with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent* Luther, *a worthy man,in time to redresse these mischiefes, wee shoulde haue eaten hay with our horses before this.* s As in fasting,so in all other superstitious Edicts, wee crucifie one another without a cause, barring our selues of many good & lawfull thinges, honest disports,pleasures & recreations,for wherefore did God create them but for our vse? Feasts, mirth, musicke,&c. *non tam necessitatibus nostris deus iuserunt,sed in delitias amamur*, as *Seneca* notes, God would haue it so. But we are some of vs too sterne, too rigid, too precise, too grossely superstitions, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good gifts, t punish our selues without a cause,loose our liberties,& sometimes our liues. Ao 1270, at † *Magdeburge* in *Germany*, a Iew fell into a priuy vpon a Saturday, and without helpe could not possible get out; hee called to his fellowes for succor, but they denied it, becaus it was the Sabbaoth, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbad him to bee pulled out, becaus it was our Sunday; In the meane time the wretch died before Munday. We haue myriads of examples in this kind,and therefore not without good cause, n *Intolerabilem perturbationem, Seneca* calls it, as well he might, an intollerable perturbation, that causeth such dire euents,folly, madnesse,sickness,despaire, death of body and soule, and Hell itselfe.

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P *Solitus erat oblectare se fidibus & voce musica canentium, sed hoc omne sublatum Sibyllę cuiusdam interventu,&c. Inde quicquid erat instrumentorum Symphoniacorũ, auro gemmisq; egregio opere distinctorum comminuit,& in ignem iniecit,&c.*

q *Ob id genus obseruatiunculas videmus homines misere affligi,& deniq; mori & sibi ipsi Christianos videri quum re vera sint Iudæi.*

r *Ita in corpora nostra, fortunasq; decretis suis sævit,vt parum abfuerat nisi deus Luiberum virum perpetuâ memoriâ dignissimum excitasset, quin nobis sæno mox communi cum iumentis cibo vtendum fuisset.*

s The Gentiles in *India* will eat no sensible creatures,or ought that hath blood in it.

t *Nuda ac trẽmebunda cruentis erepet genibus sic candida iusserit Ino, Iuvenalis. Sat. 6.*

† *Munster Cosmog.lib.3.cap. 444 Incidit in cloacham, vndè se non posset eximere: implorat opem sociorum, sed illi negant, &c.*

n *De benefic. 7.2.*

Svbsect. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry & superstition, will require some monster-taming *Hercules*, a diuine *Æsculapius*, or CHRIST himselfe to come in his owe person. They are all generally so refractory, selfeconceited, obstinat, so firmely addicted to that religion, in which they haue bin bred and brought vp, that no persuasion, no terrour, no persecution can diuert them. The consideration of which, hath induced many Commonwealths to suffer them to inioy their consciences as they will themselues, a tolleration of *Iewes* is in most Provinces of *Europe*, In *Asia* they haue their Synagogues: *Spaniards* permit *Moores* to liue amongst them: the *Mogullians*, *Gentiles*: the *Turkes* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saued, as *Cornelius* was formerly accepted, *Iew*, *Turke*, *Anabaptist*, *&c.* If he be an honest man, liue soberly and ciuilly in his profession, serue his owne God, with that feare and reuerence as he ought. *Sua cuiq; ciuitati (Leli) religio sit, nostra nobis*, *Tully* thought fit euery citty should be free in this behalfe, adore their owne *Custodes & Topycos Deos*, tutelar and locall gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus, when he came to a strange citty, to* † *worship by all meanes the Gods of that place, & vnumquemq; Topicum deum sic coli oportere, quomodo ipse præceperit*, which *Cecilius* in † *Minutius* labours, and would haue euery nation, *sacrorum ritus gentiles habere, & deos colere municipes*, keepe their owne ceremonies, worship their peculiar Gods. For why should any one Nation as he there pleades, challenge that vniuersality of God, *deum suum quem nec ostendunt, nec vident, discurrentem scilicet & vbiq; præsentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians doe? Let euery prouince enioy their liberty in this behalfe, worship one God, or all as they will, and are informed. The *Romans* built alters *Dijs Asiæ, Europæ, Libiæ, dijs ignotis & peregrinis*; others otherwise, &c. *Plinius Secundus* as appeares by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as wee finde it registred in *Eusebius lib.9.cap.9.* there was a decree made to this purpose, x *Nullus cogatur invitus ad hunc vel illum deorum cultum, &c.* The like Edict came forth in the raigne of *Arcadius* and *Honorius*. y *Symachus* the orator in his dayes, to procure a generall tolleration vsed this argument, z *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall perceiue or vnderstand.* It was impossible he thought for one religion to bee vniuersall, you see that one small Prouince can hardly be ruled by one law ciuill or spirituall, & *how shall so many distinct and vast Empires of the World, be vnited into one? It neuer was, neuer will be.* And therefore let euery Territory keepe their proper rites and ceremonies, as their *dij tutelares* will, so *Tyrius* calls them, *& according to the quarter they hold*, their owne institutions, reuelations, orders, oracles

† *Numen venerare præsertim quod ciuitas colit.*

† *Octauio dial: x Sed habeant pro arbitrio suo quo ritu velint deum coli.*

y *In epist. Sym.*

z *Quia deus immensũ quiddã est, & infinitũ, cuius natura perfectè cognosci non potest, æquũ ergo est, ut diuersa ratione colatur, prout quisq; aliquid de deo percipit aut intelligit.*

faith, so presumptious, they will goe into infected houses, expell Diuells,& fast forty dayes, as *Christ* himselfe did;some call God and his attributes into question, as *Vorstius*, some Princes,ciuill magistrates,and their authorites,as *Anabaptists*, will doe all their owne priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuate spirits. It is a wonder to reueale what passages *Sleiden* relates in his commentaries,of *Cretinke*, *Knipperdoling* and their associates,those mad men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Reuelations,they had how absurdly they carried themselues, deluded others;and as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth eneruate, debilitate, take away mens spirits and courage from them, breeds nothing so couragious souldiers as that *Romane*, wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and iudgement, and depriues them of their vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elias*, and what not? In [g] *Poland* 1518 in the raigne of king *Sigismund*, one said he was Christ,and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. [h] One *Dauid George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Fauentinus consil.* 15. writes asmuch of one *Honorius*, that thought he was not onely inspired as a prophet, But that he was a God himselfe, and had [i] familiar conference with God and his Angels. *Lauater de spect. cap. 2. part. 8.* hath a story of one *Iohn Sartorius*, that thought he was the Prophet *Elias*, and *cap. 7.* of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamijs c. 7.* makes mention of a Prophet of *Groning*, that said hee was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Hacket* that said he was CHRIST, *Coppinger* and *Arthington* his Disciples; [k] *Burchet*, & *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precisians most part by a preposterous zeale, fasting, meditations, melancholy, are brought into those grosse errours and inconueniencies. Of those men I may conclude generally, that howsoeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *læsam habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cætera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitam erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physicke, then many a man that keepes his bed, more need of Hellebor, then those that are in *Bedlam*.

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g *Alex. Gagnin.* 12 *Discipulis ascitis mirum in modum populum decepit.*

h *Guicciard. descri. Belg. com. plures habuit assectas ab iisdem honoratus.*

i *Heu. Nicholas* at *Leiden*, 1580 such a one.

k See *Camdens Annals, fol.* 242, & 285.

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Svbsec. 4.

Prognostickes of Religious melancholy.

YOu may gueſſe at the Prognoſticks, by the Symptomes. What can theſe ſignes foretell otherwiſe then folly, dotage, madneſſe, groſſe ignorance, deſpaire, obſtinacy, a reprobate ſenſe, [l] a bad end? What elſe can ſuperſtition, hereſie produce, but warres, tumults, vproares, torture of ſoules, and deſpaire, a deſolat land, as *Ieremy* teacheth, *cap.*7.34. when they commit Idolatry and walke after their owne wayes: how ſhould it be otherwiſe with them? What can they expect but *blaſting, famine, dearth*, and all the plagues of *Ægypt*, as *Amos* denounceth, *cap.*4.*ver.*9.10. to bee led into captiuity? If our hopes bee fruſtrate, *we ſowe much and bring in little, eate and haue not enough, drinke and are not filled, cloath and be not warme, &c. Haggai* 1. 6. *wee looke for much and it comes to little, whence is it? His houſe was waſte, they came to their owne houſes, ver.*9. *therefore the heauen ſtaid his dew, the earth his fruit*: Becauſe wee are ſuperſtitious, irreligious, wee doe not ſerue God as we ought, all theſe plagues and miſeries come vpon vs, what can we looke for elſe, but mutuall warres, ſlaughters, fearefull ends in this life, and in the life to come eternall damnation? What is it that hath cauſed ſo many ferall battles to bee fought, ſo much Chriſtian blood ſhed, but ſuperſtition? That *Spaniſh* Inquiſition, Racks, Wheeles, tortures, torments, whence doe they proceed? from ſuperſtition. *Bodine* the *Frenchman* in his [m] *method.hiſt.* accounts *Engliſhmen Barbarians*, for their ciuill warres: but let him but read thoſe *Pharſalian* fields [n] fought of late in France for Religion, their *Maſſacres*, wherein by their own relations in 24 yeares, I know not how many millions haue bin conſumed, whole families and citties, & he ſhall finde ours to haue bin but velitations to theirs. But it hath euer bin the cuſtome of hereticks, & Idolaters, when they are plagued for their ſinnes, and Gods iuſt iudgement come vpon them, not to acknowledge any fault in themſelues, but ſtil impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who ſhould be the cauſe of thoſe preſent calamities. *Demetrius* laid all the fault on *Chriſtians*, (and ſo they did euer in the primitiue Church, as appeares by the firſt booke of † *Arnobius*) [o] *that there were not ſuch ordinarie ſhowres in winter, the ripening heat in ſommer, ſo ſeaſonable ſprings, fruitfull autumnes, no marble mines in the mountaines, leſſe gold and ſilver then of old, that husbandmen, ſeamen, ſouldiers, all were ſcanted: iuſtice, friendſhip, skill in Arts, all was decayed*, and that through Chriſtians default, and all their other miſeries from them, *quòd dij noſtri à vobis non colantur*: becauſe they did not worſhip their Gods. But *Cyprian* retorts all vpon him againe, as appeares by his Tract againſt him. 'Tis true the world is miſerably tormented and ſhaken with warres, dearth, famine, fire, inundations, plagues, and many feral diſeaſes rage amongſt vs, *ſed non vt tu quereris iſta accidunt quòd dij veſtri à nobis non colantur, ſed quòd à vobis non colatur Deus, à quibus nec quæritur, nec timetur*, Not as thou complaineſt, that we doe not worſhippe your gods, but becauſe you are Idolaters, and do not ſerue the true God, neither

l *Arrius* his bowels burſt, *Montanus* hanged himſelfe, &c. *Eudo de ſtellis* his diſciples, *ardere potius quam ad vitam corrigi maluerunt, tanta vis inſixi ſemel erroris*, they died blaſpheming. *Nubrigenſis c.* 9 *lib.*1. Ier.7.ver.23. Amos 5. 5.

m 5. *cap.*

n *Poplinerius. Lerius præf.hiſt. Rich: Dinoth.*

† *Adverſ.gentes. lib.*1. *poſtquam in mundo Chriſtiana gens cepit terrarum orbem periiſſe, & multis malis affectum eſſe genus humanum videmus.*

o *Quod nec hyeme, nec æſtate tanta imbrium copia, nec frugibus torrendis ſolita fragrantia, nec vernali temperie ſata tam læta ſint, nec arboreis fetibus autumni fœcundi, minus de montibus marmor eruatur, minus auri &c.*

oracles, which they dictate too, or teach their priests or ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third epistle, of *Busbequius*, [a] *that all those should participate of eternall happinesse, that lived an holy and innocent life, what religion soeuer they professed*: *Rustan Bassa* was a great Patron of it. Some againe will approue of this for *Iewes*, *Gentiles*, *Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our own Church, & called Christians, to no Hereticks, Scismatickes, or the like, let the *Spanish* Inquisition, that fourth *Fury* speake for some of them, the ciuill warres and Massacres in *France*, our *Marian* times. [b] *Magallianus* the *Iesuite* will not admit of conference with an hereticke, but seuerity and rigor to be vsed, *non illis verba reddere, sed furcas figere oportet*, and *Theodosius* is commended in *Nicephorus lib.* 12. *cap.* 15. [c] *That he put all Heretickes to silence. Bernard. epist.* 190. will haue clubbe law, fire and sword for Heretickes, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists*; and this is their ordinary practise. Another company are as milde on the other side, to auoide all heart burning, and contentious warres and vproares, they would haue a generall tolleration in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death, which † *Thuanus* the *French* Historian much fauors: *Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The *medium* is best, and that which *Paul* prescribes, *Gal.* 6. 1. *If any man shall fall by occasion, to restore such a one with the spirit of meekenesse, by all faire meanes, gentle admonitions*; but if that will not take place, *Post unam aut alteram admonitionem hæreticum deuita*, he must be excommunicate, as *Paul* did by *Hymenæus*, deliuered ouer to Satan. *Immedicabile vulnus, ense recidendum est*; As *Hippocrates* said in Physicke, I may well say in Diuinity, *Quæ ferro non curantur, ignis curat*. For the vulgar, restraine them by lawes mulcts, burne their bookes, forbid their conuenticles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fellowes, that through fasting, too much meditation, precisenesse, or by Melancholy are distempered, the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, persuasions to intermixe Physicke. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said he came from Heauen, to bring him diuine food, and by that meanes staid his fast, administred his Physicke, so by the meditation of this forged Angell, he was cured. [e] *Rhasis* an *Arabian*, *cont. lib.* 1. *cap.* 9. speakes of a fellow that in like case complained to him, and desired his helpe: *I asked him* (saith hee) *what the matter was, he replied, I am continually meditating of heauen and hell, and me thinkes I see and talke with fierie spirits, smell brimstone: &c. and am so carried away with these cõceipts, that I can neither eate, nor sleepe, nor goe about my businesse: I cured him* (saith *Rhasis*) *partly by perswasion, partly by Physicke, & so haue I done by many others*. We haue frequently such prophets & dreamers amõgst vs, whom we persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had bin in Bedlam. *Sed de his satis.*

MEMB.

a *Æternæ beatitudinis consortes fore, qui sanctè, innocenterq; hanc vitam traduxerint, quamcũq; illi religionẽ sequuti sunt.*

b *Comment in C. Tim. 6 ver. 20. & 21. seueritate cum hæreticis agendum, & non aliter.*

c *Quòd silentium hæreticus, indixerit.*

† *Perfat. hist: d Igne & fustepotius agendum cum hæreticis quam cum disputationibus, os alia loquimur, &c.*

e *Quidam conquestus est mihi de hoc morbo, & deprecatus est vt ego illum curarem: ego quæsiui ab eo quid sentiret, respondit, semper imaginor & cogito de deo & angelis, &c. & ita demersus sum hàc imaginatione, vt nec edam, nec dormiam, nec negotiis, &c. Ego curaui medicinâ & persuasione, & sic plures alios.*

Memb. 2. Svbsec. 1.

Religious Melancholy in defect, Parties affected, Epicures, Atheists, Hyppocrites, worldly secure, Carnalists, all Impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this loue of God, knowledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Saàduces*, *Herodians*, polititians, all manner of Atheists, Epicures, infidels, that are secure, in a reprobat sense, feare not God at all, and such as are too distrustfull and timorous, as desparate persons bee: That grand sinne of Atheisme, or impiety, as [i] *Melanthon* calls it, *monstrosam melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the Gods, as the Poet fained, Antipodes to Christians, that scoffe at all Religion, at God himselfe, deny him and all his attributes, his wisdome, power, prouidence, his mercy and iudgement.

[i] *De animâ, cap. de humoribus.*

> [g] *Esse aliquos manes, & subterranea regna,*
> *Et contum, & Stygio ranas in gurgite nigras,*
> *Atq; vnâ transire vadum tot millia cymbâ,*
> *Nec pueri credunt, nisi qui nondum ære lavantur.*

[g] *Iuvenal.*

That there is either Heauen or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme them as so many poets tales, *Lucians Alexander*, *Mahomet* and *Christ* are all as one in their creed. When those bloody warres in *France*, for matters of Religion, (saith * *Richard Dinoth*) were so violently persued betwixt *Hugonettes* and *Papists*, there was a company of good fellowes laughed them all to scorne, for being such superstitious fooles, to loose their liues and fortunes, accompting Faith, Religion, immortality of the soule, meere fopperies and Illusions. Such loose † Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselues that will for their parts, they feare neither God nor diuell; But with that *Cyclops* in *Euripides*,

* *Lib. 5. gal. hist. quam plurimi reperti sunt qui tot pericula subeuntes irridebant & quæ de fide, religione, &c. dicebant, ludibrio habebant. Nihil eorum admittentes de futurâ vitâ.*

† 50000 *Atheists* at this day in *Paris Marcennus thinks.*

> *Haud vlla numina expauescunt cælitum,*
> *Sed victimas vni deorum maximo,*
> *Ventri offerunt, deos ignorant cæteros.*
> They feare no God but one,
> The sacrifice to none,
> But belly and him adore,
> For gods they know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas*;

> ——*quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, it their Mistris, with him in *Plautus*, *mallem hæc mulier me amet quàm dij*, they had rather haue her fauour then the gods. * *Satan* is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisfie

fie their luſt and appetite,how to pleaſe their *Genius*,and to be merry for the preſent, *Edc, lude, bibe, poſt mortem nulla voluptas.* 615
The ſame condition is of men and of beaſts,as the one dieth ſo dieth the other; Eccles.3.19. the world goes round,

——† *truditur dies die,* † *Hor.l.2.od.18*
Nouæq; pergunt interire Lunæ:

* they did eate & drinke of old,marry,bury,bought,ſold,planted, built, and will doe ſtill. *Our life is ſhort and tedious,and in the death of a man there is no recouery, neither was any man knowne that hath returned from the graue, for wee are borne at all adventure,and we ſhall be hereafter as though we had neuer beene, for the breath is as ſmoake in our noſtrills,&c.& the ſpirit vaniſheth as the ſoft aire.* i*Come,let vs enioy the pleaſures that are preſent,let vs chearefully vſe the creatures as in youth,let vs fill our ſelues with coſtly wine and oyntments, let not the flowre of our life paſſe by vs,let vs crowne our ſelues with roſe buddes before they are withered, &c.* * *vivamus mea Lesbia & amemus, &c.* † *Come let vs take our fill of loue,and pleaſure in dalliance,for this is our portion, this is our lot.* For the reſt of heauen and hell; let children and ſuperſtitious fooles beleeue it, for their parts, they are ſo farre from trembling at the dreadfull day of iudgement,that they wiſh with *Nero*, *Me vivo fiat*, let it come in their times; ſo ſecure, ſo deſperate, ſo immoderate in luſt and pleaſure, ſo prone to revenge, that as *Paterculus* ſaid of ſome Caytiffs in his time in *Rome,Quod nequiter auſi,fortiter executi*; it ſhall not be ſo wickedly attempted,but as deſperately performed,what ere they take in hand. Were it not for Gods reſtraining grace, feare & ſhame, diſgrace, temporall puniſhment, and their owne infamy,they would *Lycaon*-like,exenterate,as ſo many *Canibals* eat vp,or *Cadmus* ſouldiers,conſume one another. Theſe are moſt impious,and commonly profeſſed Atheiſts,that neuer vſe the name of God, but to ſweare by it,that expreſſe nought elſe but Epicuriſme in their carriage, or Hypocriſie; and as * *Iouius* relates of *Mahomet the 2. that ſacked Conſtantinople,He ſo behaued himſelfe,that he beleeued neither Chriſt nor Mahomet,& thence it came to paſſe, that he kept his word and promiſe no farther then for his advantage,neither did he care to commit any offence to ſatisfie his luſt.* I could ſay the like of many princes,many priuate men (our ſtories are full of them) in times paſt, this preſent age, that loue, feare, obey, and performe all ciuill duties,as they ſhall finde them expedient or behoouefull to their owne ends. *Securi adverſus Deos,ſecuri adverſus homines,votis non eſt opus*,which † *Tacitus* reports of ſome *Germans*,they need not pray,feare,hope, for they are ſecure to their thinking;both from God and men. *Bulco Opilienſis*,ſometimes Duke of *Sileſia*, was ſuch a one to an haire, hee liued (ſaith [k] *Æneas Sylvius*)at *Vratiſlauia,and was ſo mad to ſatisfie his luſt,that he beleeued neither heauen nor hell,or that the ſoule was immortall, but married wiues, and turned them vp as he thought fit,did murder and miſchiefe, and what hee liſt himſelfe.* This Duke hath too many followers in our daies: ſay what you can,dehort,exhort,perſwade to the contrary, they are no more moued

——*quam ſi dura ſilex aut ſtet Marpeſia cautes,*

then ſo many ſtocks and ſtones,tell them of heauen and hell,'tis to no purpoſe, *laterem lavas*,they anſwere as *Ataliba* that *Indian* Prince did Frier *Vincent*, [m] *when he brought him a booke,and told him all the myſteries of ſaluation, heauen and hell,*

* *Talem ſe exhibuit, vt nec in Chriſtum,nec Mahometem crederet,vnde effectum,vt promiſſa,niſi quatenus in ſuum cõmodum cederent minimè ſeruaret,nec vllo ſcelere peccatum ſtatueret,vt ſuis deſideriis ſatisfaceret.*
† *Lib.de mor. Germ.*
‖ Or *Breſlaw*,
† *Europæ deſcr. cap.24.*
Vſq; adeo inſanus,vt nec inferos,nec ſuperos eſſe dicat,animaſq; cum corporibus interire credat, &c.
m *Fratres a Bry Amer.par.6.*
librum à Vincentio monacho datum,abiecit, nihil ſe videre ibi huiuſmodi dicens, roganſq; vnde hæc ſciret, quum de cælo et Tartaro continerii ibi diceret,

616 *hell, were contained in it: he looked vpon it, and said, he saw no such matter, asking withall how he knewe it:* they will but scoffe at it. Let them take Heaven, Paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conuersion, they are in a reprobate sense, meere carnalists, worldly minded men, which howsoeuer they may be applauded in this life by some few parasites, & held for worldly wise men; [n] *They seeme to me* (saith *Melancthon*) *to be as mad as* Hercules *was when he raued and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe religion, but *timidè & hæsitanter*, tempted therevnto out of that horrible consideration of diuersity of Religions, which are, and haue beene in the world, some of them, so phantasticall, exorbitant, so violently maintained with equall constancie and assurance, whence they inferre, that if there bee so many religious sects and denied by the rest, why may they not be all false? *Vna tantum potest esse vera*, as *Tully* disputes; *Christians* say, they alone worship the true God, pitty all other sects, lament their case, and yet those old *Greekes* and *Romans*, that worshipped the Diuel, as the *China's* doe now, *aut Deos Topicos*, their own Gods, as *Iulian* the Apostate, † *Cecilius* in *Minutius*, *Porphirius* the Philosopher obiect, and as *Machiauel* contends, were much more noble, generous, victorious, had a more flourishing common wealth, better cities, better souldiers, better schollers, better wits. Their Gods often ouercame our Gods, did as many miracles, &c St *Cyril*, *Minutius*, with many other ancients; of late *Zanchius*, † *Marinus Marcennus*, *Bozius* and *Gentilettus* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men generally thriue † good men are depressed, *the race is not to the swift, nor the battle to the strong* (Eccles. 9.11.) *nor yet bread to the wise, fauour nor riches to men of vnderstanding, but time and chance comes to all.* Some cauill and make doubtes of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thriue alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnesse, protection and prouidence* (as * St *Chrysostome* argues in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poore and miserable all the daies of his life, a fourth grieuously tormented with sickenesse and aches*, to his last houre. *Are these signes and workes of Gods prouidence, to let one man be deafe, another dumbe? A poore honest fellow liues in disgrace, woe and want, wretched he is, when as a wicked Catiffe abounds in superfluitie of wealth, keepes, whores, parasites, and what he will himselfe, Audis Iupiter hæc? Talia multa connectentes, longum reprehensionis sermonem erga dei prouidentiam contexunt.* Thus they mutter and obiect (see the rest of their arguments in *Marsennus in Genesin*, amply confuted) with many such vaine cavills, well knowne, not worthie the recapitulation or answering, whatsoeuer they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, & Deists, who though they be more temperate in this life, giue many good morall precepts, honest, vpright, and sober in their conuersation, yet in effect they are the same, (accompting no man a good scholler, that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whilst they attribute

n *Non minus hi furent quam Hercules, qui coniugem, liberos interfecit, habet hæc ætas plura huiusmodi portentosa monstra.*

† *Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent &c. Minutius Octaviano.*

† *Comment. in Genesin copiosus in hoc subiecto.*

† *Ecce pars vestium & maior & melior alget, fame laborat, & deus patitur, dissimulat non vult non potest opitulari suis, & vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos ignoscite fasso, sollicitor nullos esse putare deos. Ovid. Vidi ego dÿs fretos, multos decipi, Plautus Casina act. 2. scen. 5.*

* *Ser 30. in 5. cap ad Ephes, hic fractis est pedibus alter furit, alius ad extremam senectã progressus omnẽ vitam paupertate peragit, ille morbis grauissimis, sunt hæc providentiæ opera? hic surdus ille mutus, &c.*

bute all to naturall causes, ° contingencie of all things, as *Melanthon* calls them, *Pertinax hominum genus*, a peeuish generation of men, that misled by Philosophy, and the Diuells suggestion, their owne innate blindnesse, deny God as much as the rest. In spirituall things God must demonstrate all to sense, leaue a pawne with them, or else seeke some other creditor. They will acknowledge nature, and fortune, yet not God: though in effect they grant both, for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may bee called vnnaturall: *Fortune* his vnrevealed will, and so we call things changeable, that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and P *Seneca* well discourseth with them *lib.*4. *de beneficijs*, *cap.*5. 6.7. *they doe not vnderstand what they say, what is Nature but God? call him what thou wilt, Nature, Iupiter, hee hath as many names, as offices: it comes all to one passe, God is the fountaine of all, the first giuer and preserver from whom all things depend,* q *à quo, & per quem omnia,*

Nam quodcunq; vides Deus est quocunq; moveris,

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that ineuitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Ieremie* so often thunders, and those heathen *Mathematitians*, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom S. *Austin* so eagerly confutes, those *Arabian* questionaries, *novem Iudices*, *Albumazar*, *Dorotheus*, *&c.* and our countrimen *Estuidus*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, or religions, of all future accidents, warrs, plagues, schismes, heresies, and what not? all from starres, and such things, saith *Maginus*, *Quæ sibi & intelligentijs suis reservavit Deus*, which God hath reserued to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, inevitable causes of all future accidents. In *Rome*, saith *Dionysius Halicarnassæus*, *lib.*7. when those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, r *Men were diuersly affected, some said they were Gods iust iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity* decreed *ab initio*, and could not be altered. The two last opinions of *necessitye* and *chance*, were, it seemes, of greater note then the rest.

* *Sunt qui in Fortunæ iam casibus omnia ponunt,*
Et mundum credunt nullo rectore moueri,
Naturâ volvente vices, &c.——

For the first of Chance, as † *Salust* likewise informeth vs, those old *Romanes* generally receaued. *They supposed fortune alone gaue Kingdomes & Empires, wealth, honours, offices, and that for two causes, first because every wicked, base, vnworthie wretch was preferred, rich, potent, &c. Secondly because of their vncertaintie, though neuer so good, scarce any one inioyed them long; but after they began vpon better advice to thinke otherwise, that every man made his owne fortune.* The last of necessity was *Seneca's* tenent, that God was *alligatus causis secundis*, so tied to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatis*, it can-

617. ° *Omnia contingenter fieri volunt. Melanthon in præceptum primum.*

† *Deum vnum multis designant nominibus, &c.*

P *Non intelligis te quum hæc dicis, mutare te ipsum nomen dei? quid enim est aliud natura quàm Deus, &c. tot habet appellationes quot munera.*

q *Austin.*

r *Principio Ephemer.*

s *Variè hominum affecti, alij dei iudicium ad tam pii exilium, alij ad naturam referebant, nec ab indignatione dei sed humanis causis &c.*

t 2. *Natural. quæst.* 33. 39.

* *Iuv. Sat.* 13.

† *Epist. ad C. Cæsar. Romani olim putabant fortunam regna & imperia dare Credebant antè mortalès fortunam solam opes & honores largiri, idq; duabus de causis, Primùm quod indignus quisq; diues honoratus, potens; alterum, vix quisquam perpetuò bonis iis frui visus. Postea prudentiores didicere fortunam suam quemq; fingere*

618 not be altered,*ſemel iußit,ſemper paret Deus,nulla vis rumpit, nullæ preces, nec ipſum fulmen*, God hath once ſaid it and it muſt for euer ſtand good, no prayers,no threats,nor power,nor thunder it ſelfe can alter it. *Zeno,Chryſippus* and thoſe other *Stoicks*,as you may read in *Tully 2.de diuinatione*; *Gellius lib.6.c.2.&c.* maintained as much. In all ages there haue beene ſuch, that either deny God in all,or in part, ſome that deride him, they could haue made a better world,and rule it more orderly themſelues, blaſpheame him, derogate at their pleaſure from him. 'Twas ſo in * *Plato's* time,*Some ſay there be no Gods,other that they care not for men,a middle ſort grant both. Si non ſit deus,vnde bona,ſi ſit deus,vnde mala?* So *Cotta* argues in *Tully*,why made he not all good,or at leaſt tenders not the welfare of ſuch as are good? As the woman told *Alexander*,if he be not at leaſure to heare cauſes, and redreſſe them, why doth he raigne? Thus peruerſe men cauill. So it will ever bee, ſome of all ſorts,good,bad,indifferent,true,falſe,zealous,ambodexters,neutraliſts,lukewarme,libertines,Atheiſts,&c. They will ſee theſe religious Sectaries agree amongſt themſelues,be reconciled all, before they will participate with,or beleeue any: They thinke in the meane time, (which † *Celſus* obiects,& whom *Origen* confutes)*we Chriſtians adore a perſon put to* * *death with no more reaſon then the barbarous Getes worſhipped Zamolxis,the Cilicians Mopſus,the Thebanes Amphiaraus,and the Lebadians Trophonius; one religion is as true as another,new fangled deviſes all for humane reſpects,Ariſtotles* workes are as much authenticall to them as Scriptures, *Seneca's* Epiſtles as canonicall as *Paules*; *Pindarus* Odes, as good as *Davids* Pſalmes; *Epictetus* Enchiridion,equivalent to *Solomons* Prouerbs. They doe openly & boldly ſpeake this and more,ſome of them,in all places & companies. *Claudius the Emperour was angry with heauen becauſe it thundred,and challenged Iupiter into the field: with what madneſſe? ſaith Seneca: he thought Iupiter could not hurt him,but he could hurt Iupiter. Diagoras, Demonax, Epicurus, Pliny,Lucian,Lucretius,* ——*Contemptorq; Deûm Mezentius*, profeſſed Atheiſts all in their times. *Gilbertus Cognatus* labours much, and ſo doth *Eraſmus*,to vindicate *Lucian* from ſcandall, and there be thoſe that Apologiſe for *Epicurus*,but all in vaine: *Lucian* ſcoffes at all, *Epicurus* he denies all,and *Lucretius* his ſcholler defends him in it,

x *Humana ante oculos fœdè cùm vita iaceret,*
In terris oppreſſa graui ſub relligione,
Quæ caput à cœli regionibus oſtendebat,
Horribili ſuper aſpectu mortalibus inſtans,&c.

When humane kinde was drench't in ſuperſtition,
With gaſtly looks aloft which frighted mortall mẽ,&c.

He alone as another *Hercules*, did vindicate the world from that monſter. *Vncle* † *Pliny lib.2.cap.7.nat.hiſt.& lib.7.cap.55.* in expreſſe words denies the immortality of the ſoule. * *Seneca* doth little leſſe,*lib.7.epiſt.55.ad Lucilium & lib.de conſol.ad Marciam*, or rather more. Some Greeke Commentators would put as much vpon *Iob*, that he ſhould deny Reſurrection, &c. whom *Pineda* copiouſly confutes in *cap.7.Iob.verſ.9.* *Ariſtotle* is hardly cenſured of ſome,both Divines and Philoſophers, *S^t Iuſtine in Paranetica adgentes, Greg.Nazianzen in diſput.adverſus Eun.Theodoret.lib.5.de curat.græc.affec. Origen lib.de principijs. Pomponatius,Scaliger*,and *Dandinus lib.3.de animâ*, acknowledge

* 10.*De legib. Alii negant eſſe deos,alii deos nõ curare res humanas,alii vtraq; concedunt.*

† *Origines contra Celſum l.3. hos immeritò nobiſcum conferri fuſe declarat.*

* *Cruciſixum deum ignominioſe Lucianus vitâ peregrini, Chriſtum vocat*

n *De Ira 16.34 Iratus cœlo quod obſtreperet, ad pugnam vocans Iouem,quantâ dementiâ?putavit ſibi nocere nõ poſſe,& ſe nocere tamen Iovi poſſe.*

x *Lib.1.1.*

† *Idem ſtatus poſt mortem, ac fuit antequam naſceremur.& Seneca. Idem erit poſt me quod antè me fuit.*

* *Lucernæ eadẽ conditio quum extinguitur,ac fuit antequam accenderetur; Ita & hominis.*

acknowledge as much. *Averroes* oppugnes all ſpirits, and ſupreame powers, of late *Brunus* (*infælix Brunus*, ʏ *Kepler* calls him) *Machiauel*, *Cæſar Vanninus* lately burned at *Tolouſe* in *France*, and *Pet. Aretine*, haue publikely maintained ſuch Atheiſticall paradoxes. † *Marinus Mercennus* ſuſpects *Cardan* for his ſubtleties, *Campanella*, and *Charrons* booke of wiſdome, with ſome other tracts to ſauour of † *Atheiſme*; but amongſt the reſt that peſtilent booke *de tribus mundi impoſtoribus, quem ſine horrore* (*inquit*) *non legas, & mundi Cymbalum dialogis quatuor contentum*, *Anno* 1538. *auctore Pereſio*, *Pariſijs excuſum* * &c. And as there haue beene in all ages ſuch blaſphemous ſpirits, ſo there haue not beene wanting their patrons, protectors, diſciples & adherents. Neuer ſo many Atheiſts in *Italy* and *Germany*, ſaith [e] *Colerus*, as in this age, the like complaint *Mercennus* makes in *France*, 50000 in that one citty of *Paris*. *Frederick* the Emperour, as † *Mathew Paris* records, *licet non ſit recitabile* (I vſe his own words) Is reported to haue ſaid *tres præſtigiatores Moſes, Deus, & Mahomet, vt mundo dominarentur, totum populum ſibi contemporaneum ſeduxiſſe.* (*Henry* the *Landſgraue* of *Heſſen* heard him ſpeak it) *Si principes imperij inſtitutioni meæ adhærerent, ego multo meliorem modum credendi & vivendi ordinarem.*

ʏ *Differt cum nunc. ſyder.*

† *Comment. in Geneſ. cap.* 1.

† So that a mã may meet an Atheiſt, as ſoone in his ſtudy, as in the ſtreet.

* *Simonis religio incerto authore Cracouiæ edit.* 1588. *concluſio libri eſt Ede ita& bibe, lude &c. Iam Deus figmentũ eſt.*

e *Lib. de Immortal. animæ.*

† *Pag.* 645. *Ao* 1238. *ad finem Henrici tertii. Idem Piſtorius pag.* 743. *in cõpilat. ſua.*

To theſe profeſſed Atheiſts we may well adde that impious and carnall crew of worldly minded men, impenitent ſinners, that goe to hell in a lethargie, or in a dreame, who though they be profeſſed Chriſtians, yet they will, *Nullâ palleſcere culpâ*, make a conſcience of nothing they doe, they haue cauteriſed conſciences, and are indeed in a reprobate ſenſe, *paſt all feeling, haue giuen themſelues ouer to wantonneſſe, to worke all manner of vncleaneſſe, euen with greedineſſe. Eph.* 4. 19. They doe knowe there is a God, a day of iudgement to come, and yet for all that, as *Hugo* ſaith, *Ita comedunt ac dormiunt, ac ſi diem iudicij euaſiſſent, ita ludunt ac rident ac ſi in cœlis cum Deo regnarent*, they are as merry for all the ſorrow, as if they had eſcaped all dangers, and were in heauen already,

——† *metus omnes, & inexorabile fatum*
Subiecit pedibus, ſtrepitumq; Acherontis auari.

† *Virg.*

Thoſe rude idiots and ignorant perſons, that neglect and contemne the meanes of their ſaluation, may march on with theſe, but aboue all others, thoſe *Herodian* temporizing ſtateſmen, politicke Machiauilians, and Hypocrites, that make a ſhew of religion, but in their hearts laugh at it. *Simulata ſanctitas duplex iniquitas*; they are in a double fault, *that faſhion themſelues to this world*, which [z] *Paul* forbiddes, and like *Mercury* the Planet are good with good, bad with bad. When they are at *Rome*, they doe there as they ſee done, Puritans with Puritans, Papiſts with Papiſts; *omnium horarum homines, Formaliſts, Ambodexters*, lukewarme *Laodecians*. [a] All their ſtudy is to pleaſe, and their God is their commoditie, their labour to ſatisfie their luſts, and their endeauours to their owne ends. Whatſoeuer they pretend, or in publike ſeeme to doe, [b] *With the foole in their hearts, they ſay there is no God*, *Heus tu——de Ioue quid ſentis?* Their words are as ſoft as oyle but bitterneſſe is in their hearts, like Pope [c] *Alexander* the 6, ſo cunning diſſemblers, that what they thinke they never ſpeake. Many of them are ſo cloſe, you can hardly diſcerne it, or take any iuſt exceptions at them, they are not factious, oppreſſours as moſt are, no bribers, no ſimoniacall contracters, no ſuch ambitious,

z Rom. 12. 2.

a *Omnis Ariſtippum decuit color & ſtatus & res.*

b Pſal. 13. 1.

c *Guicciardine.*

620 ambitious,lasciuious persons as some other are,no drunkards,*sobrij solem vident orientem, sobrij vident occidentem*, They rise sober and goe sober to bed,plaine dealing,vpright honest men,they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable,meeke,humble,peacemakers,keepe all duties,very devout,honest, well spoken of,beloued of all men: but hee that knowes better how to iudge,hee that examines the heart,he saith they are hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with writers
d Erasmus. d oftentimes,*Plus sanctimoniæ in libello, quàm libelli authore*, more holinesse is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles,whom *Cardan* said he could not choose but laugh at,and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons,and yet professed Vsurers,meer gripes,*tota vitæ ratio Epicurea est*; all their life is Epicurisme and Atheisme,come to Church all day, & lye with a Curtesan at night. *Qui curios simulant & Bacchanalia vivunt*, They haue *Esaws* hands and *Iacobs* voice. Yea and many of those holy Friers,sanctified men,*Cappam*,saith *Hierom*,*& cilicium induunt,sed intus latronem tegunt*. They are wolues in sheepes cloathing,

Introrsum turpes,speciosi pelle decorâ, Faire without and most
e Hierome. fowle within. e *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur*. Oftentimes vnder a mourning weed lies lust it selfe,& horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites,or diue into their hearts? If wee may guesse at the tree by the fruit, neuer so many as in these daies, shew mee a plaine dealing true honest man? *Et pudor,& probitas,& timor omnis abest*. Hee that shall but looke into their liues,and see such enormous vices,men so immoderate in lust, vnspeakable in malice,furious in their rage,flattering and dissembling(all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sense,as in this age. But let them carry it as they will for the present,dissemble as they can,a time will come when they shall be called to an account,their melancholy is at hand,they pull a plague and curse vpon their owne heads,*thesaurisant iram Dei*, abide all such as are *in deos contumelioſi*,blaspheame,contemne, neglect God, or scoffe at him, as the Poets faigne of *Salmoneus*,that would in dirision imitate *Iupiters* thunder, hee was precipitated for his paines,*Iupiter intonuit contra,&c.* so shall they certain-
* Seneca consol. ad Polyb.c.21. ly rue it in the end,(* *in se spuit,qui in cælum spuit*)their doomes at hand,& Hell it selfe is ready to receaue them.

Some are of opinion, that it is in vaine to dispute with such Atheisticall spirits in the meane time, 'tis not the best way to reclaime them. Atheisme, Idolatrie,Heresie,Hypocrisie,though they haue one common root,that is indulgence to corrupt affection,yet their grouth is different, they haue diuerse Symptomes,occasions,and must haue seuerall cures and remedies. 'Tis true some deny there is any God,some confesse, yet beleeue it not, a third sort confesse and beleeue,but will not liue after his lawes,worship and obey him. To describe them in particular, to produce their arguments and reasons wou'd require a iust volume,I referre them therefore that expect a more ample satisfaction,to those subtile and elaborate Treatises, deuout and famous tracts of our learned Diuines(schoolemen amongst the rest)that haue abun-

dance

dance of reasons to proue there is a God, the immortalitie of the soule &c. 621
out of the strength of wit and Philosophie, bring irrefragable arguments to such as are ingenious, and well disposed, at the least, answer all cauills and obiections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better minde, though to small purpose many times. Bishop *Fotherby* in his Atheomastix, *Dr Doue*, *Dr Iackson*, *Abernethy*, *Corderoy*, haue written well of this subiect in our mother tongue; In Latine *Colerus*, *Zanchius*, *Paleareus*, *Illiricus*, *&c.* But instar omnium the most copious confuter of Deists, is *Marinus Mercennus* in his Commentaries on *Genesis*. He sets downe at large the causes of this brutish passion (seuenteene in number I take it) answers all their arguments and sophismes, which he reduceth to twentie six heads, prouing withall his owne assertion, *There is a God, such a God, our God, the true and sole God*, by 35 reasons. His Colophon is how to resist and represse Atheisme, and to that purpose he addes foure especiall meanes or waies, which who so will may profitably perwse.

Svbsec. 2.

Despaires, Æquivocations, Definitions, parties and parts affected.

THere be many kinds of desperation, whereof some be holy, some vnholy, as [f] one distinguisheth, that vnholy he defines out of *Tully*, to be *Ægritudinem animi sine vlla rerum expectatione meliore*, a sickenesse of the soule without any hope or expectation of amendment: *Thomas* 2.2æ.*distinct*.40.*art*.4.*Recessus à re desideratâ, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibilitie supposed. Becausse they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to be performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph.lib*.1. *de bello Iud. cap*.14.*L.Danæus in Aphoris.polit pag*.226.and many polititians hold. It makes them improue their worth beyond it selfe, and of a forlorne impotent company become conquerours in a moment.

[f] *Abernethy*, *cap*.24. of his Physick of the Soule.

Vna salus victis nullam sperare salutem. In such Courses when they see no remedie, but that they must either kill or be killed, they take courage, and oftentimes, *præter spem*, beyond all hope vindicate themselues. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, & seeing now no way but one, they must all die, † thought they would not depart vnreuenged, and therevpon desperately giuing an assault, conquered their enimies. *Nec alia causa victoriæ* (saith *Iustine* mine author) *quàm quòd desperauerant*. *William* the Conquerour when he first landed in *England*, sent back his ships, that his souldiers might haue no hope of retyring backe. [g] *Bodine* excuseth his countrimens ouerthrowe, at that famous battle at *Agencourt*, in *Henry* the fift his time (*cui simile*, saith *Frossard*, *tota historia producere non possit*, which no history can parallell almost, wherein one handfull of *Englishmen*, ouerthrew a Royall army of *Frenchmen*) with this refuge of despaire, *pauci desperat-*

† *Omissa spe victoriæ in destinatam mortem conspirant: tantusq; ardor singulos cepit, ut victores se putarent si non inulti morerentur. Iustin.l.20.*

[g] *Method.hist. cap.5.*

622 *desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Diuells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † after *Frontinus* and *Vigetius*, *Guicciardine* likewise admonisheth, *Hypomnes. part.2. pag.25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, *when I speake of despaire*, saith [k] *Zanchie*, *I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and a most pernitious sinne*, wherewith the Diuell *seekes to entrappe men. Musculus* makes foure kindes of desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may be reduced easily to the former: all kindes are opposite to hope, that sweet moderatour of passions as *Simonides* cals it, I doe not meane that vaine hope which phantasticall fellowes faine to themselues, which according to *Aristole* is *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floating soule, *spes alit agricolas*, and were it not for hope, *wee of all others were most miserable*, as *Paul* saith, in this life, were it not for hope the heart would break: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grieuous, as [i] *Patritius* holds. Some divide it into finall and temporall, [k] finall is incurable which befalleth reprobates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds [l] *from weakenesse of faith*, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grievous sinne howsoeuer: although some kinde of Despaire be not amisse, when, saith *Zanchius*, we despaire of our owne meanes, & relie wholly vpon God: but that species is not here meant. This pernitious kinde of Desperation is the subiect of our discourse, *homicida animæ*, the murderer of the soule, as *Austin* tearmes it, a fearefull passion, wherein the party oppressed thinkes hee can get no ease but by death, and is fully resolued to offer violence vnto himselfe; so sensible of his burthen, and impatient of his crosse, that he hopes by death alone to be freed of his calamitie (though it proue otherwise) and chuseth with *Iob.6.8.9.17.5. Rather to be strangled and die, then to be in his bonds.* The part affected is the whole soule, and all the faculties of it, there is a privation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieued, the conscience wounded, the minde eclipsed with blacke fumies, arising from those perpetuall terrors.

† *Hosti abire volenti iter minime interscindas &c.*

h *Super præceptum primum de Relig. & partibus eius. Non loquor de omni desperatione, sed tantum de eâ quâ desperare solent homines de deo, opponitur spei & est peccatum grauissimũ, &c.*

i *Lib.5. tit.21. de regis instit. Omnium perturbationum deterrima.*

k *Reprobi vsq; ad finem pertinaciter persistunt, Zanchius.*

l *Vitium ab infidelitate proficiscens.*

m *Abernethie.*

Memb. 3.

Causes of Despaire, the Diuell, Melancholy, Meditation, Distrust, weakenesse of Faith, rigid Ministers, Misunderstanding Scriptures, Guilty Consciences, &c.

THe principall agent and procurer of this mischiefe, is the Diuell, those whom God forsakes, the Diuel by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience, as he did *Iudas*, [n] *Saul*, & others. The Poets call it *Nemesis*, but

n *1.Sam.2.16.*

but it is indeed Gods iust iudgement, *serò sed seriò*, hee strikes home at last, and setteth vpon them *as a theefe in the night*, 1. *Thes.*2. [o] This temporary passion made *Dauid* cry out, *Lord rebuke me not in thine anger, neither chasten me in thine heauy displeasure, for thine arrowes haue light vpon mee, &c. there is nothing sound in my flesh, because of thine anger. Againe, I roare for the very griefe of my heart, and Psal.*22. *My God, my God, why hast thou forsaken me, and art so farre from my health, and the words of my crying, I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So Psal.*88. 15. *and* 16. *ver. and Psal.* 102. *I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer mee, & thy feare hath cut me off. Iob* doth often complaine in this kinde, and those God doth not assist, the Diuell is ready to try & torment, *still seeking whom he may deuoure.* If he finde them merry, saith *Gregory*, *he tempts them forthwith to some dissolute act, if pensiue and sad, to a desperate end. Aut suadendo blanditur aut minando terret*, Sometimes by fayre meanes, sometimes againe by fowle, as he perceaues men seuerally inclined. His ordinary engine by which he produceth this effect, in the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuells bath; and as in *Saul*, those euill spirits get in [p] as it were, and take possession of vs. Blacke colour is a shooing horne, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a Symptome of despaire, for that such men are most apt by reason of their ill disposed temper, to distrust; feare, griefe, mistake, & amplify whatsoeuer they preposterously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali complexione melancholica*, saith *Nauarrus c.* 27. *num.*282. *Tom.*2. *cas. consc.* The body workes vpon the mind, by obfuscating the spirits and corrupted instruments, which [q] *Perkins* illustrates by a simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles, his worke must needs bee lame, and vnperfect. But Melancholy and despaire though often, doe not alwaies concurre; there is much difference; Melancholy feares without a cause, this vpon great occasion; melancholy is caused by feare and griefe, but this torment procures them & all extreamity of bitternesse, much Melancholy is without affliction of conscience, as † *Bright* and *Perkins* illustrate by foure reasons; & yet melancholy alone againe may bee sometimes a sufficient cause of this terror of conscience. [r] *Fælix Plater* so found it in his obseruations, *è melancholicis alij damnatos se putant, Deo curæ non sunt, nec prædestinati, &c. They thinke they are not predestinate, God hath forsaken them*; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods iudgements and hell fire, driues men to desperation, feare & sorrow, if they be immoderate, end often with it.* Intollerable paine and anguish, long sickneſſe, captiuity, misery, losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents. *Si non statim releuantur*, saith † *Mercennus*, *dubitant an sit Deus*, if they bee not eased forthwith, they doubt whether there be any God, they raue, curse *and are desperately mad, because good men are oppressed wicked men flourish, they haue not as they* thinke to their desert, and through impatience of calamities are so misaffected. *Democritus* put out his eyes, *ne malorum ciuium prospe-*

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o Psal.38. Vers.9. Vers.14.

p *Immiscent se mali genii, Lem. lib.*1. *cap.*16.

q Cases of conscience l.1.16.

† *Tract Melan. cap.* 33. *&* 34.

r *Cap.*3. *de mentis alien. Deo minus se curæ esse, nec ad salutem prædestinatos esse. Ad Desperationem sæpe ducit hæc melancholia & est frequentissima ob supplicii metum æternumq; iudicium, mæror & metus in desperationem plerumq; desinunt.*

† *Comment. in* 1. *cap. Gen. artic.*3. *quia impij florent boni opprimuntur, &c. alius ex consideratione huius seriâ desperabundus.*

624 *ros videret ſucceſſus*, becauſe he could not abide to ſee wicked men proſper, and was therefore ready to make away himſelfe, as * *Agellius* writes of him. *Fælix Plater* hath a memorable example in this kinde, of a Painters wife in *Baſil*, that was melancholy for her ſonnes death, and from melancholy became deſperate, ſhe thought God would not pardon her ſinnes, t *and for foure moneths ſtill raued, that ſhee was in hell fire, already damned.* When the humour is ſtirred vp, euery ſmall obiect aggrauats and incenſeth it, as the parties are addicted. u The ſame author hath an example of a merchant man, that for the loſſe of a little wheat, which he had ouer long kept, was troubled in conſcience, for that he had not ſold it ſooner, or giuen it to the poore; yet a good Scholler and a great Diuine, no perſwaſion would ſerue to the contrary; but that for this fact he was damned, in other matters very iudicious and diſcreet. Solitarineſſe, much faſting, diuine meditations, and contemplations of Gods iudgements, moſt part accompany this Melancholy, and are maine cauſes, as * *Nauarrus* holds, to conuerſe with ſuch kinde of perſons ſo troubled is a ſufficient occaſion of trouble to ſome men. *Nonnulli ob longas inedias, ſtudia, & meditationes cæleſtes, de rebus ſacris & religione ſemper agitant, &c.* Many ſaith *Pet. Foreſtus* through long faſting, ſerious meditations of heauenly things, fall into ſuch fits, and as *Lemnius* addes, *lib. 4. cap. 21.* x *If they be ſolitary giuen, ſuperſtitious, preciſe or very deuout: ſeldome ſhall you finde a Merchant, a Souldier, an Inne-keeper, a Bawd, an Hoſt, an Vſurer ſo troubled in minde; they haue cheverell conſciences that will ſtretch, they are ſeldome moued in this kinde or moleſted: young men & Middle age are more wild, and leſſe apprehenſiue, but old folkes moſt part, ſuch as are timorous and religiouſly giuen. Pet. Foreſtus obſeruat. lib. 10. cap. 12. de morbis cerebri,* hath a fearefull example of a miniſter, that through preciſe faſting in Lent, and ouermuch meditation contracted this miſchiefe, and in the end became deſperate, thought he ſaw Diuells in his chamber, and that he could not be ſaued, he ſmelled nothing, as he ſaid, but fire and brimſtone, was already in hell, and would aske them ſtill, if they did not y ſmell as much. I told him he was melancholy, but he laughed me to ſcorne, & replied that he ſaw Diuells, talked with them in good earneſt, would ſpit in my face, and aske me if I did not ſmell brimſtone, but at laſt he was by him cured. Such an other ſtory I finde in *Plater obſeruat. lib. 1.* A poore fellow had done ſome fowle offence, and for foureteene dayes would eat no meat, in the end became deſperate, the Diuines about him could not eaſe him, z but ſo he died. Continuall meditation of Gods iudgements trouble many, *Multi ob timorem futuri Iudicij*, ſaith *Guatinerius cap. 5. tract. 15. & ſuſpitionem deſperabundi ſunt*; *Dauid* himſelfe complaines that Gods iudgements terrified his ſoule. *Pſal. 119. part. 16. ver. 8. My fleſh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito*, ſaith *Hierome*, *toto corpore contremiſco*, I tremble as often as I thinke of it.

Eſpecially if their bodies be prediſpoſed by Melancholy, they religiouſlie giuen, and haue tender conſciences, euery ſmall obiect affrights them, the very inconſiderate reading of Scripture it ſelfe, and miſinterpretation of ſome places of it, as, *Many are called few are choſen. Not everie one that ſaith Lord. Feare not little flocke. He that ſtands, let him take heed leſt he fal, worke out your ſalvation with feare and trembling. That night two*

ſhall

* *Lib. 20. c. 17.*

t *Damnatum ſe putauit, & per quatuor menſes gehennæ pœnã ſenſire.*

u *1566. ob triticum diutiùs ſeruatum conſcientiæ ſtimulis agitatur, &c.*

* *Tom. 2. c. 27. num. 282. converſatio cum ſcrupulosis, vigiliæ, ieiunia.*

x *Solitarios & ſuperſtitioſos plerumq; exagitat conſcientia, non mercatores, lenones, caupones, fœneratores &c. largiorem hi nacti ſunt cõſcientiam, Iuvenes plerumq; cõſcientiam negligunt, ſenes autem, &c.*

y *Annon ſentis ſulphur inquit? &c.*

z *Deſperabundus miſerè periit.*

a *In 17. Iohannis. Non pauci ſe cruciant, & excarnificant in tantùm, vt non parum abſint ab inſania, neq; tamen aliud hac mentis anxietate efficiunt, quàm vt diabolo poteſtatem faciant ipſos per deſperationem ad inferos producendi.*

shall be in a bed, one receaved the other left. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed & the sower. *some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will haue mercy on whom he will haue mercy. Non est volentis nec currentis sed miserentis Dei*. These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceaved offend many, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & pusslle themselues about those questions of grace, freewil, perseuerance, Gods secrets, they will know more then is reuealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry after that which is reuealed; mysteries, ceremonies, obseruations of Sabbaoths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which diuerse mistake, misconster, misapply to themselues, to their owne vndoing, and so fall into this gulfe. *They doubt of their Election, how they shall know it, by what signes? And so farre forth*, saith Luther, *with such nice points, torture and crucifie themselues, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuell by Desperation to carry them to hell*, But the greatest harme of all proceeds, from those thundering Ministers, a most frequent cause they are of this malady: [b] *and doe more harme in the Church*, saith *Erasmus, then they that flatter; great danger on both sides, the the one lulls them a sleepe in carnall security, the other driues them to Desperation.* Whereas [c] St *Bernard* well aduiseth, *wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other security.* But these men are wholly for iudgement, of a rigid disposition themselues, they can speake of nothing but reprobation, hell, fire, and damnation, as they did, *Luk.* 11.46 lade men with burdens grieuous to be borne, which they themselues touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt euen the most generous spirits, to *require charity*, as *Brentius* obserues, *of others, bounty, meeknesse, loue, patience, when they themselues breath nought but lust, envy, couetousnesse.* They teach others to fast, giue almes, doe pennance, and crucifie their minde with superstitious obseruations, bread and water, haire cloathes, whips, and the like, when they themselues haue all the dainties the world can afford, ly on downe beds with a Curtisan in their armes: *Heu quantum patimur pro Christo*, as [e] he said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab æterno*, subtraction of grace, preterition, voluntary permission, &c. by what signes and tokens they shall decerne and try themselues, whether they be Gods true children elect, *an sint reprobi, prædestinati, &c.* with such scrupulous pointes, they still aggrauate sinne, thunder out Gods iudgements without respect, intempestiuely rayle at and pronounce them damned, in all auditories, for giuing so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

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b *Eccles. hist. l. 1. Haud scio an maius discrimen ab his qui blandiuntur, an ab his qui territant, ingens vtrinq; periculū, alii ad securitatem ducunt, alii afflictionum magnitudine meniem absorbent, & in desperationem ita hunt.*

c *Bern. sup. 16. Cant. 1. alterum sine altero proferre non expedit recordatio solius Iudicii in desperationem præcipitat, & misericordiæ fallax ostentatio, pessimam generat securitatem.*

d *In Luc. hom. 103. exigunt ab aliis charitatem, beneficentiam, cùm ipsi nil spectent præter libidinem inuidiam auaritiam.*

e *Leo Decimus.*

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f *De futuro iudicio, de damnatione horendum crepunt, & amaras illis potiones in ore semper habent, vt multos inde in desprationem cogunt.*

Those bitter potions, saith f *Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate*: many are woũded by this meanes; and they commonly that are most deuout and precise, haue beene formerly presumptuous, and certaine of their salvation, they that haue tender consciences, that follow sermons, frequent lectures, that haue indeed least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of *Parsons Resolution*, & other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggrauating offences; great care and choice, much discretion is required in this kinde.

The last and the greatest cause of this malady, is our owne conscience, sense of our sinnes, and Gods anger iustly deserued, a guilty conscience for some foule offence formerly committed,

——*O miser Oreste, quid morbi te perdit?*
Or: *Conscientia, Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences,, a register to lay them vp, (which those g *Ægyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, makes vs reflect vpon, accuse and condemne our owne selues. h *Sinne lies at doore, &c.* I know there be many other causes assigned by *Zanchius*, i *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindnes, ingratitude, discontent, those fiue grand miseries in *Aristotle*, Ignominy, need, sickneſſe, Enmity, death, &c. but this of conscience is the greatest, k *Instar vlceris corpus iugiter percellens*: This scrupulous conscience (as l *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their vnworthinesse, & consideration of their owne dissolute life, *accuse themselues, and aggravate euery small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconueniences.* The Poets call them m Furies, Dire, but it is the Conscience alone which is a thousand witnesses to accuse vs, * *Nocte dieq; suum gestant in pectore testem.*

† *Euripides.*
g *Pierius.*
h *Gen. 4.*
i 9. Causes *Musculus* makes.
k *Plutarch.*
l *Alios miserè castigat plena scrupulus conscientia, nodum in scirpo quærunt, & vbi nulla causa subest misericordiæ diuinæ diffidentes, se orco destinant.*
m *Cœlius lib. 6.*
* *Iuvenal.*
a *Lucian. de dea Syriâ. Si adstiteris, te aspicit, si transeas, visu te sequitur.*
n *Prima hæc est vltio quod se iudice nemo nocens absolvitur, improba quamvis Gratia fallacis prætoris vicerit vrnam. Iuvenal.*
o *Quis vnquam vidit avarum ringi, dum lucrũ adest, adulterũ, dum potitur voto, lugere in perpetrando scelere, voluptate tumvs ebrii, proinde non sentiamus, &c.*

a continuall testor to giue in Euidence, to empanell a Iury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Seriant to arrest, an Attourny to pleade against vs, a Iaylor to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy citty neare *Euphrates* in a *Assyria* will looke still towards you, sit where you will in her Temple, she stares full vpon you, if you goe by, shee followes with her eye, in all sites, places, conuenticles, actions, our conscience will bee still ready to accuse vs. After many pleasant dayes, and fortunate aduentures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment, n bribe a corrupt Iudge, avoide the censere of Law, and flourish for a time, for o *who euer saw* (saith *Chrisostome*) *a couetous man troubled in minde when he is telling of his money, an adulterer mourne with his mistris in his armes: we are then drunke with pleasure, and perceiue nothing*: yet as the prodigall,

digall sonne had dainty fare, sweet musicke at first, merry company, Ioviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And the diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Iudas*, to bring them to despaire, euery small circumstance before neglected and contemned, will now amplify it selfe, rise vp in iudgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did beare witnesse, to torment their soules for their sinnes past. Tragicall examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them. [a] *Kennetus* king of *Scotland*, whē he had murdered his nephew *Malcolme* king *Duffes* son, Prince of *Cumberland*, & with counterfeit teares & protestations dissembled the matter along time, [b] *at last his conscience accused him, his vnquiet soule could rest day nor night, he was terified with fear efull dreames, visions, & so miserably tormēted all his life.* It is strange to read what [p] *Comineus* hath writtē of *Lewes* the 11. that *French* king, *Charles* the 8. of *Alphonsus* king of *Naples*, in the fury of his passion how he came into *Sicily*, & what prankes he plaid. *Guicciardine* a man most vnapt to beleeue lies, relates how that *Ferdinand* his fathers ghost, who before had died for griefe, came & told him, that he could not resist the *French* King, he thought euery mam cried *France*, *France*; the reason of it, saith *Cominæus*, was becausse he was a vile tyrant, a murderer, an oppressour of his subiects, he brough vp all commodities, and sold them at his owne price, sold Abbies to *Iewes* and Falkoners, both *Ferdinand* his father, and hee himselfe, neuer made conscience of any committed sinne; and to conclude saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed. [q] Why doth the diuell haunt many mens houses after their deaths appeare to them and take possession of their habitations, as it were, of their places, but becausse of their seuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* the king of the *Gothes*, so suspitious, & so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his sonne in law, those worthy *Romanes*? *Cælius lib.27.cap.22.* See more in *Plutarch*, in his tract *De his quiserò à Numine puniuntur*, and in his booke *De tranquilitate animi*, *&c.* Yea, & sometimes GOD himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith; (diuine temptation, *Perkins* calls it, *Cas. cons. lib.1. cap.8. sect.1.*) to punish them for their sinnes, God the auenger, as [r] *Dauid* tearmes him, *vltor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Iudas* which the Poets expressed by *Adrastia*, or *Nemesis*. *Assequitur, Nemesisq; virûm vestigia seruat,*

Ne malè quid facias.

And she is, as [s] *Ammianus lib.14* describes her, *the Queene of causes, and moderator of things*, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*; *Nicephorus lib.10.*

a *Buchanan.lib. 6. Hist. Scot.*

b *Animus conscientiâ sceleris inquies, nullum admisit gaudium, sed semper vexatus noctu & interdiu per somnum visis horrore plenis pertremefactus, &c.*

p *De bello Neapol.*

q *Thyreus de locis infestis, part. 1. cap.2.* Neros mother was still in his eyes

r *Psal.44.1.*

s *Regina causarum & arbitra rerum nunc erectas cervices opprimit, &c.*

628 *lib.*10.*c.*35. *eccles. hist.* in *Maximinus* & *Iulian.* Fearefull examples of Gods iust iudgement, wrath and vengeance are to be found in all histories, of some that haue beene eaten to death with Rats and Mice, as [t] *Popelius* the second King of *Poland*, A° 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A° 969, so deuoured by these vermine, which howsoeuer *Serrarius* the Iesuite *Mogunt. rerum lib.*4.*cap.* 5. impugne by 22 arguments, *Tritemius*, [u] *Munster*, *Magdeburgensis*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam. lib.*2.*cap.*2. and where not?

[t] *Alex. Gaguinus catal. reg. Pol.*

[u] *Cosmog. Munster. & Magde.*

Svbsect. 4.

Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.

AS Shooemakers doe when they bring home shooes, still cry, leather is dearer and dearer, may I iustly say of these melancholy Symptomes; these of despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expressed but negatiuely, as it is a priuation of all happinesse, not to be endered, *for a wounded spirit who can beare it? Prov.*18.19. What therefore †*Timanthes* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowfull *Menelaus*; and shewed all his Art in expressing variety of affections, he couered the maides father, *Agamemnons* head with a vaile, and left it to euery spectator to conceiue what hee would himselfe, for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, griefe, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of hell, an extract, a Quintescence, a compound, a mixture of all ferall maladies, tyrannicall tortures, plagues and perplexities. There is no sickenesse almost, but Physicke prouideth a remedy for it; to euery sore; Chirurgery will prouide a salue, friendship helpes pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but of all they cannot comfort a distressed soule: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, attrox, ferum*, concurre in this, it is more then melancholy in the highest degree, a burning feauer of the soule, so made, saith [x] *Iacchinus*, by this misery; feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horror of minde, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eate, drinke, nor sleep for them, take no rest. [y]

†*Plinius cap.*10 *lib.*35. *Consumptis affectibus, Agamemnonis caput velauit, vt omnes quem possent, maximum mœrorem in virginis patre cogitarent.*

[x] *Cap.*15. *in* 9. *Rhasis.*

[y] *Iuuen. Sat.*13.

Perpetua impietas, nec mensæ tempore cessat,
Exagitat vesana quies, somnig; furentes.
Neither at bed, nor yet at bord,
Will any rest dispaire afford.

Feare

Feare takes away their content, and dries the blood, wasteth the marrow, alters their countenance, euen in their *greatest delights, singing, dancing, dalliance* they are still (saith [z] *Lemnius*) tortured in their soules. It consumes them to nought, *I am like a Pellican in the wildernesse*, saith *Dauid* of himselfe, temporally afflicted, *an Owle because of thine indignation. Ps.*102.*ver.*8. 10. and *Psal.*55.4. *My heart trembleth within mee, & the terrours of death haue come vpon mee, feare and trembling are come vpon mee, &c. at deaths doore, Psal.*107.18. *Their soule abhorres all manner of meat.* Their [a] sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. *Peter* in his bands, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyrs in the Primitiue Church were most [b] chearefull and merry in the mids of their persecutions; but it is farre otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant, [c] *their conscience will not let them be quiet*, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt still they shall bee, ready to betray themselues, as *Cain* did, he thinkes euery man will kill him: *And roares for the griefe of heart, Ps.*38.8. as *Dauid* did, as *Iob* did, 20.3.21.22. &c. *Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest.

Terror vbiq; tremor, timor vndiq;, & vndiq; terror,

feares terrors and affrights in all places, at all times and seasons. Gods heauy wrath is kindled in their soules, & notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmure against God many times, to raue, to blaspheme, turne *Atheists*, and seeke to offer violence to themselues. *Deut.*28.65. 66. *In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts.* † *Marinus Mercennus* in his comment on *Genesis* makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous Atheisticall speeches, too fearefull to relate, when they wished him to trust in God, *quis est ille deus (inquit) vt seruiam illi, quid proderit si orauerim, si præsens est cur non succurrit, cur non me carcere, inediâ, squalore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like Atheisticall blasphemies, vpon his wiues death; raued, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, thinke they heare and see visions, outcries, conferre with diuells, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they haue no sence or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked, the divell will certainely haue them. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of minde, no hope, no faith, past cure, reprobate, continually tempted to make away

z *Mentem eripit timor hic, vultum, totumq; corporis habitum immutat, etiam in delitijs, in tripudiis, in symposijs, in amplexu coniugis carnificinam exercet, lib.*4.*cap.*21.

a *Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, ab omni hominũ cœtu eosdem exterminat, & dormientes perterrefacit Philost. lib.*1. *de vitâ Apollonii.*

b *Eusebius Nicephorus eccles. hist. lib.*4, *c.*17.

c *Seneca lib.*18. *epist.*106. *Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vagant, &c.*

† *Artic.*3. *cap.*1. *fol.*230. *quod horrendum dictu desperabundus quidam me præsente cum ad patientiam hortaretur, &c.*

630 away themselues: Some thing talkes with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, beleeue, or thinke a good thought, so farre carried, *vt cogantur ad impia cogitandum etiam contra voluntatem*, saith [d] *Fælix Plater*, *ad blasphemiam erga deum ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fittes and desperate humours, to offer violence to others, their familiar and deare friends sometimes, or to meere strangers; vpon very small or no occasions: For he that cares not for his owne, is master of an other mans life. They thinke euill against their wils; that which they abhorre themselues, they must needes thinke, doe and speake. He giues instance in a patient of his, that when he would pray, had such euill thoughts still sugested to him, & wicked [e] meditations. Another instance hee hath of a woman, that was often tempten to curse God, to blaspheme and kill her selfe. Sometimes the divell (as they say) stands without and talkes with them, sometimes, he is within them, as they thinke, and there speakes and talkes as to such as are possessed; As *Apollidorus* in *Plutarch* [h], thought his heart spake within him. There is a most memorable example of [f] *Francis Spira* an Aduocate of *Padua*, Ao 1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things hee discourssed aright; but in this most mad. *Frismelica: Bullouat*, and some other excellent Physitians, could neither make him eate, drinke or sleepe, no perswasion could ease him. Neuer pleaded any man so well for himself, as this man did against himselfe, and so he desperately died: *Springer* a Lawyer hath written his life. Cardinall *Crescence* died so likewise desperate at *Verona*, still he thought a blacke dog followed him to his death-bed, no man could driue the dogge away. *Sleidan com.23.cap.lib.3.* Whilst I was a writing this Treatise, saith *Montaltus cap.2.de mel.* [g] *A Nun came to me for helpe, well for all other matters, but troubled in conscience for 5 yeares last past, shee is almost mad, and not able to resist, thinkes shee hath offended God, and is certainely damned. Fælix Plater* hath store of instances of such as thought themselues damned, [h] forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended & remitted, as the maladie it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

d *Lib.1.obser. cap.3.*

e *Ad maledicendum Deo.*

f *Goulart.*

g *Dum hæc scribo implorat opẽ meam monacha, in reliquis sana, & iudicio recta, per 5.annos melancholica damnatam se dicit, conscientiæ stimulis oppressa, &c.*

h *Alios conquerentes audiuisse esse ex damnatorum numero, Deo non esse curæ, aliaq; infinita, quæ proferre non audebant, vel abhorrebant*

SVBSEC. 5.

Prognostickes of Despaire, Atheisme, Blasphemy, violent death, &c.

i *Muscul. Patritius. ad vim sibi inferendam cogit homines.*

k *3.De mentis alienat. observ. lib.1.*

l *Vxor Mercatoris diu vexationibus tentata, &c.*

MOst part these kinde of persons [i] make away themselues, some are mad, blaspheme, curse, deny God, but most offer violence to their owne persons, and sometimes to others. *A wounded spirit who can beare, Prov.*18.14. As *Caine, Saul, Achitophel, Iudas*, blasphemed and dyed. *Bede* saith, *Pilat* died desperate eight yeares after *Christ*, [k] *Fælix Plater* hath collected many examples, [l] *A Marchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of

of the window broke her necke into the ſtreet, another drowned himſelfe de- 631
ſperate as he was in the *Rhine*, ſome cut their throats, many hang themſelues. But this needes no illuſtration. It is controverted by ſome, whether a man ſo offering violence to himſelfe, dying deſperate, may be ſaued I or no? If they die ſo obſtinatly and ſuddenly, that they cannot ſo much as wiſh for mercie, the worſt is to be ſuſpected, becauſe they die impenitent. [m] If their death haue bin a little more lingring, wherein they might haue ſome leiſure in their hearts to crie for mercie, charitie may iudge the beſt, diuerſe haue beene recouered out of the very act of hanging and drowning themſelues, & ſo brought *ad ſanam mentem*, they haue beene very penitent, much abhorred their former fact, confeſſed that they haue repented in an inſtant, and cryed for mercy in their hearts. If a man put deſperate hands vpon himſelfe, by occaſion of madneſſe or melancholie, if he haue giuen teſtimonie before of his regeneratiõ, in regard he doth this not ſo much out of his will, as *ex vi morbi*, we muſt make the beſt conſtruction of it, as [n] *Turkes* doe, that thinke all fooles & mad men goe directly to Heauen.

m *Abernethie.*

n *Busbequius.*

Svbsec. 6.

Cure of Deſpaire by Phyſicke, good counſell, comforts, &c.

EXperience teacheth vs that though many die obſtinate, and wilfull in this maladie, yet multitudes againe are able to reſiſt and ouercome, ſeeke for helpe, and finde comfort, are taken *è faucibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themſelues to him. Some out of their owne ſtrength, and Gods aſſiſtance, *Though he kill me*, ſaith *Iob*, *yet will I truſt in him*, out of good counſell, aduice, and Phyſicke. [p] *Bellouacus* cured a Monke by altering of his habit, and courſe of life: *Plater* many by Phyſicke alone. But for the moſt part they muſt concurre, and they take a wrong courſe that thinke to ouercome this ſerall paſſion by ſole Phyſicke; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themſelues, yet *vis vnita fortior*, they muſt goe hand in hand in this diſeaſe: ——*alterius ſic altera poſcit opem.*

o *Iohn Maior vitis patrum. quidam negauit Chriſtum, per Chirographum, poſt reſtitutus.*

p *Trincavelius lib.3.conſil. 46.*

For Phyſick the like courſe is to be takẽ with this as in other melancholy, diet, aire, exerciſe, all thoſe paſſions and perturbations of the minde, &c: are to bee rectified by the ſame meanes. They muſt not bee left ſolitarie, or to themſelues, neuer idle, neuer out of company. Counſell, good comfort is to be applyed, as they ſhall ſee the parties inclined, or to the cauſes, whether it bee loſſe, feare, griefe, diſcontent, or ſome ſuch ſerall accident, a guilty conſcience, or otherwiſe by frequent meditation, too grieuous an apprehenſion, & conſideration of his former life: by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying Gods Word to their diſtreſſed Soules: it muſt be corrected and counter-poyſed. Many excellent exhortations, parænetical diſcourſes are extant to this purpoſe, for ſuch as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Culmannus*, *Hemmingius*, *Celius Secundus*, are copious in this ſubiect: *Azorius*, *Navarrus*, *Sayrus*, *&c:* and ſuch as haue written caſes of conſcience a-

mongst our Pontificiall writers. But becauſe theſe mens workes are not to all parties at hand,ſo parable at all times,I will for the benefit and eaſe of ſuch as are afflicted,at the requeſt of ſome † friends, recollect out of their voluminous Treatiſes, ſome few ſuch comfortable ſpeeches, exhortations, arguments,aduiſe,tending to this ſubiect,and out of Gods word,knowing, as *Culmannus* ſaith,vpon the like occaſion, [a] *how vnavailable and vaine mens counſels are to comfort an afflicted conſcience,except Gods word concurre & be annexed, from which comes life, eaſe, repentance, &c.* Preſuppoſing firſt that which *Beza,Grenham,Perkins*,giue in charge, the parties to whom counſell is giuen be ſufficiently prepared,humbled for their ſinnes, fit for comfort, confeſſed,tried how they are more or leſſe afflicted, how they ſtand affected, or capable of good adviſe,before any remedies be applyed: To ſuch therefore as are ſo throughly ſearched and examined, I addreſſe this following diſcourſe.

† My brother *George Burton*, M. *Iames Whiteball*, Rector of *Checkly* in *Staffordſhiere*, my *quondam* chamber fellow, and late fellow ſtudent in *Chriſtchurch Oxon.*

a *Scio quàm vana ſit & inefficax humanorum verborum penes afflictos conſolatio, niſi verbum dei audiatur, à quo vita, refrigeratio, ſolatium pœnitentia.*

Two maine Antidotes [b] *Hemmingius* obſerues oppoſite to Deſpaire, good Hope out of Gods word,to be embraced, perverſe Security and preſumption,from the diuels treachery,to be reiected, *Illa ſalus animæ, hæc peſtis*; one ſaues the other kills,*occidit animam*, ſaith *Auſtin*, and doth as much harme as Deſpaire it ſelfe. [c] *Navarrus* the Caſuiſt, reckons vp ten ſpeciall cures out of *Anton.1.part.Tit.3.cap.10.* 1.God, 2.Phyſicke. 3. [d] avoiding ſuch obiects as haue cauſed it. 4 Submiſſion of himſelfe to other mens iudgements. 5. Anſwer of all obiections,&c.all which *Caietan*, *Gerſon lib. de vit. ſpirit. Sayrus lib.1.caſ.conſ.cap.*14.repeat and approue out of *Emanuel Roderiques,cap.*51.*&* 52.*Grenham* preſcribes 6 ſpeciall rules, *Culmannus* 7. Firſt to acknowledge all helpe come from God. 2. That the cauſe of their preſent miſery is ſinne. 3 To repent and be heartely ſorry for their ſinnes.4. To pray earneſtly to God they may be eaſed. 5. To expect and implore the prayers of the Church, and good mens aduice. 6. Phyſicke. 7. To commend themſelues to God,and relye vpon his mercy: others otherwiſe, but all to this effect. But foraſmuch as moſt men in this malady are ſpiritually ſicke, void of reaſon almoſt,ouerborne by their miſeries,and too deepe an apprehenſion of their ſinnes,they cannot apply themſelues to good counſell, pray, beleeue, repent,we muſt as much as in vs lies occurre and helpe their peculiar infirmities,according to their ſeuerall cauſes and ſymptomes, as we ſhall finde them diſtreſſed and complaine.

b *Antid. adverſus deſperationẽ*

c *Tom.2.cap.27 num* 282,

d *Averſio cogitationis à re ſcrupuloſâ contraventio ſcrupulorum.*

The maine matter which terrifies and torments moſt that are troubled in minde,is the enormitie of their offences,the intolerable burden of their ſins, Gods heauy wrath,and diſpleaſure ſo deeply apprehended,that they account themſelues reprobates,quite forſaken of God,already damned,paſt all hope of grace,vncapable of mercy,*diaboli mancipia*, ſlaues of ſinne, and their offences ſo great they cannot be forgiuen. But theſe men muſt knowe there is no ſinne ſo haynous which is not pardonable in it ſelfe,no crime ſo great, but by Gods mercy it may be forgiuen. *Where ſinne aboundeth grace aboundeth much more*,*Rom.*5.20. And that the Lord ſaid vnto *Paule* in his extremity 2.*Cor.*11.9.*My grace is ſufficient for thee,for my power is made perfect through weakneſſe*,concernes euery man in like caſe. His promiſes are made finite to all beleeuers, generally ſpoken to all touching remiſſion of ſinnes, that are truely penitent,grieued for their offences,and deſire to be reconciled. *Math.*

9.12.13.*I came not to call the righteous,but sinners to repentance*, that is,such as are truely touched in conscience for their sinnes. Againe, *Mat.* 11. 28. *Come vnto me all yee that are heavy laden,and I will ease you*, *Ezek.*18.27.*At what time soeuer a sinner shall repent him of his sinnes, from the bottome of his heart I will blot out all his wickednesse out of my remembrance saith the Lord*, *Isay*,43. 25.*I euen I am he that put away thine iniquities for mine own sake, and will not remember thy sinnes. As a father* (saith *David*,*Psalm.*103.13.) *hath compassion on his children,so hath the Lord compassiō on them that feare him.* And will receaue them againe as the prodigall sonne was entertained *Luk.*15.If they shall so come with teares in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy,slow to anger,of great kindnesse;Psal.*103.8. *he will not alway chide,nether keep his anger for ever,*9.*as high as the heauen is aboue the earth, so great is his mercy towards them that feare him.*11. *as farre as the East is from the west, so farre hath he remoued our sinnes from vs*,12. Though *Cain* cry out in the anguish of his soule,my punishment is greater then I can beare,'tis not so, *Thou liest Cain*(saith *Austin*)*Gods mercy is greater then thy sinne. His mercy is aboue all his workes*,*Psal.*145.9.able to satisfie for all mens sinnes,*antilutron*,1.*Tim* 2.6.His mercy was great to *Solomon*,to *Manasses*,to *Peter*, great to all offenders,and whosoeuer thou art,it may be so to thee. For why should God bid vs pray (as *Austin* inferres) *Deliuer vs from all evill, nisi ipse misericors perseveraret*,if he did not intend to helpe vs? Hee therefore that [e] doubts of the remission of his sinnes,denies Gods mercy,and doth him iniury,saith *Austin*. Yea but thou replyest,I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius*,[f] *Gods invincible goodnesse cannot be ouercome by sinne,his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude.* Heare [g] *Chrysostome,thy malice may be measured,but Gods mercy cannot be defined,thy malice is circumscribed,his mercies infinite.* As a drop of water is to the Sea, so are thy misdeeds to his mercy,nay there is no such proportion to be giuen,for the Sea though great, yet may be measured,but Gods mercy cannot be circumscribed. Whatsoeuer thy sinnes be then in quantity or quality, multitude or magnitude, feare them not,distrust not. I speake not this,saith [h] *Chrysostome*, *to make thee secure and negligent,but to cheere thee vp.* Yea but thou vrgest againe, I haue little comfort of this which is said, it concernes mee not, *inanis pœnitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent & to doe worse then euer I did before,to perseuer in sinne, and to returne to my lusts as a dogge to his vomit,or a swine to the mire, [i] to what end is it to aske forgiuenesse of my sinnes,and yet daily to sinne againe and againe, to doe evill out of an habit. I dayly and hourely offend in thought,word, and deed, in a relapse by mine owne weakenesse and wilfulnesse,my *bonus Genius*, my good protecting Angell is gone,I am falne from that I was,or would be, worse & worse,*my latter end is worse then my beginning*: *Si quotidie peccas quotidie*, saith *Chrysostome*,*pœnitentiam age*,If thou daily offend,daily repent,[k] *if twice thrice,an hundreth,an hundreth thousand times, twice, thrice, an hundreth thousand times repent.* As they doe by an old house that is out of repaire,still mend some part or other,so doe by thy soule,still reforme some vice, repaire it by repentance,call to him for grace and thou shalt haue it,*for we are freely*

e *Magnam iniuriam Deo facit qui diffidit de eius misericordia.*

f *Bonitas inuicti non vincitur infiniti misericordia,non finitur.*

g *Hom.*3.*De pœnitentia: Tua quidem malitia mensuram habet,Dei autem misericordia mensuram non habet. Tua malitia circumscripta est.&c. Pelagus etsi magnum mensuram habet, dei autem,&c.*

h *Non vt desidiores vos faciam,sed vt alacriores reddam.*

i *Pro peccatis veniam poscere & mala de nouo iterare.*

k *Si bis, si ter, si centies,si centies millies, toties pœnitentiā age.*

634 *iustified by his grace, Rom.*3.24. If thine enimie repent as our *Saviour* enioyned *Peter*, forgiue him 77 times, and why shouldst thou thinke God will not forgiue thee? Why should the enormity of thy sinnes trouble thee? God can doe it, he will doe it. *My conscience* (saith † *Anselme*) *dictates to mee, that I deserue damnation, my repentance will not suffice for satisfaction, but thy mercy O Lord quite ouercomes all my transgression.* The Gods once (as the Poets faine) with a golden chaine would pull *Iupiter* out of heauen, but all they together could not stirre him, and yet he could drawe and turne them as hee would himselfe, maugre all the force and fury of these infernall feinds, & crying sinnes, *his grace is sufficient.* Conferre the debt and the payment, *Christ* and *Adam*, sinne and the cure of it, the disease and the medicine, confer the sick man to the Physitian, and thou shalt soone perceaue that his power is infinitely beyond it. God is better able, as l *Bernard* enformeth vs, *to helpe, then sinne to doe vs hurt, Christ is better able to saue, then the Divell to destroy.* m If he be a skilfull Physitian, as *Fulgentius* addes, *hee can cure all diseases, if mercifull he will. Non est perfecta bonitas à qua non omnis malitia vincitur,* his goodnesse is not absolute and perfect, if it bee not able to ouercome all malice. Submit thy selfe vnto him, as S. *Austin* aduiseth, n *hee knoweth best what he doeth, and bee not so much pleased when hee sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when hee sees his owne time.* He lookes downe from heauen vpon earth, that he may heare the *mourning of prisoners, and deliuer the children of death, Psal.*102.19.20. *and though our sinnes be as red as scarlet he can make them as white as snowe, Isay.*1.18. Doubt not of this, or aske how it shall be done, hee is all-sufficient that promiseth, *qui fecit mundum de inmundo*, saith *Chrysostome*, hee that made a faire world of nought, can doe this and much more for his part, doe thou only beleeue, trust in him, relie on him, be penitent & heartely sorry for thy sinnes. Repentance is a Soueraigne remedy for all sinnes, a spirituall wing to ereare vs, a charme for our miseries, a protecting Amulet to expell sinnes venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs. o *Peccatum vulnus, pœnitentia medicina*, sinne made the breach, repentance must helpe it, howsoeuer thine offence came by error, sloath, obstinacie, ignorance, *exitur per pœnitentiam*, this is the sole meanes to be relieued. p Hence comes our hope of safety, by this alone sinners are saued, God is prouoked to mercy. *This vnloseth all that is bound, enlightneth darknesse, mends that is broken, puts life to that which was desperatly dying*; Makes no respect of offences, or of persons. q *This doth not repell a Fornicator, reiect a drunkard, resist a prowd fellow, turne away an Idolater, but entertaines all, communicates it selfe to all.* Who persecuted the Church more then *Paul*, offended more then *Peter?* and yet by repentance, saith *Chrysologus*, they got both *Magisterium & ministerium sanctitatis*, the magistery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. r *This alone will turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Oliue, make a deboished fellow religious*, a blaspheamer sing *Halleluia*, make *Alexander* the Copper-smith truely deuout, make a Diuell a Saint, s *And him that polluted his mouth with calumnies, lying, swearing, all filthy tunes & tones, to purge his throat with diuine Psalmes.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An hanke came into the Arke,*

and

† *Conscientia mea meruit dānationem pœnitentia non sufficit ad satisfactionem, sed tua misericordia superat omnem offensionem.*

l *Multo efficatior Christi mors in bonum, quam peccata nostra in malum; Christus potentior ad salvandum, quã demon ad perdendum.*

m *Peritus medicus potest omnes infirmitates sanare, si misericors vult.*

n *Omnipotenti medico nullus languor insanabilis occurrit, tu tantum doceri te sine, manum eius ne repelle, novit quid agat, non tantum delecteris cum fovet, sed toleres quum secat.*

o *Chrys. hom.*3. *de pœnit.*

p *Spes salutis per quam peccatores salvantur Deus ad misericordiam provocatur. Isidore.*

Omnia ligata tu solvis, contrita sanas confusa lucidas, desperata animas.

q *Chrysost. hom.*5. *Non fornicatorem abnuit, non ebrium avertit, non superbum repellit, non aversatur Idolatram, non adulterum, sed omnes suscipit, omnibus communicat.*

r *Chrys. hom.*5.

s *Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgare.*

and went out againe an hauke, a Lion came in went out a Lion, a Beare a Beare, a Woulfe a Woulfe, but if an Hauke come into this sacred Temple of repentance, he will goe forth a Doue, saith [t] *Chrysostome, a Woulfe will goe out a sheep, a Lion a Lambe.* [u] *This giues sight to the blinde, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the Soule.* Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeed and all sufficient this, they doe confesse, if they could Repent, but they are obdurate, they haue cauterized consciences, they are in a reprobate sense, they cannot thinke a good thought, they cannot hope for grace, pray, beleeue, repent, or be sorry for their sinnes, they finde no griefe for sinne in themselues, but rather a delight, no groning of spirit, but are carried headlong to their owne destruction, *heaping wrath to themselues against the day of wrath, Rom.*2.5. Tis a grieuous case this I doe yeeld, and yet not to be despaired, God of his bounty and mercy calls all to repentance, *Rom.*2.4. thou maist be called at length, restored, taken to his grace as the theefe vpon the Crosse, at the last houre, as *Mary Magdalen* and many other sinners haue beene, that were buried in sinne. *God,* saith * *Fulgentius, is delighted in the conversion of a sinner he sets no time, prolixitas temporis Deo non præiudicat, aut gravitas peccati,* differing of time or grieuousnesse of sinners doe not preiudicate his grace, things past and to come are all one to him, as present, 'tis neuer too late to repent. [y] *This hauen of repentance is still open for all distressed soules,* and howsoeuer as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of *S. Austin,* [z] *Whatsoever thou shalt doe, how great a sinner, thou art yet liuing, if God would not help thee, he would surely take thee away, but in sparing thy life, he giues thee leasure, and invites thee to repentance.* Howsoeuer as yet, I say, thou perceauest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate, he came to call sinners to repentance, *Luk.*5.32. of which number thou art one, he came to call thee, & in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all diuine functions, yet it may reviue, as Trees are dead in winter but flourish in the spring, these vertues may lie hid in thee for the present, yet hereafter shew themselues, and peradventure already bud, howsoeuer thou dost not perceaue it. 'Tis Satans pollicy to plead against, suppresse and aggrauate, to conceale those sparkes of faith in thee. Thou dost not beleeue thou saist, yet thou wouldst beleeue if thou couldst, 'tis thy desire to beleeue, then pray, [a] *Lord helpe mine vnbeleefe,* & hereafter thou shalt certainely beleeue. [b] *Dabitur sitienti,* It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloude of sinne as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceaue a rainebowe at the last, and be quite dissipated by repentance. Be of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort thy selfe, no time is ouerpast, tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance, a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousnesse, Mat.*5.6. He that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord*

t *Hom.*5. *Introivit hic quis accipiter columba exit, introivit lupus ovis egreditur, &c.*

u *Omnes languores sanat, cæcis visum, claudis gressum, gratiã confert &c.*

x *Delectatur Deus conversione peccatoris, omne tempus vitæ conuersioni deputatur pro præsentibus habentur tam præterita quam futura.*

y *Austin. Semper pœnitentiæ portus apertus est ne desperemus.*

z *Quicquid feceris quantumcunq; peccaveris adhuc in vita es, vnde te omnino si sanare te nollet Deus, auferret, parcendo clamat vt redeas, &c.*

a *Mat.*6.23.
b *Rev.*21.6.

636 saith *David, Psal.*10.17. *will heare the desire of the poore*, that is of such as are in distresse of body & minde. Tis true thou canst not as yet grieue for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou grieue, thou dost not grieue? It troubles thee I am sure thine hart should be so impenitent & hard, thou wouldst haue it otherwise, 'tis thy desire to grieue, to repent & beleeue. Thou louest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conuersion, thy sinnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk.*4.18. [c] A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleeue, repent, and to bee reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith & repentance, as [d] *Chrysostome* truely teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to be grieued for it is grace it selfe. I am troubled with feare my sins are not forgiuen, *Careless* obiects, but *Bradford* answers, they are, *for God hath giuen thee a penitent and beleeuing heart, that is an heart which desireth to repent and beleeue, for such a one is taken of him (hee accepting the will for the deed) for a truely penitent and beleeuing heart.*

[c] *Abernethie, Perkins.*

[d] *Non est pœnitentia sed Dei misericordia annexa.*

All this is true thou replyest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common sinnes, but thine are of an higher straine, evē against the Holy Ghost himselfe, irremissible sinnes, sinnes of the first magnitude, written with a penne of iron, engrauen with the point of a diamond. Thou art worse then a Pagan, Infidell, Iew or Turke, for thou art an Apostat and more, thou hast voluntarily blasphemēd, renounced God and all Religion, thou art worse then *Iudas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy soule to the Diuell, as Witches and Coniurers doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enimies, thou didst neuer pray, come to Church, heare, read, or doe any diuine duties with any devotion, but for formalitie and fashion sake, with a kinde of reluctancy, 'twas troublesome & painefull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou neuer madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, briberie, oppression, theft, drunkennesse, idolatrie, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst loue, and louing that thou shouldst hate. Insteed of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue beene euer harbored in his mind, euen against God himselfe, the blessed Trinitie: the * Scriptures false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toies and fables; * incredible, impossible, absurde, vaine, ill contrined; Religion, policie, an humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-giuers to that purpose. If there bee any such supreame

* *Cecilius Minutio. Omnia ista figmenta malæ sanæ religionis, & inepta solatia à poetis inventa, vel ab alijs ob commodum, superstitiosa misteria, &c.*

*These temptations & obiections are well answered in Iohn Downams Christian warfare.

power

power,he takes no notice of our doings, heares not our prayers, regardeth them not,will not,cannot helpe,or elſe he is partiall,an excepter of perſons, author of ſinne,a cruell,a deſtructiue God, to create our ſoules,and deſtinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doe they proſper and flouriſh? *Suaſq; Perſeus aureas ſtellas habet,* where is his prouidence? how appeares it? *Marmoreo Licinus tumulo iacet,at Cato paruo,*
Pomponius nullo,quis putet eſſe Deos. Why doth hee ſuffer *Turkes* to ouercome *Chriſtians*, the enemie to triumph ouer his Church, paganiſme to domineere in all places as it doth, hereſies to multiplie, ſuch enormities to be committed,and ſo many ſuch bloody warres,murders,maſſacres,plagues,ferall diſeaſes,why doth he not make vs all good,able,ſound, why makes he venomous creatures,rockes,ſandes, deſerts, this earth it ſelfe the muckhill of the world,a priſon,an houſe of correction, 637

† *Mentimur regnare Iovem,&c.* with many ſuch horrible and execrable conceipts,not fit to be vttered; *Terribilia de fide, horribilia de Divinitate.* They cannot ſome of them, but thinke euill, they are compelled *volentes,nolentes,* to blaſpheme,eſpecially when they come to Church and pray,read,&c. ſuch foule & prodigious ſuggeſtions come into their hearts. † *Lucan.*

Theſe are abominable,vnſpeakable offences, and moſt oppoſite to God, *tentationes fœdæ & impiæ*,yet in this caſe, he or they that ſhall be tempted & ſo affected,muſt know,that no man liuing is free from ſuch thoughts in part, or at ſome times, the moſt diuine ſpirits haue beene ſo tempted in ſome ſort, euill cuſtome,omiſſion of holy exerciſes,ill company,idleneſſe, ſolitarineſſe, Melancholy,our depraued nature, and the Diuell is ſtill ready to corrupt, trouble,and divert our Soules, to ſuggeſt ſuch blaſphemous thoughts into our phantaſies,vngodly,prophane,monſtrous,and wicked conceipts; If they come from Satan,they are more ſpeedy,fearefull and violent, the parties can not avoid them; they are more frequent,I ſay,& monſtrous when they come; for the Diuell,he is a ſpirit,and hath meanes and opportunity to mingle himſelfe with our ſpirits,and ſometimes more ſlily, ſometimes more abruptly & openly,to ſuggeſt ſuch diueliſh thoughts into our hearts, hee inſults and domineeres in melancholy diſtempered phantaſies and perſons eſpecially; Melancholy is *balneum diaboli*,as *Serapio* holds,the diuels bath, and invites him to come to it. As a ſicke man frettes, raues in his fits, ſpeakes and doth hee knowes not what,the Divell violently compells ſuch crazed Soules,to thinke ſuch damned thoughts againſt their wills,they cannot but doe it, ſometimes more continuate,or by fits,he takes his aduantage, as the ſubiect is leſſe able to reſiſt,he aggrauates,extenuates,affirmes, denies, damnes, confounds the ſpirits,rroubles,heart,braine,humors,organs, ſenſes, and wholly domineeres in their Imaginations. If they proceed from themſelues ſuch thoughts, they are remiſſe & moderate,not ſo violent and monſtrous,not ſo frequent. The Divell commonly ſuggeſts things oppoſite to nature, oppoſite to God and his word,impious,abſurd, ſuch as a man would neuer of himſelfe, or could not conceaue,they ſtrike terrour and horror into the parties own hearts. For if he or they be asked whether they doe approue of ſuch like thoughts, or no,they anſwere(and their owne ſoules truely dictate as much) they abhorre them as Hell and the Divell himſelfe, they would faine thinke otherwiſe if they

638 they could,he hath thought otherwiſe, and with all his Soule deſires ſo to thinke againe,he doth reſiſt,and hath ſome good motions intermixt now & then: So that ſuch blaſphemous,impious,vncleane thoughts,are not his own, but the Diuels; they proceed not from him,but from a crazed phantaſie, diſtempered humours,black fumes which offend his braine, [e] they are thy croſſes,the Divels ſinnes,and he ſhall anſwere for them, he doth enforce thee to doe that which thou doſt abhorre, and didſt neuer giue conſent to: And although he hath ſometimes ſo ſlily ſet vpon thee, and ſo farre prevailed, as to make thee in ſome ſort to aſſent to ſuch wicked thoughts,to delight in, yet they haue not proceeded from a confirmed will in thee,but are of that nature which thou doſt afterwards reiect and abhorre. Therefore be not ouermuch troubled and diſmaid with ſuch kinde of ſuggeſtions, at leaſt if they pleaſe thee not,becauſe they are not thy perſonall ſins, for which thou ſhalt incurre the wrath of God,or his diſpleaſure,contemne,neglect them, let them goe as they come,ſtriue not too violently,or trouble thy ſelfe too much, but as our Sauiour ſaid to Satan in like caſe,ſay thou,*Avoid Satan,* I deteſt thee & them. *Satanæ eſt mala ingerere(*ſaith S.*Auſtin) noſtrum non conſentire*, as Satan labours to ſuggeſt,ſo muſt we ſtriue not to giue conſent,and it will be ſufficient,the more anxious and ſollicitous thou art, the more perplexed, the more thou ſhalt otherwiſe be troubled, and intangled. Beſides they muſt knowe this,all ſo moleſted and diſtempered, that although theſe be moſt execrable and grieuous ſinnes,they are pardonable yet,through Gods mercy & goodneſſe they may be forgiuen,if they be penitent and ſorry for them. *Paul* himſelfe cõfeſſeth,*Rom.7.19.he did not the good he would doe, but the euill which he would not doe,'tis not I,but ſinne that dwelleth in me.* 'Tis not thou, but Satans ſuggeſtions,his craft and ſubtilty, his malice: comfort thy ſelfe then, if thou be penitent & grieued,or deſirous to be ſo,theſe hainous ſinnes ſhall not be laid to thy charge,Gods mercy is aboue all ſinnes, which if thou doe not finally contemne,without doubt thou ſhalt be ſaued. [f] *No man ſinnes againſt the holy Ghoſt,but he that wilfully and finally renounceth Chriſt, and contemneth him and his word to the laſt, without which there is no ſalvation, from which grieuous ſinne,God of his infinite mercy deliuer vs.* Take hold of this to be thy comfort,and meditate withall on Gods word, labour to pray, to repent,to be renewed in mind, *keepe thine heart with all diligence*, *Prov.* 4.13.reſiſt the Diuell,and he will fly from thee, powre out thy ſoule vnto the Lord with ſorrowfull *Hannah*,*pray continually*,as *Paul* inioines,and as *Dauid* did,*Pſal.*1.*meditate on his law day and night.*

Yea but this meditation is that marres all,and miſtaken makes many men farre worſe,miſconceauing all they read or heare, to their owne ouerthrow, the more they ſearch and read Scriptures,or diuine Treatiſes, the more they puſle themſelues,as a bird in a net, the more they are intangled and precipitated into this prepoſterous gulfe. *Many are called,few are choſen.Mat.* 20. 16. and 22.14. with ſuch like places of Scripture miſinterpreted ſtrike them with horror,they doubt preſently whether they bee of this number or no, Gods eternall decree of predeſtination,abſolute reprobation, and ſuch fatall tables they forme to their owne ruine, and impingne vpon this rocke of deſpaire. How ſhall they bee aſſured of their ſaluation, by what ſignes? *If the righteous ſcarcely be ſaued, where ſhall the vngodly and ſinners appeare?* 1. Pet.4.

[e] *Perkins.*

[f] *Hemmingius. Nemo peccat in ſpiritum ſanctũ niſi qui finaliter & voluntariè renunciat Chriſto,eumq; & eius verbum extremè contemnit, ſine quo nulla ſalus, à quo peccato, liberet nos Dominus Ieſus Chriſtus. Amen.*

*Pet.*4. 18. Who knowes saith *Solomon*, whether he bee elect. This grindes their Soules, how shall they discerne they are not reprobates? But I say againe, how shall they discerne they are? From the diuell can be no certainety, for he is a Lyar from the beginning, if hee suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enimie of humane kinde, dispute not with him, giue no credit to him, obstinately refuse him, as *Saint Anthony* did in the wildernesse, whom the diuel set vpon in seueral shapes, or as the Collier did, so doe thou by him. For when the Diuill tempted him with the weakenesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion: and vrged him moreouer to know what he beleiued, what hee thougt of such and such points and mysteries, the Collier told him, he beleiued as the Church did; but what, said the Diuell againe, doth the Church beleeue? as I doe, said the Collier; and what's that thou beleeuest? as the Church doth; &c, when the diuell could get no other answer, he left him. If Satan summon thee to answere, send him to Christ; he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousnes, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will correct thee; vindicate thee, thou art one of his flocke, hee will triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell. If he say, thou art none of the Elect, no beleeuer, reiect him, defy him, thou hast thought otherwise, and maist so be resolued againe; comfort thy selfe, this perswasion cannot come from the Diuell, and much lesse can it be grounded from thy selfe, men are lyers and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *Dauid*, haue bin receiued, an Apostat *Solomon* may be conuerted, no sinne at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him and him, and them, each man in particular, and to all. 1. *Tim.*2.4. *God will that all men bee saued, and come to the knowledge of the truth.* 'Tis an vniuersall promise, *God sent not his sonne into the world to condemne the world, but that through him the world might be saued, Iohn* 3.17. He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued, *Ezek.* 33. 11. *I will not the death of a sinner, but that he repent and liue*: but thou art a sinner, therefore he will not thy death. *This is the will of him that sent mee, that euery man that beleeueth in the Sonne, should haue euerlasting life, Iohn* 6.40. *hee would haue no man perish, but all come to repentance*, 2. *Pet.*3. 9. besides, the remission of sinnes is to be preached, not to a few, but vniuersally to all men. *Goe therefore and teach all Nations, baptizing them, &c. Mat.*28.19. *goe into all the world, and preach the Gospell to euery creature, Marke.*16. 15. Now there cannot be contradictory willes in God, he will haue all saued, and not all, how can this stand together; be secure then, beleeue, trust in him, hope well, and be saued. Yea that's the maine matter, how shall I beleeue or discerne my security from carnall presumption, my faith is weake and faint, I

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640 want thoſe ſignes, and fruites of ſanctification, g ſorrow for ſinne, thirſting for grace, groanings of the ſpirit, loue of Chriſtians as Chriſtians, auoiding occaſion of ſinne, endeauour of new obedience, charity, loue of God, perſeuerance. Though theſe ſignes be languiſhing in thee, and not ſeated in thine Heart, thou muſt not therefore be deiected or terrified, the effects of the faith and ſpirit are not yet ſo fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, becauſe the Elect themſelues are without them, before their Conuertion. Thou maiſt in the Lords good time be conuerted, ſome are called at the 11 houre: vſe, I ſay, the means of thy conuerſion, expect the Lords leaſure, if not yet called, pray thou maiſt be, or at leaſt wiſh and deſire thou maiſt be.

g *Abernethy.*

Notwithſtanding all this which may be ſaid to this effect, to eaſe their afflicted mindes, what comfort our beſt Diuines can afford in this caſe, *Zanchius, Beza, &c.* This furious curioſity, needleſſe ſpeculation, fruitleſſe meditation about Election, reprobation, free-will, grace, ſuch places of Scripture prepoſterouſly conceaued, torment ſtill, and crucifie the ſoules of too many. To auoide which inconueniences, & to ſettle their diſtreſſed mindes, to mitigate thoſe diuine Aphoriſmes (though in another extreame) our late *Arminians* haue reuiued that plauſible doctrine of vniuerſall grace, which h many Fathers, our late *Lutherans* and moderne Papiſts doe ſtill maintaine, that we haue free-will of our ſelues, & that Grace is common to all that will beleeue. Some againe though leſſe orthodoxall, will haue a farre greater part ſaued, then ſhall bee damned (as i *Cælius Secundus* ſtifly maintaines in his booke *de amplitudine regni cœleſtis*, or ſome impoſtor vnder his name) *beatorum numerus multò maior damnatorũ.* k He calls that other Tenent of ſpeciall † *Election and Reprobation, a preiudicate, enuious and malitious opinion, apt to draw all men to deſperation. Many are called, few choſen, &c.* He oppoſeth ſome oppoſite parts of Scripture to it, *Chriſt came into the World to ſaue ſinners, &c.* and foure eſpeciall arguments hee produceth, one from Gods power. If more be damned then ſaued, he erroneouſly concludes, l the diuell hath the greater ſoueraignty, for what is power but to protect? and Maieſty conſiſts in multitude. *If the diuell haue the greater part, where is his mercy, where is his power?* He proceedes, m *We accompt him a murderer that is acceſſary only, or doth not helpe when he can, which may not be ſuppoſed of God without great offence, becauſe he may doe what he will, and is otherwiſe acceſſary, and the author of ſinne. The nature of good is to bee communicated, God is good, and will not then be contracted in his goodneſſe, for how is hee the Father of mercy and comfort, if this good concerne but a few, O enuious & vnthankfull men to thinke otherwiſe!* † *why ſhould wee pray to God that are Gentiles, and thanke him for his mercies and benefits that hath damned vs all innocuous for Adams offence, one mans offence, one ſmall offence, eating of an apple, why ſhould we acknowledge him for our gouernour that hath wholly neglected the ſaluation of our ſoules, contemned vs, and ſent no Prophets or inſtructors to teach vs, as he hath done to the Hebrues?* So *Iulian* the Apoſtat obiects. Why ſhould theſe Chriſtians (*Cælius* vrgeth) reiect vs and appropriate God vnto themſelues, *Deum illum ſuum vnicum, &c.* but to returne to our forged *Cælius*. At laſt he comes to that, he will haue thoſe ſaued that neuer heard of, or beleeued in Chriſt, *ex puris naturalibus*, with the Pelagians,

h See whole bookes of theſe arguments.

k *Lib 3. fol. 122. Præiudicata opinio, inuida, maligna, & apta ad impellendos animos in deſperationem.*

† See the Antidote in Chamiers. Tom. 3. lib. 7. Downams Chriſtian warfare &c.

l *Potentior eſt Deo Diabolus & mundi princeps, & in multitudine hominum ſita eſt maieſtas.*

m *Homicida qui non ſubuenit quum poteſt: hoc de Deo ſine ſcelere cogitari non poteſt, vtpote quum quod vult licet. Boni natura communicari. Bonus. Deus, quomodo miſericordiæ pater, &c.*

† *Vide Cyrillum lib: 4. aduerſus Iulianũ. qui poterimus illi gratias agere qui nobis nõ miſit Moſen et prophetas, et contempſit bona animarum noſtrarum*

and

& proues it out of *Origen* and others. *They* (sayth [n]*Origen*) *that neuer heard Gods word are to bee excused for their ignorance, wee may not thinke God will be so hard, angry, cruell or vniust as to coudemne any man indictâ causâ.* They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greekes* and *Romans*, good morall honest men, that kept the law of nature, did to others as they would bee done to themselues, are certainely saued, he concludes, as they were that liued vprightly before the law of *Moses*. They were acceptable in gods sight, as *Iob* was, the *Magi*, the Queene of *Sheba*, *Darius* king of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosophers, vpright liuers, no matter of what Religion, as *Cornelius*, out of any Nation, so that he liue honestly, call on God, trust in him, feare him he shall bee saued. This opinion was formerly maintained by the *Valentinian* and *Basiledean* hereticks, reuiued of late in [o]*Turkie*, of what sect *Rustan Bassa* was patron, defended by [p] *Galeatius Martius*, and fauoured by [q] *Erasmus*. His conclusion is, that not only wicked liuers, Blasphemers, Reprobates, and such as reiect Gods grace, *but that the diuells themselues shall be saued at last*, as [r] *Origen* long since deliuered in his workes. For how can hee bee mercifull that shall condemne any creature to eternall vnspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, *quid meruistis oues?* But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, præuisa fide*, as our *Arminians*, or *ex præuisis operibus*, as our Papists, *non ex præteritione*, but Gods absolute decree, *ante mundum creatum*, (as most of our church holde) was from the beginning, before the foundation of the world was laid, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) we hold *perseuerantiam sanctorum*, we must be certaine of our saluation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and counsell of saiuing men and Angels, God calls all, & would haue all to be saued according to the efficacy of his vocation all are inuited, but only the elect apprehended, the rest that are vnbeleeving, impenitent, whom God in his iust iudgement leaues to bee punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selues or others, because we haue an vniuersall inuitation, all are commanded to beleeue, and we know not how soone or late before our end we may be receaued.

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heauy wrath, a most intollerable paine and griefe of heart seaseth on them, to their thinking they are already damned, they suffer the paines of hell, & more then possibly can be expressed, they smell brimstone, talke familiarly with diuells, heare and see *Chimeraes*, prodigious, vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearefull noyses, shreekes, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blaspheme, deny God, call his power in question, abiure religion, and are still ready to offer violence

n *Venia danda est iis, qui non audiunt ob ignorantiam. Non est tam iniquus Iudex Deus, vt quenquam indictâ causâ damnare velit. Ii solum damnantur, qui oblatâ Christi gratiam reiiciunt.*

o *Busbequius Lonicerus Tur. hist. Tom. 1. l. 2.*

p *Clem. Alexan.*

q *Paulus Iouius Elog. vir. illust.*

r *Non homines sed & ipsi dæmones aliquando seruandi.*

[s] *Vastatâ conscientia sequitur sensus iræ diuinæ (Hemingius) fremitus cordis ingens animæ cruciatus &c.*

642 vnto themselues, by hanging drowning,&c. Neuer any miserable wretch from the beginning of the World, was in such a wofull case. To such persons I oppose Gods mercy and his iustice, his secret counsell and iust indgement, by which he spares some; & sore afflicts others againe in this life; his iudgement is to be adored, trembled at, not to bee searched or enquired after by mortall men, hee hath reasons reserued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sinne, in that hee doth it in some is to make a way for his mercy that they repent and be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *Dauid* did, *Ps.* 119. 137. *Righteous art thou O Lord & iust are thy iudgements*, as the poore Publican *Luk.*18.13. *Lord haue mercy vpon me a miserable sinner.* To put confidence and haue an assured hope in him, as *Iob* had 13.15. *Though he kill mee I will trust in him, vre, seca, occide O Domine* (saith *Austin*) *modo serues animam*, kill, cut in peeces, burne my body (O Lord) to saue my soule. So that this, which they take to bee such an insupportable plague, is an euident signe of Gods mercy and iustice, of his loue and goodnesse: *perijssent nisi perijssent*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleep in perverse security, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them, *I haue sinned* (hee saith) *and what euill shall come vnto mee?* Ecclus,5.4. and *tush how shall God knowe it?* And so in a reprobate sense goes downe to hell. But heere, *Cynthius aurem vellit*, God pulls them by the eare, by affliction he will bring them to heauen and happinesse; *Blessed are they that mourne, for they shall be comforted Mat.*5.4. a blessed and an happy state, if considered aright, it is, to bee so troubled. *It is good for mee that I haue beene afflicted Psal.*119. *before I was afflicted, I went astray: bnt now I keepe thy word. Tribulation workes patience, patience hope, Rom,*5.4. and by such like crosses and calamities wee are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the diety. And though it bee most troublesome and grieuous for the time, yet know this, it comes by Gods permission and prouidence, he is a spectator of thy groanes and teares, still present with thee, the very haires of thine head are numbered, not one of them can fall to the ground, without the expresse will of God, hee will not suffer thee to be tempted aboue measure, hee cor-

† *Austin.* rectes vs all † *numero, pondere & mensurâ*, the Lord will not quench the smoaking flaxe, or breake the bruised reed, *tentat*, saith *Austin*, *non vt obruat sed vt coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sicke and weake, not reiect it, but with all tendernesse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all piety and compassion support and receaue vs; whom he loues hee loues to the end, *Rom.* 8. *Whom he hath elected, those he hath called, iustified, sanctified, and glorified.* Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not ouercome with heauinesse of heart, but as *Dauid* said *I will not feare though I walke in the shaddowes of death*, Wee must all goe by hell to heauen, as the old *Romans* put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best ser-

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uants and deareſt children haue beene ſo viſited and tried. *Chriſt* in the garden cried out, *my God my God why haſt thou forſaken me*, his ſonne by nature as thou art by adoption and grace. *Iob* in his anguiſh ſaid, *the arrowes of the almighty God were in him, Iob.6.4. his terrors fought againſt him, the venom dranke vp his ſpirit, cap.13.28.* he ſaith *God was his enimy, writ bitter things againſt him* (16.9.) *hated him.* His heauy wrath had ſo ſeized on his ſoule. *Dauid* complaineth, *his eyes were eaten vp, ſunk into his head, Pſ.6.7. his moiſture became as the drouth in Summer, his fleſh was conſumed, his bones vexed:* yet nether *Iob* nor *David* did finally deſpaire. *Iob* would not leaue his hold, but ſtill truſt in him, acknowledg him to be his good God. *The Lord giues, the Lord takes, bleſſed be the name of the Lord, Iob* 1.21. *behold I am vile, I abhorre myſelfe, repent in duſt and aſhes, Iob* 39.37. *Dauid* humbled himſelfe, *Pſal.*31. and vpon his confeſſion receaued mercy. Faith, hope, repentance, are the Soveraigne cures and remedies, the ſole comforts in this caſe, confeſſe, humble thy ſelfe, repent, it is ſufficient. *Quod purpura non poteſt ſaccus poteſt*, ſaith *Chryſoſtome*, the king of *Niniues* ſackcloath and aſhes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfecit.* Turne to him he will turne to thee, the Lord is neere thoſe that are of a contrite heart, and will ſaue ſuch as bee afflicted in ſpirit, *Pſal.*34.18. *He came to the loſt ſheepe of Iſrael, Mat.*15.14. *Si cadentem intuetur, clementiæ manum protendit*, he is at all times ready to aſſiſt. *Nunquam ſpernit Deus pœnitentiam, ſi ſincerè & ſimpliciter offeratur*, he neuer reiects a penitent ſinner, though he haue come to the full height of iniquity, wallowed & delighted in ſinne, yet if he will forſake his former waies, *libenter amplexatur*, he will receaue him. *Parcam huic homini*, ſaith * *Auſtin*, (*ex perſona Dei*) *quia ſibi ipſi non pepercit, ignoſcam quia peccatum agnovit*, I will ſpare him becauſe he hath not ſpared himſelfe, I will pardon him, becauſe hee doth acknowledge his offence; let it be neuer ſo enormous a ſinne, *his grace is ſufficient, 2.Cor.*12.9. Deſpaire not then, faint not at all, be not deiected, but relye on God, call on him in thy trouble, and he will heare thee, he will aſſiſt, helpe, and deliuer thee, *Draw neere to him he will drawe neere to thee, Iames*, 4.8. *Lazarus* was poore and full of boyles, and yet ſtill he relied vpon God: *Abraham* did hope beyond hope.

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* *Super Pſ.*52. *Convertar ad liberandum eum quia conuerſus eſt ad peccatum ſuum puniendũ.*

Thou excepteſt, theſe were chiefe men, diuine ſpirits, *Deo chari*, beloued of God, eſpecially reſpected, but I am a contemptible and forlorne wretch, forſaken of God, and left to the mercileſſe fury of euill ſpirits. I cannot hope pray, repent, &c. How often ſhall I ſay it, thou maiſt performe all theſe duties, Chriſtian offices, and be reſtored in good time. A ſicke man looſeth his appetite, ſtrength and ability, his diſeaſe prevaileth ſo farre, that all his faculties are ſpent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue diſtaſts things of pleaſant reliſh, yet nature lies hid, recovereth againe, and expelleth all thoſe fæculent matters by vomit, ſweat, or ſome ſuch like euacuations. Thou art ſpiritually ſicke, thine heart is heauy, thy minde diſtreſſed, thou maiſt happily recouer againe, expell thoſe diſmall paſſions of feare and griefe, God will not ſuffer thee to bee tempted aboue meaſure, whom he loues (I ſay) he loues to the end. Hope the beſt. *David* in his miſery prayed to the Lord, remembring how he had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and

644 pacified his owne tumultuous heart in his greateſt agony. *O my ſoule, why art thou ſo diſquieted within mee? &c.* Thy ſoule is Eclipſed for a time, I yeeld, as the Sunne is ſhadowed by a clowd, no doubt but thoſe gratious beames of Gods mercy will ſhine vpon thee againe, as they haue formerly done, thoſe embers of Faith, Hope and Repentance, now buried in aſhes, will flame out afreſh, and be fully reuiued. Want of faith, no feeling of grace for the preſent, are not fit directions, wee muſt liue by faith, not by feeling, 'tis the beginning of grace to wiſh for grace: wee muſt expect and tarry. *Dauid* a man after Gods owne heart, was ſo troubled himſelfe. *Awake, why ſleepeſt thou O Lord, ariſe, caſt mee not off, wherefore hideſt thou thy face, and forgetteſt mine affliction and oppreſſion. My ſoule is bowed downe to the duſt. Ariſe, redeeme vs, &c.* Pſal.44.22. He prayed long before he was heard, *expectans expectauit*, endured much before he was releeued, Pſalm.69.3. hee complaines, *I am weary of crying, my throat is dry, mine eyes faile, wilſt I waite on the Lord*, and yet he perſeuer's. Be not diſmai'd thou ſhalt be reſpected at laſt: God often workes by contrarieties, he firſt kills and then makes aliue, he woundeth firſt and then healeth, he makes man ſowe in teares, that he may reape in ioy, 'tis Gods method: he that is ſo viſited, muſt with patience endure and reſt ſatisfied for the preſent. The paſchall lambe was eaten with ſowre hearbes, wee ſhall feele no ſweetneſſe of his blood, till we firſt feele the ſmart of our ſinnes. Thy paines are great, intollerable for the time, thou art deſtitute of grace and comfort, ſtay the Lords leaſure, he will not (I ſay) ſuffer thee to be tempted aboue that thou art able to beare, 1. *Cor.*10.13. but will giue an iſſue to temptation. He workes all for the beſt to them that loue God, *Rom.*8.28. Doubt not of thine election, it is an immutable decree, a mark neuer to be defaced, you haue beene otherwiſe, you may and ſhall bee. And for your preſent affliction, hope the beſt, it will ſhortly end. *Hee is preſent with his ſeruants in their affliction*, Pſal.91.15. *great are the troubles of the righteous, but the Lord deliuereth them out of all*, Pſal.34.19. *Our light affliction which is but for a moment, worketh in vs an eternall waight of glory*, 2. *Cor.* 4.17. *Not anſwerable to that glorie which is to come*, though now in heauineſſe, ſaith *Peter*, 1.1.6. *you ſhall reioyce.*

Now laſt of all to thoſe externall impediments, terrible obiects, which they heare and ſee many times Diuells, bugbeares and Mormeluches, noyſome ſmels, &c. Theſe may come, as I haue formerly declared in my precedent diſ-
Part. 1. diſcourſe of the Symptomes of Melancholy, from inward cauſes, as a concaue glaſſe reflects ſolid bodies, a troubled braine for want of ſleep, nutriment, and by reaſon of that agitation of ſpirits to which *Hercules de Saxonia* attributes all Symptomes almoſt, may reflect and ſhew prodigious ſhapes, as our vaine feare and craſed phantaſie ſhall ſuggeſt and faigne, as many ſilly weake women and children in the darke, ſicke folkes, and franticke for want of repaſt and ſleepe, ſuppoſe they ſee that they ſee not; Many times ſuch terriculaments may proceed from naturall cauſes, & all other ſenſes may be deluded. Beſides as I haue ſaid, this humour is *Balneum Diaboli*, the Diuells bath, by reaſon of the diſtemper of humours, and infirme organs in vs, hee may ſoe poſſeſſe as inwardly to moleſt vs, as hee did Saul and others, by Gods permiſſion, hee is Prince of the aire, and can tranſforme himſelfe into ſeuerall ſhapes, delude all our ſenſes for a time, but his power is determined, he may terrifie

terrifie vs but not hurt, God hath giuen *his Angells charge ouer vs, he is a wall round about his people, Pſal.*91.11.12. There be thoſe that preſcribe Phyſicke in ſuch caſes, tis Gods inſtrument, and not vnfit. The diuell workes by mediation of humours, and mixt diſeaſes muſt haue mixt remedies. *Levinus Lemnius cap.*57.*&* 58.*exhort. ad vit. ep. inſtit.* is very copious in this ſubiect, beſide that chiefe remedy of confidence in God, prayer, &c. of which for your comfort and inſtruction, read *Lauater de ſpectris part.*3.*cap.*5.*&* 6. and that Chriſtian armour which *Paul* preſcribes, hee ſets downe certaine Amulets, hearbs, and pretious ſtones, which haue maruelous vertues all *profligandis dæmonibus*, to driue away Diuells and their illuſions. Saphyres, Chryſolites, Carbunkles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aerios arcendos, ſi veterum monumentis habenda fides.* Of herbes, hee reckons vp Pennirial, Rue, Mint, Angelica, Piony, &c. which rightly vſed by their ſuffitus, *Dæmonum vexationibus obſiſtunt, afflictas mentes à dæmonibus relevant, & venenatis fumis*, which expell diuells themſelues, and all diueliſh illuſions. *Anthony Muſa* the Emperor *Auguſtus* his Phyſitian, *cap. 6. de Betonia* approues of Betony to this purpoſe, † the ancients vſed therefore to plant it in Church-yeardes, becauſe it was held to be an holy hearbe & good againſt fearefull viſions, did ſecure ſuch places it grew in, & ſanctified thoſe perſons that carried it about them *Idem fere Mathiolus in Dioſcoridem.* Others commend Fiers to be made in ſuch romes where ſpirits haunt, good ſtore of lightes to be ſet vp, odors, perfumes, and ſuffumigations, as the Angell taught *Tobias:* of which reade *Toſtatus* in 2 *Reg. cap.*6.*queſt.*43. *Thyreus cap.*57. 58.62, &c. *de locis infeſtis*, *Pictorius Iſagog. de demonibus, &c.* ſee more in them. *Cardan* would haue the party affected winke altogether in ſuch a caſe, if he ſee ought that offends him, or cut the ayre with a ſword in ſuch places they walke and abide, *gladijs enim & lanceis terrentur*, ſhoot a piſtoll at them, for being aeriall bodies (as *Cælius Rhodiginus lib.* 1. *cap.*29. *Tertullian, Origen*, and many hold) if ſtroken, they feele paine. Papiſts commonly inioyne and apply croſſes, holy water, ſanctified beades, Amulets, Characters, Counterfeit reliques, ſo many Maſſes, peregrinations, oblations, adiurations and what not? *Petrus Thyreus* and *Hieronymus Mengus*, with many other Pontificiall writers, preſcribe & ſet downe ſeuerall formes of exorciſmes, aſwell to houſes poſſeſſed with diuells, as to dæmoniacall perſons; but I am of † *Lemnius* minde, 'tis but *damnoſa adiuratio, aut potiùs ludificatio*, a meere mockage, a counterfeit charme, to no purpoſe, they are fopperies and fictions, as that abſurd * ſtory is amongſt the reſt, of a penitent woman ſeduced by a Magitian in *France*, at *St Bavme*, exorciſed by *Dompius, Michaelis*, and a company of circumuenting Fiers. If any man, ſaith *Lemnius*, will attempt ſuch a thing, without all thoſe iugling circumſtances, Aſtrologicall Elections, of time, place, prodigious habits, fuſtian, big, ſeſquipedall words, ſpells, croſſes, characters, which Exorciſts ordinarily vſe, let him follow the example of *Peter* and *Iohn*, that without any ambitious ſwelling tearmes, cured a lame man, *Acts*, 3. *In the name of Chriſt Ieſus riſe and walke.* His name alone is the beſt and only charme againſt all ſuch diabolicall illuſions, ſo doth *Origen* aduiſe. *Athanaſius*, in his booke *de varijs queſt:* preſcribes, as a preſent charme againſt diuells, the beginning of the 67 Pſal. *Exurgat Deus, diſſipentur inimici, &c.* but the beſt remedy is to fly to God,

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† *Antiqui ſoliti ſunt hanc herbam ponere in cemiterijs, ideo quod &c.*

† *Non deſunt noſtrâ ætate ſacrificuli, qui tale quid attentant, ſed a cacodæmone irriſi pudore ſuffecti ſunt, & re infectâ abierunt.*

* Done into Engliſh by W. B. 16.13.

646 to call on him, hope, pray, trust, relye on him, to commit our selues wholy to him.

Last of all; If the party affected shall certainely knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements, (for the Diuell deceaues many by such meanes) in that other extreame hee circumvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceaue that it hath begun first from some great losse, grieuous accident, disaster, seeing others in like case, or any such terrible obiect, let him speedely remoue the cause, which to the cure of this disease, *Nauarrus* so much commends, *auertat cogitationem à rescrupulosâ*, by all opposite meanes, art, and industry, let him *laxare animum* by all honest recreations, refresh and recreate his distressed soule, let him direct his thoughts, by himselfe and other of his friends. Let him reade no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the advice of good Physitians and Divines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong; peeuish, willfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled, and perswaded; and no doubt but such good counsell may proue as prosperous to his soule, as the Angell was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better advice to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tenderest thine owne wellfaire in this, and all other melancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

Tom.2. cap. 27. num.282.

Nauarrus.

Isay.50.4.

SPERATE MISERI,
CAVETE FÆLICES.

Vis à dubio liberari, vis quod incertum est evadere? Age pœnitentiam dum sanus es, sic agens, dico tibi quod securus es, quod pœnitentiam egisti, eo tempore quo peccare potuisti. Austin.

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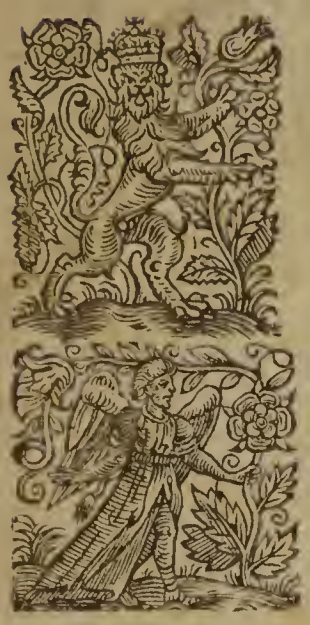
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FINIS.

Errata ſic corrigas.

TO omit ſmaller eſcapes of letters miſtaken, points miſplaced, &c. pag. 2. lin. 46. for iuſtice read iniuſtice. p. 10. l. 48. f. preſſion r. poſſeſſion. p. 11. l. 29. f. continuance, read countenance. p. 29. l. 26. f. not ſwayed, r. ſwayed. p. 35. l. 9. f. Rod: r. with Rodericus. p. 81: l. 11 f. witches, r. wretches. p. 94. l. 40. f. Aprippa, r. Agrippina. p. 103. l. 6. f. which, r. with. p. 114 l: 13. f. omnem, r. omne. p. 140. l. 20. f. and, r. one. l: 24. r. ſo affected. p. 173. l. 14. f. ſtill, r. hill. l. 43. r. like bugbeares. p. 186. l. 45. f. imitations, r. imaginations. p. 201. l. 33. f. get, r. gull. l. 47. f. Cadurum, r. Cadurcum. p. 210. l. 13. f. gours, r. goutes. p. 213. l. 13. f. ioy into mourning, r. mourning into ioy. p. 227. l. 37. f. with a maid, r. a maid. p. 138. l. 9. f. expreſſe, read progreſſe. p. 234. l. 35. f. to, r. from. p. 247. l. 38. f. excellent, r. exceeding. p. 253. l. 46. f. an, r aut. p. 257. l. 3. f. to, r. in. p. 258. l. 19. r. labour harder, p. 278. l. 1. r. cured this and. p. 305. l. 25. f. calumne, r. culmine. p. 309. l. 36. f. due, r. the: p. 311. l. 25 & 26. f. illum, r. illud. p. 313 l. 32. f. riches, r. vices. p. 315. l. 1. f, wit r. with. l. 41. r. ſhe abruptly. p. 323. l. 36. f. of, read for thee. p. 330. l. 5. f. groſſe, r. gaſtly. p. 259. l. 15. r. againſt thoſe ancient Aſclepedian. p. 390. l. 15, f. Ieroboams, r. Rhehoboams, p. 396. l. 1. r. (I ſay) ſo is loue. p. 410. l. 28. r. in all good will. p. 413. l. 47, f, cenſured for it by, r. cenſured by. p. 418. l. 24. f. to let in, r. let in. p. 424. l. 3. f. nihil, r. nil. p. 433. l. 33. f. Is it true, r. Tis true. p. 451. l: 9. f: interim, r. iterum. p. 471, l: 23. f: kept, r. keepes. p. 484. l. 5. f. flight, r. ſleight. l. 21. r. be all broken: p. 491. l. 7. f, made, r: mad. l. 33, f: Honors, r: houres, p. 494. l: 8, f. almoſt, r: all our. p. 502. l: 8, f. method: r. melody: l, 30, r: in his Enneades, p. 512. l. 3. f: oculis, r: ocellis, p: 513, l. 1. r: glaſſe quickly broken, f: is quickly. p: 514. l: 8, f: rough, r: rugged. l: 41, r: in her braines: p: 524, l: 27, f: loue, r: lawe. p. 560, l: 3, f: tempter, r: trumpeter. p: 577, l: 28, f: his, r: this, l. 33, f: a, r: as. p: 583: l: 28, f: ſuam, r: ſanam: p: 584, l: 1, f: imagination, r. imitation: p. 591, l: 46, r: to macerate: p: 599: l: 16, r: to this day Æſculapius all ſicke men, the Dioſcuri all ſeafaring men, and ſometimes vpon occaſion they ſhew themſelues, the Dioſcuri Hercules and Æſculapius, he &c l: 20, r: creatures they aſſigne Gods, p: 627. l: 17, r: of Charles. p. 628, l: 37, f: but of all, r. bnt all: p: 629. l. 16. f. that, r. if. p. 639. l: 20, f: correct, r: protect.






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